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THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1901



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OF THE

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VOL. X.—NEW SERIES.

Edited by the Rev. L. H. GAUNT, M.A.



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LONDON MISSIONARY SOCIETY.

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[VOL. X. No. 109.—*New Series.*]

THE CALL OF THE NEW CENTURY.

BY THE PRINCIPAL OF MANSFIELD COLLEGE, OXFORD.

THE new century opens with clouds lying on almost every part of the foreign mission-field. But though there be gloom on the horizon, yet there ought to be courage in the heart. The time of crisis is not a season for despair, but for resolute effort, increased hope, and enlarged charity. The very success of missionary enterprise is one of the causes of its danger. We come into conflict with the most common and inveterate passions of men. The enemy is not simply abroad, but at home. It is the greed that would keep the native ignorant in order that he may be the more profitable as a servant; it is the impatience that, if it has not a man or a nation born and made perfect in a day, will tire of the work and turn aside from it; it is the ambition that thinks only of gratifying self and forgets mankind.

The churches at home need missions to keep them mindful that their Lord came to minister and not to be ministered unto, and to give His life a ransom for many,

and that what was His function is theirs. We have need, therefore, in all our churches to be brave and upright in our service of the cause we have put our hand to. It is more than a hundred years old, and demands of us continued service. Great causes cannot be undertaken and forsaken; the lives that have been lost, the men that have been gained, the money that has been expended, the thought and effort that have been bestowed on missions, constitute reasons for their more effective prosecution. The church that has once heard the voice of the Master calling to it, "Go ye into all the world and preach the Gospel to every creature," and has attempted to obey, cannot stop its ears, cease to hear the cry, and turn back without perishing.

Let the churches, then, follow the path of duty and conduct their missions onward to the end.

A. M. Jackson

NOTES AND COMMENTS.

THE London Missionary Society will soon have known three centuries. Born in the last years of the dim eighteenth, it has seen the nineteenth run the whole of its vigorous course, and now it stands upon the "wistful threshold" of the twentieth. A hundred years ago the Society had upon its roll only seventeen missionaries, of whom seven were in the South Seas, seven in Africa, one in India, and three in North America. It was still seven years before Morrison should go out to China, twenty years before Madagascar was entered, and seventy-one and seventy-eight years respectively before New Guinea and Central Africa were occupied. The total income of the Society for the year 1800—1801 was £3,701, and the expenditure £3,668.

* * *

TO-DAY our missionaries number 272, and our annual income is £150,000. Truly "God has done great things for us." And the progress is very largely of recent date: it is a movement still going on—nay, only just beginning. Twenty years ago our staff was only 142 (barely half what it is now), and our income £89,000. Even ten years ago our missionaries numbered only 196, and our income was less than £100,000. If ever a society had reason to thank God and take courage it is the London Missionary Society at the present time.

* * *

The late Mr. Robert Arthington, of Leeds, whose donation of £5,000 in 1876 gave the first practical impulse to the foundation of the Central Africa Mission, and who last July gave the Society £10,000 for the extension of mission work to the Awemba tribes in that country, gave further evidence of the absorbing interest which Missions to the heathen had for him by leaving the greater part of his large fortune to two societies for foreign mission work. Of this sum our own Society will receive a share which will probably amount to fully a quarter of a million sterling. The money is given to the Society under certain conditions as to administration of the fund, and the wishes of the testator, as expressed in his will, are in accord with his action during his lifetime. He was not in the habit of contributing to the maintenance of established work, and he has expressed the desire that the money he has left may be devoted to the extension of the Kingdom of Christ in regions where the people have not as yet had any portion of the Scriptures in their common tongue. The legacy will therefore not be available for

lightening the burden of present liabilities or for meeting the heavy deficiency in the Society's funds. Full particulars of the bequest can only be known after the will has been proved, and the Directors will then have to decide on the use they will make of the money. All that can be done at present is to thank God for the splendid provision which thus comes at the opening of the century for the extension of Christian work.

* * *

SINCE last month we have issued several important booklets. *Home Work for Foreign Missions*, by Miss Monement, of Norwich, is an appeal to the women of our churches, with the special object of developing and strengthening the work of Women's Auxiliaries. It is a very attractive leaflet, and we expect a career of wide usefulness for it. (Price 2s. 6d. per hundred.) *The Persecuted Christians of China*, by Mrs. Bryson, of Tientsin, is an eight-page leaflet. (Price 2s. 6d. per hundred.) *The Testimony of an Expert* is the reprint of a remarkable speech given at Birmingham a few weeks ago by Sir Richard Temple. It is a most valuable and timely defence of missionary work by a well-known Indian statesman. (Price 2s. 6d. per hundred.)

* * *

WE would again call attention to the publications announced last month:—*East and West: The Story of a Missionary Band*, by Miss Tuck, of Berhampur; price 2s. 6d. *Missionary Readings and Recitations*; price 1s. *Chinese Diamonds*, by the Author of "Grannie's Golden Gift," &c.; price 1d. (for benefit of Chinese Refugees).

* * *

WE congratulate Mr. Abel on the sale of his attractive little book *Kwato*, which has already gone into a third edition. (Price 1s.)

* * *

THE Prayer Meeting on December 3rd was very well attended. The Rev. G. Campbell Morgan has very kindly consented to preside again at the next Prayer Meeting, to be held in the Board Room on Monday, January 7th, at 3.30 p.m. We hope to have a very large attendance and a very earnest and hopeful meeting with which to begin the new century.—A Special Prayer Meeting will be held in conjunction with the London Congregational Union at the Memorial Hall, at 5 p.m., on New Year's Day. We hope the London friends of the L.M.S. will endeavour to be present.

* * *

OUR next issue will be a special "Women's Work" number. This will furnish a good opportunity for introducing the CHRONICLE to the notice of the ladies of our churches who do not already take it.

OUR MISSIONARIES.

By DR. JOSEPH PARKER, CHAIRMAN OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Editor has asked me to say something at the beginning of the century bearing upon our missionary and evangelistic work. The request comes to me at a moment of unusual pressure; yet so deep is the affection which

I have never ceased to feel towards all missionaries, that I must, though in a most imperfect way, comply with the friendly request. As a minister I never feel so utterly small and unworthy as in the presence of a Christian missionary. He has done so much, and I have done so little, in the service of our common Lord. If our churches could only realise how much has been done by missionary self-denial and consecration our missionary meetings would be the favourite festivals of the ecclesiastical year. There is nothing I more dread than to be regarded as a merely popular preacher. In not a few instances I would gladly change places with the obscurest of our village pastors. To the popular preacher there falls quite a heritage of public honour, public applause, and public support. He rises amid loud applause and sits down amidst long-continued cheering. It is all well meant, and, in a sense, it may be taken as an expression of general gratitude on the part of the churches;

but the misery of it, the humiliation, the secret pain! As compared with the foreign missionary, who has left parents, home, children, and a thousand pleasant associations, what has the most popular preacher amongst us done to deserve recognition and applause?

How can any one of us allow himself for a moment to be compared with Chalmers or with Lawes? By the power of God they have turned the wilderness into a garden, and the place of thorns into a field of roses. Which of us can stand beside Griffith John, considering his life-long consecration and his manifold labours for Christ and the Cross? How small I feel when I think of Robert Moffat, John Williams, William Muirhead, and a hundred other godly heroes of the faith! What is true

of the missionaries would seem to be doubly true of their devoted and consecrated wives. When I think of what both men and women have suffered in China on behalf of the Christian cause, I am simply overwhelmed, and the spirit of self-congratulation is humbled and crushed—for which I thank the living Lord. I am not afraid to say that when I think of these godly workers in the vineyard, when I think of their deprivations, their self-exile, and their labours, often under most distressing conditions, I feel

that the whole church ought to welcome them on their occasional return and throng the buildings in which they appear to tell us the story of evangelised or converted heathendom. The day of appreciation will surely come. A revived religion at home necessarily means a revived interest in missions abroad. It is often pitiable to notice how the wrong kind of men are welcomed with huzzas and crowned with diadems of withering grass. Without saying one disrespectful word of soldiers, sailors, explorers, or geographers, I cannot but feel that we have been sparing and sometimes cold in our general recognition of Christian men and women who have hazarded their lives for the Lord Jesus.



DR. PARKER.

My dear brethren and sisters in the Lord, will you accept these few loving words from one who has long laboured in the home-field? I send such words from my heart of hearts. I pray God for you that you may be established, strengthened, and continually sustained by the mighty and tender power of the Holy Ghost. Throughout my life the most urgent appeals I have made for collections, by far the most urgent, have been the addresses I have delivered at the sacramental board on behalf of widows and orphans of missionaries and on behalf of missionaries disabled for further service. We ought to receive such people into our hearts and make them welcome to all the hospitality of our Christian love. You must not, however, judge us harshly in the matter of some evidences of neglect, if not of positive forgetfulness.

Many of us are really absorbed in Christian work, always multifarious, and sometimes utterly exhaustive as to personal strength and energy. We do not forget you. We cannot forget you. The Apostle said to the Christians at Philippi, "I have you in my heart." When you think we have forgotten you, be quite sure it is only in appearance, and that we are directing our whole force towards objects at home which seem to be overpowering, at least for the moment. I have been now more than fifty years in the Christian pulpit, and on the strength of that fact I ask you to permit me to say, God bless you! and I trust that in sending this message over all the seas you will be enabled to return a response in harmony with my prayer to God and my heart's desire.

Joseph Parker.

The City Temple.



I.—AMONG THE STUDENTS OF BENGAL

By MR. J. N. FARQUHAR, M.A.

FOLLOWERS of Him who spoke of the Kingdom of Heaven as undergoing a process of slow evolution such as the change wrought in dough by leaven, or as the growth of a great tree from a small seed, may well regard disappointment and defeat with equanimity, and recognise in the weakness and shame of the present the germ of future greatness and strength. We shall never be able to forecast the future, nor to have the full joy that ought to be ours in our work, unless we do so. Strategic points, if I understand rightly, are just those seemingly insignificant seeds, already growing quietly in humble places, destined in the near future to become great trees—unnoticed influences that, like leaven, will one day revolutionise society.

My own work being almost exclusively amongst the educated classes, I will not attempt to speak of the general outlook in Bengal, but only of the present position of affairs among the educated.

To a casual observer it might seem that mission work among the educated classes of Bengal is altogether a hopeless undertaking. After a century of effort the Christian Church is still small and despised. Schools have been multiplied, high schools and colleges have been built, and the work goes on year after year, yet at the end of the century higher education is

LESS FRUITFUL IN CONVERSIONS

than it was forty years ago. Lectures and evangelistic services have been, and are still being, held for students in many centres, but in Calcutta at least the young Bengali will seldom take the trouble to listen. Millions of English and Bengali tracts have been distributed, and a certain amount of more elaborate literature has been produced, but the visible results are small.



MR. J. N. FARQUHAR, M.A.

It is still more disconcerting to find, instead of a steady current settling towards the Christian Church, a very powerful backward current—a really great Hindu reaction. The educated men of Bengal to-day are almost to a man up in arms in defence of their ancestral faith. Everywhere societies are being formed for the defence of Hinduism, for the study of the ancient philosophical literature, or for practical religious work under Hindu auspices, such as prayer and singing during epidemics of plague, cholera, or small-pox, or the giving of charity to helpless widows and the poor generally. Several fresh religious movements within Hinduism are being followed

with great and increasing enthusiasm, notably the worship of Chaitanya (a reformer of the sixteenth century) as an incarnation of God, and the revival of Vedantism, the most popular of the philosophical systems. The effects of this reaction are felt in our work in several ways: Hindus in many places are opening Hindu schools, in order that their sons and daughters may be removed from Christian influence; and in the college classes one meets with a stiffer and more stubborn resistance to Christian teaching than used to be shown.

Yet it is precisely in this powerful reaction that we find proof of

THE MIGHTY INFLUENCE CHRISTIANITY IS WIELDING.

Hinduism is altogether too great and too real a system to be overthrown or conquered in a day. The hold it has of the higher classes of India, not only in their social life but still more in their thought and imagination, is most extraordinary. The pantheism which very early arose round its nature-divinities, and became an atmosphere in which they multiplied and thrived, seems to be as essential a part of the high-caste Hindu as monotheism is of the Jew, or the passion for freedom is of the Englishman. To him it is axiomatic, fundamental, unquestionable, like the uniformity of nature. The extraordinary stability of this thought has been already proved through three millenniums. Its elasticity and all-comprehensiveness are not less wonderful; so that to the average Hindu it is but a trite and most natural remark to say that Christianity, too, can be easily received within the tolerant arms of Hindu pantheism. That this hoary system, then, secure in the prestige of a hundred victories, should have been roused from its meditative dream to an attitude of vigorous self-defence, is the best possible proof that the attack of Christianity has been seriously felt. All the other faiths of the world are here, yet Hinduism regards Christianity alone as a serious foe.

The movements of the enemy, then, prove that a most effective attack has been delivered. Have we by means of this attack gained any really valuable strategic point? We have; and it can be seen in this way: Hinduism has felt the attack seriously, not because of the numbers of conversions that have taken place, but because *all educated men have felt the impact of Christian truth so seriously*. And the result is a recoil, and a sudden rally, an attempt to show that Hinduism also contains these good things. Different groups of Hindus have felt the influence of different ideas: some condemn idolatry, and attempt to show that it is not essential to Hinduism; others protest against polytheism, renew the old monotheism of the Bhagavatas, and talk of the Heavenly Father; elsewhere animal-sacrifice is denounced as cruel and useless; the power which the incarnation of the Son of God has over the human heart has led to the recrudescence of the worship of Chaitanya as an incarnation of Vishnu; caste, compulsory widowhood, child-marriage, the subjection of women, and a score of the other blots that

darken the Hindu social system, are becoming ever more patent and distressing to thoughtful Hindus, and pitifully vain attempts are made to remove them. Nothing is more noticeable than the effect produced by the moral ideas of Christianity. These the best minds appreciate very truly, and seek to introduce into Hinduism, failing to realise that if they do not spring naturally from the inner spirit of the religion they cannot lay firm hold of those who profess it.

THUS THE VANTAGE-GROUND WE HAVE GAINED IN THE WAR IS THE PLACE WHICH CHRISTIAN IDEAS HAVE ALREADY WON IN THE MINDS OF EDUCATED HINDUS.

Like men who know nothing of strategy, they fail altogether to see the strategic importance of the position thus gained; they fail to realise that, as these ideas germinate and grow in their minds, they will make ever larger and larger portions of their Hindu faith incredible, until, finally, its main principles will fade away into the mist of unreality. Hinduism is attempting to defeat Christianity by absorbing its best elements, but the parts to be swallowed and digested become ever greater and greater, whence the end of the process can easily be foreseen.

Many causes have contributed to this result, English education being probably the most important. Whether given in missionary institutions or in Government or in Hindu colleges, it has proved a most effective means for opening the minds of men and letting in the light. The high-caste Hindu to-day receives practically all his new impressions through the medium of English. The influence of missions—exercised through education, preaching, and literature—has also been very great. Lastly, contact with Englishmen, whether in Government, in business, in education, or otherwise, is a powerful means of forcing upon the notice of educated Indians certain of the characteristics of Christian thought and civilisation.

These causes will all continue operative, probably throughout the coming century. For us the chief interest lies in the ways in which missionaries will be able to take advantage of the "strategic point" already gained. Clearly every method of work that will deepen and extend the influence of Christian ideas in the Hindu mind will be of value. To bring Christian truth to bear on large numbers of Hindus, in forms in which they will readily absorb it, must be our aim. No form of missionary effort is to be despised; but among the class of men we have been speaking of—educated men, who read, write, and speak English—it is clear that *literature* may have a wide and powerful influence, such as other forms of work would not easily gain. Such literature will mostly deal with the explication of Christian truth; but there is also room for sympathetic and scientific treatment of the history and evolution of Hinduism. Both these forms of teaching will help on the work of setting the genius and contents of Hinduism in clear contrast with the spirit of Christianity, and will thus hasten the time when error will stand out convicted in the light of truth.

MISSIONARIES AND CONVERTS IN THE SIEGE OF PEKING.



DEAR MR. GAUNT,—A great deal is being said these days by our enemies about the China missionary and his converts which is not very flattering to either. The Chinese Minister in London has been airing his sentiments in an interview with representatives of the *Express*.

He tells you that the whole of "this difficulty has been brought about by missionary work," that wherever "missionaries go they bring international trouble in their train," and that "unless missionaries are withdrawn from China he is certain such troubles will recur, and each time with increased bitterness." "If the missionaries," he adds, "remain in China the end is not in sight, nor the international good feeling that is so earnestly to be desired."

When I read the above statements, I felt somewhat like the old Primitive Methodist who, in similar provoking circumstances, said, "*Thank God, that is a lie.*" A more bare-faced falsehood than the statement that the present troubles have been brought about by the missionary and his work there never was. The ambassador is a smart, wide-awake Chinaman, and believes thoroughly in the gullibility of the British public. If, however, he really

believes that the people of England are prepared to take in the rubbish which he poured into the ears of the representatives of the *Express*, he will, I feel sure, be sadly disappointed.

Someone who was at Peking during the Legation siege has been writing to some of the China papers, bitterly animadverting on the conduct of the missionaries. In this writer you have a specimen of a class of men who will not hesitate to manufacture the grossest falsehoods in

order to bespatter the missionary name. This anonymous writer has, unintentionally, done one good thing. His abusive letter has drawn forth from the pen of Mr. R. E. Bredon a valuable communication in defence of the missionaries and their converts during the siege. Mr. Bredon's letter appears in the columns of the *North-China Daily News* of the 4th inst. Feeling assured that many of your readers will be glad to read this very telling defence of the missionaries by one of the ablest and most highly-honoured men in China, I give the letter in full. Mr. Bredon is the Commissioner of Customs at Shanghai, and is supposed to stand next to Sir Robert Hart in the Service.

"To the Editor of the
"NORTH-CHINA DAILY
NEWS."

"SIR, — I regret extremely to see published in some papers and re-

produced in others the following statement regarding missionary behaviour during the Legation siege at Peking—



THE CHRISTIAN BOY WHO CARRIED A MESSAGE FROM PEKING TO TIENTSIN DURING THE SIEGE.

'Their conduct during and since the siege has not been very creditable. They have exhibited anything but a Christian spirit and have the reputation of being the biggest looters in Peking.' I cannot conceive where the writer gets justification for such a statement. I was during the siege a member of the General Purposes Committee, which had surveillance of practically everything but the fighting, and in that position had the best possible opportunity of knowing what was going on, and I can say that the conduct of the missionaries was in my opinion not only creditable, but admirable. All that went to make our life moderately comfortable and safe was done by missionaries or under their auspices. The helpfulness and unselfishness shown by the missionary ladies, many of whom had the burdens of heavy family cares of their own to bear, were beyond praise. As to the native Christians, many of whom were men of a class far superior to that from which they are generally supposed to be drawn, they supplied willingly all the labour we had and *without which we could never have held out*. Their missionary teachers led them in every work and in many positions of danger.

"I heard in the Legation, before we were enabled to leave it, that the missionaries had taken quantities of loot. I took special pains as a committee-man to investigate the truth of this assertion, and I found absolutely nothing to confirm it. In fact, during the siege it was quite impossible. All the loot then collected—if it was properly loot at all—was the Chinese property, clothing, furniture, and ornaments found in those houses, which for purposes of defence we were obliged to bring into our lines and in some instances to destroy, or in the abandoned foreign stores. That loot was all handed over to the committee, the control of it being in the hands of one missionary and myself as a sort of sub-committee. The key of the room in which the valuable part of it was locked up was kept by me, and in that room I slept. Of what was taken possession of, many of the comparatively worthless articles, such as worn Chinese clothing, bedding, &c., were given to the poor Chinese Christians necessarily, because we had few but Christians among us; a few articles were given to foreign ladies to replace temporarily clothing they had been unable to save from their burned homes, and a very few common things were given to missionary ladies to provide material for urgently-needed children's garments. The valuable loot was all stored in my care till the very end of the siege, and was then handed over under an arrangement between Sir Claude Macdonald and myself to Colonel Scott Moncrieff, R.E., to be sold, and the proceeds divided among the men of the marine detachment—who formed the stiff backbone of our defence and worked unceasingly—and the native Christians who built our defences. The missionaries, therefore, did no looting during the siege, and I believe none after it, for they all had to make their arrangements to get out of the Legation as fast as they could, either to leave China or to find quarters for themselves and their flocks, and they had no time then and the field was quickly occupied

others. I am only an individual and have no right to pose as a representative or leader of public opinion in missionary matters. I believe I know about as much or as little as the average man about missionaries and their work and no more. I have always felt my knowledge of it was not sufficient to justify me either in scoffing at it, as is the fashion, or in praising it, as is not. I have still my definite opinions to form when I have time to collect the data. In the meantime, I feel that my experience of the Legation siege has raised very considerably my opinion of the missionary, Anglican and non-Anglican, English and American, his capacity and his work, and of the native Christian and the influence of his religion on him.

"I may say the above refers, as will be inferred, mainly to Protestants. None of the leading Roman Catholics were with us; they were making a brave defence elsewhere; while as to the Catholic converts, they were principally employed outside the British Legation, by the Japanese and French especially, beyond my view

"I am, &c.,

"3rd October."

"R. E. BREDON.

Let me add to the above the testimony of Mr. Conger, United States Minister, in a letter to the American missionaries. Writes Mr. Conger: "I begin this hour of our deliverance to express what I know to be the universal sentiment of our diplomatic corps, the sincere appreciation of, and profound gratitude for, the inestimable help which you and the native Christians under you have rendered towards our preservation. Without your intelligent and successful plannings, and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible." By your courteous consideration of me and your continued patience under most trying occasions I have been most deeply touched, and for it all I thank you most heartily. I hope and believe that somehow in God's unerring plan your sacrifices and danger will bear rich fruit in the material and spiritual welfare of the people to whom you have so nobly devoted your lives and work."

Such are the testimonies of Mr. Conger and Mr. Bredon, and they cannot be called in question. Both men stand outside of the missionary circle, and can have no personal interest to serve in thus writing. What they saw in Peking of the missionaries and converts, and especially of the converts, was to them a revelation, as, indeed, it was to many more. What these two gentlemen say about the converts does not take us, the missionaries, by surprise, for we have known all along of what stuff they are made; but it does take outsiders in China by surprise, and that for the simple reason that, with very few exceptions, they have obstinately refused to take the

least interest in the missionary movement, or to pay the least attention to its inner workings. Let us hope that the great events that are now transpiring in China may be the means of producing a change in this respect.

Yours sincerely,

GRIFFITH JOHN.

Hankow, October 9th, 1900.

"THE DESERT SHALL REJOICE."

BAPTISMS AT BENARES.



It is so long since five adults received baptism in one day in our mission at Benares that the event seems worth recording, and as the circumstances leave no ground for boasting, we can indulge in thankfulness without the fear of being unduly lifted up.

Of the five who were baptized, two—Subarni and Chuniya—are girls who, in circumstances of comparative friendlessness, found refuge with our Zenana ladies here two or three years ago. They were sent over to our girls' school and orphanage at Mirzapur and received Christian teaching and some education. Now, at the age of sixteen or seventeen, they have returned to Benares, and are learning to be nurses at the Hospital of the Zenana, Bible, and Medical Mission. They come into our midst again with good characters, and seem sincerely desirous of being loyal daughters of the King. Among the nurses at the hospital there have been, and are, some bright Christian women, and we trust that these two may prove such, and, through their ministry of love, teach the patients something of the Divine compassion of Him who went about doing good.

Jamuna Singh, a young man of about twenty, was a Brahman living at one of the villages worked by Mr. Theobald. He was a wandering, restless youth. Left an orphan with a little patrimony, he spent it, if not in "riotous living," yet in an idle, purposeless life. Having come to the end of his little property, and not knowing where to turn, he thought he would turn Christian. Great opposition was raised in the village, and Mr. Theobald felt it wise to send him in to us at Benares. He did not appear an ideal "inquirer," but seemed very honest in declaring his motives and views, and was willing to work. He has been with me about five or six months, and has shown himself a willing servant, and is very keen in his desire and effort to grow in knowledge. We have, therefore, baptized him. He is in a spiritual sense one of

the "little ones" whom Christ so gladly welcomed, and we have good hope that he will "grow in grace." At present he is employed as a sort of messenger, and is sharp, willing, and diligent. What he may become in the future remains to be seen; his avidity in reading indicates that he will not remain what he is.

Tara Bhagat and his wife Nolini are Bengalis, aged about thirty and twenty-four. They lived some time ago at Berhampur, and their case affords an apt illustration of the text, "Cast thy bread upon the waters; for thou shalt find it after many days." The wife was taught by Miss Robinson at Berhampur, and the husband has grateful and gracious memories of dear old Mr. Hill. The couple came to Benares about three months ago, and give indications of sincerity and solid worth. Tara Bhagat writes well and possesses energy and capability, and we are not anxious about his finding suitable employment.

It was a great joy to us to receive these five brothers and sisters by baptism into the Christian Church, and we pray and hope that they may glorify God by consistent lives. They are not converts to thrill the hearts of those who thirst after the sensational and romantic in mission-work, but they inspire with joy and hope those who quietly wait for the steady increase of Christ's healing reign.

EDWIN GREAVES.

"THE OLD WHITE-HAIRED PREACHER OF SHANGHAI."



WRITING under the shadow of the great bereavement we are suffering by the death of Dr. Muirhead, I find it very hard to express how great our loss is. Before I came to China I had not the privilege of knowing personally our honoured veteran, although I heard him speak in London in 1895 when home on furlough, little thinking then of our association in after years. I came to him as a stranger, yet he received me with open arms, and during the brief period—not quite three years—of our association in missionary work here I have never lacked the benefit of his kindly counsel and friendly help. Especially during the last eighteen months—while we have been alone together in Shanghai owing to the lamented illness of Mr. Box—I have been in very close relationship with him, and call to mind many proofs of real affection.

He was the most commanding figure in Shanghai, and,

indeed, in virtue of his unique record of service and exceptional gifts, amongst missionaries the most commanding in China. Of the many missionaries in Central and Northern China there are very few indeed who have not both seen him and heard him speak as they have passed through Shanghai. One of the very frequent remarks heard expressed lately is that Dr. Muirhead was a rare example of the *true Catholic spirit*. Every form of Christian service he delighted to encourage, and he was as sincere in his joy at hearing of the success of the S.P.G. in Peking as of the Quakers in far Chung King. At his house one met workers of every denomination, and of none. It was his especial delight to gather together missionaries who were passing through at our Thursday evening mission prayer-meeting, and hear from their own lips their report of the progress of the Kingdom of God in their district of China.

It was not missionaries alone who made his house one of their invariable points of call in Shanghai. The most distinguished men of other services in China were to be found there. Sir Robert Hart was a frequent visitor when in Shanghai, and the present British Minister, Sir Ernest Satow, is an old friend. Globe-trotters of every rank and description were attracted by his strong personality and the fame of his life's work.

He impressed himself most forcibly upon the foreign community of Shanghai. Neither his religion nor his life work bade him leave the affairs of this world—and especially that portion of it where he dwelt—to the worldly-minded. He was *par excellence* the good citizen,

and took a leading part in the municipal life of Shanghai. He was listened to with respect and attention, not only for the sake of his age, but because of his strong common sense. His influence upon the public life of Shanghai was wholly good, and—what is, alas! not too frequent in the case of missionaries living in a community—it was great. His portrait, hung in the Council Room of the

Municipal Buildings, bears testimony to this part of the work of his life.

Yet these two striking facts in his personality—his wonderful Catholicity and his public spirit—are subsidiary traits. Manifest as they were to all who knew him, he himself would have regarded them as side issues of his great life work. *His devotion to the preaching of the Gospel* was unique. All are agreed that China affords no such example of unceasing preaching, and it is doubtful if the records of missionary effort in any land portray his equal. Only last year—that is, *after* he had celebrated his fifty-second anniversary of arrival—I have known him Sunday after Sunday carry out the following programme:—10 a.m., conduct service for Christians in the compound chapel and preach; 2 p.m., go to the chapel in the native city—entailing a walk of nearly two miles in the city—and preach either to the



DR. MUIRHEAD.

Christians or to heathen; 6 p.m., attend a foreign service; 8 p.m., preach to the heathen in the compound chapel for nearly an hour.

Every day he preached somewhere when he was well, and until this year illness hardly ever prevented. All this, be it remembered, in addition to numerous other duties and that most trying form of missionary labour,

"the care of the churches." Strenuousness was, I think, the great feature of his career as I saw it. I have seen no one who so thoroughly illustrated the precept: "Whatsoever thy hand findeth to do, do it *with all thy might*." To those who did not know him well this same strenuousness obscured the depths of his feelings and his sympathy; but not to those who got to know him well. He had the Scotch reserve of character which accompanies strength of purpose, and his massive brow gave evidence of his indomitable will.

The close of his life was worthy of the whole of it. In the most acute agony his faith was unshaken and his trust unflinching. He met his end and the knowledge that it must come with the sublime courage of the good soldier of the cross. While he could do his work he would not put it aside, but struggled to serve to the end. And, when the end came, we saw him pass quietly, with unclouded, peaceful face, to his eternal home, not as one who unwillingly leaves the scene of his mortal warfare, but as one who at the call of his Divine Commander quietly lays his armour down.

It is an inspiration to have been associated, even for so short a time, with a life of such ceaseless devotion. His memory will always be to me an incentive to the faithful and joyful performance of my missionary duties.

W. NELSON BITTON.

MRS. CHALMERS, OF NEW GUINEA.

AS briefly announced in our last issue, the wife of the Rev. James Chalmers, of New Guinea, passed away on October 25th. We now know that Mrs. Chalmers had been seriously ill for some three months before her death, but the letters at present to hand were all written before that sad event took place.

Through the kindness of her son, Mr. H. M. Harrison-Chalmers, of Cheshunt College, we are able to give the following particulars of Mrs. Chalmers' life. Born in Leeds (*née* Sarah Eliza Large) she spent her childhood and youth in that town, attending Belgrave Congregational Chapel, and occasionally hearing the late Dr. Reynolds preach at East Parade. One of her greatest friends was Miss Jane Hercus, who afterwards became the first wife of Mr. Chalmers. At the age of twenty-one she married Mr. Thomas Harrison, of Leeds. After a few years of married life Mr. and Mrs. Harrison removed

to Retford, where Mr. Harrison died in 1886. Mr. Chalmers was in England at that time, his wife having died in 1879, and two years later Mrs. Harrison joined him in New Guinea, the wedding taking place at Cooktown on October 6th, 1888. In 1892 ill-health compelled Mrs. Chalmers to return to England, where her husband joined her for furlough two years later. She was still unable to return to New Guinea when Mr. Chalmers' furlough was over in 1895, but rejoined him in 1897.



MRS. CHALMERS.

Mrs. Chalmers was only in New Guinea for a comparatively short time, but of her helpfulness to Mr. Chalmers during the last few years, and of her very real interest in all the concerns of the mission, those who knew her best can most warmly testify.

The Chinese Crisis and Christian Missions (Morgan & Scott, price 6d.) is an able vindication from the pen of Mr. McIntosh, of Shanghai. It will be useful to give to those whose faith in missions need bracing. Copies may be had from our Book Saloon.

POINTS FOR PONDERING.

"The Cross and all it means to us must be brought more to the front; and till that is done, and we all get down on our knees, all this talk about finance and retrenchment and economy will not come to much."—DAVID HILL.

A HUNDRED years ago there were less than 200 Protestant missionaries in the world. To-day there are more than 10,000.

A HUNDRED years ago the annual sum spent on the work of foreign missions was about £12,000. To-day it is £3,500,000.

A HUNDRED years ago the number of native Christians in heathen lands was less than 10,000. To-day the number of "communicants" is given by Dr. Dennis as 1,289,298.

THE British Empire contains a population of 350,000,000. Of these, 240,000,000 are heathen, and 60,000,000 are Mohammedan. That is to say, *only one-seventh of the Queen's subjects are even nominally Christian.*

THE population of the world is reckoned at 1,587 millions. This is divided as follows: Heathen, 847 millions; Mohammedan, 200 millions; Jews, 10 millions; Greek Church, 115 millions; Roman Catholics, 230 millions; Protestants, 185 millions. Thus there are altogether 530 million nominal Christians, against 1,057 million heathen and Mohammedan.

A LARGE number of missionaries in all parts of the world were recently asked this question: "*What proportion of the people in your district have had a fair opportunity for understanding the Gospel message?*" Here are some of the answers: "10,000 out of 360,000" (Gond Mission); "One in a hundred in the cities, one in a thousand in the country" (Multan); "Not more than 2 per cent." (West China); "One in 2,000," "One in ten," "One in five" (various parts of Japan). Of the whole number of missionaries only one replied, "All." He is the missionary to a small tribe of Red Indians in British Columbia.

THE last word of our Master to His disciples was: "*Go ye into all the world and preach the Gospel to every creature.*"

MESSAGES FROM LEADERS AT HOME AND ABROAD.

I.—FROM THE FOREIGN FIELD.

The REV. JAMES DUTHIE, of Nagercoil, is the eldest of our Indian missionaries. Born in 1838, he sailed for India in 1856, and has now served in that field for nearly forty-five years. This is his message to the Churches of our land:—

The Lord hath done great things for us in Travancore. Those in thick darkness one hundred years ago have seen the Light; yet not all, nor even half—only a feeble few, 60,000 in the L.M.S. field. But Travancore has been "annexed." The Kingdom has come, extending far beyond the limit of the Church visible. Old things are passing, giving place to new—agitation instead of stagnation; healing for disease; knowledge for ignorance; toleration for persecution; freedom for slavery; peace for insecurity; brotherhood for caste; emancipation of women; greater opposition to the "WAY" than ever before. Devotion to the service of Christ is not absent in our Native Church, nor yet is it conspicuous. Strong leaders are few. The arrival of great Native Evangelists is waited for. Much land remains to be possessed. There must be no looking back, except to humble ourselves in deepest self-abasement. We are unprofitable servants. Forward to the work of the new century—"breast and back as either should be." The future is bright as the promises of God.

J. Duthie.

The REV. JONATHAN LEES, of Tientsin, is one of our oldest Chinese missionaries, having been appointed in the year 1861.

Is not our Lord's letter to the Church at Philadelphia in Asia in the first century His message to us as we pass from the nineteenth to the twentieth? He seems even to use the language of the day. It is He to whom we owe our countless "open doors," and it is He who would enter them all with us. He knows the measure of our past failures and faithful service. How solemn and comforting the assurance we are so prone to forget or explain away, "*I come quickly,*" and how rousing the command with its implied warning of peril, "*Hold fast that which thou hast, that no one take thy crown!*"

Jonathan Lees

The REV. JOHN MARRIOTT is the oldest of our Samoan missionaries, and may well speak for the South Seas. He first went out in 1878.

During the century the Gospel has reached some five hundred islands of the Pacific. Its old power has been manifested in the transformation of thousands of the most degraded people in the world, making them new creatures in Christ Jesus. What it has done for so many in the South Seas it is going to do for all the world. Friends of Missions, help us in our work by earnest prayer and generous giving !

John Marriott

II.—FROM LEADERS AT HOME.

From MR. ALBERT SPICER, now for more than fifteen years the honoured Treasurer of the London Missionary Society :—

In response to your request, I would ask our constituency to consider—

(1) The favourable opinions of London Missionary Society work that have been recently expressed by French Government officials in Madagascar, by German Government officials in the Samoan Islands, by our own officers in China, also by the splendid testimony to the reality of their faith exhibited by Chinese Christians. Such evidence should strengthen the hands of loyal friends and encourage the faith of lukewarm supporters.

(2) The work of our Society has been undertaken in obedience to Christ's command. May I not ask the members of our churches, at the beginning of a new century, to consider what should be their share of support to this branch of Christian work ? Such a consideration would, I believe, if conscientiously made, result in the removal of many anxieties respecting missionary finance at home, and stimulate workers in the mission-field.

Albert Spicer

From the REV. P. T. FORSYTH, M.A., D.D., Minister of Emmanuel Church, Cambridge :—

There never was a time when it was more necessary to see clearly and hold fast the missionary principle. It is essential to Christianity—not merely convenient ; and for the Free Churches it is more vital than to any other. It is a time of fierce criticism, especially as to methods.

And this is right and welcome. Only let it be criticism dictated by the missionary idea itself, not by the spirit of mere civilisation, with its ever latent hostility to what is most distinctive of the Gospel.

The core of the Gospel is missionary or nothing. When impulse fails, or the cold fit comes, the forward movement must draw on the reserves of a still more inward movement. When our heart fails then is the time to press deeper into the heart of the Cross. Our sense of inspiration must be sustained by the authority of Christ and the nature of His Gospel. And if the way seem hard we must doggedly obey our "marching orders."

There is good reason to think that no real friend of missions has been lost at home in the present stress. And we may not count lost those abroad whose blood has joined the blood of Christ.

P. T. Forsyth

THE NEW GIRLS' SCHOOL, TUTUILA, SAMOA.

BY MISS MOORE.

AN interesting ceremony in connection with the new boarding-school for girls, which is being erected on the island of Tutuila, took place on September 5th. This was the laying of a corner-stone in the new building by Commander B. F. Tilley, first Governor of American Samoa. Ever since his appointment Governor Tilley has shown the heartiest sympathy with the work of the L.M.S. in the Samoan Islands now under the American flag, and it is only in accordance with his usual helpfulness in all good works that he so readily consented to officiate on this occasion.

The new girls' school is one of the most popular movements of the present very important epoch of Samoan history, and all sections of the community are taking the liveliest interest in it. The indefatigable labours and oversight of Rev. E. V. Cooper, together with the somewhat spasmodic efforts of relays of native assistants, have brought the building to such a state that its probable completion may now be estimated as but a few months distant.

Early on the morning of the 5th the United States' guard-ship *Abarenda* arrived, and landed the Governor

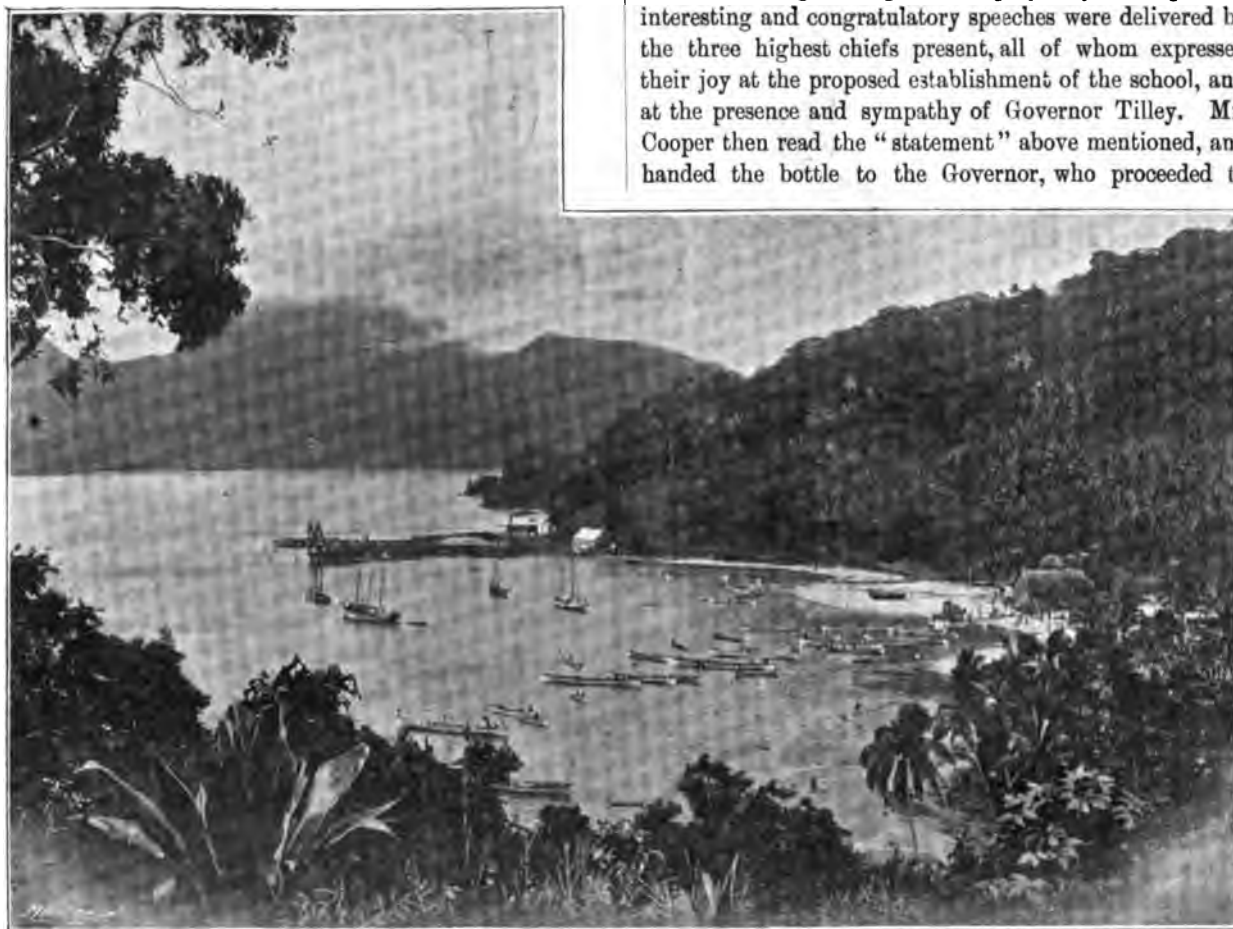
with five of his officers and a party of marines, all of whom were present at the ceremony.

The L.M.S. was represented by Rev. E. V. and Mrs. Cooper, with Miss Ffrench and myself.

There were also very many influential high chiefs present, including Tuitale, the native Governor of Western Tutuila, and all the leading local magistrates

school, and a list of the generous contributions of the people of Tutuila and Manna (amounting to £1,550), which have entirely relieved the L.M.S. of the initial cost of the new movement. This, together with other documents and current numbers of our magazine, the *Sulu*, was enclosed in a bottle, and buried under the corner-stone, much to the wonderment of the native spectators.

After reading of Scripture and prayer by native pastors, interesting and congratulatory speeches were delivered by the three highest chiefs present, all of whom expressed their joy at the proposed establishment of the school, and at the presence and sympathy of Governor Tilley. Mr. Cooper then read the "statement" above mentioned, and handed the bottle to the Governor, who proceeded to



PAGO-PAGO BAY, TUTUILA, SAMOAN ISLANDS.

and chiefs. The native pastors were there in strong force, as also the boys of Mr. Cooper's boarding-school, and the sixty-five girls whom we have gathered into a temporary shelter awaiting the completion of the new building.

Mr. Cooper had prepared a statement giving a *résumé* of the events which led to the Directors' sanction of the

bury it, and to lay the corner-stone. After which, he addressed the assembly in the following words:—

"I feel that an honour has been conferred upon me by those who have so courteously invited me to assist in laying the corner-stone of this building. Years hence, when I am far away from Samoa, when I shall be thinking over the past, I well know that it will be a great pleasure

for me to remember that I was present here to-day, and that perhaps by my presence I have given some little encouragement and help to those faithful workers in Christ's vineyard who have laboured and struggled to erect here a suitable building where the young girls of Tutuila and Manua may learn the Christian faith, and where also they may be taught to 'add to their faith virtue, and to virtue knowledge.'

"Over all the fair landscape of Tutuila and Manua there hangs a dark cloud—not a cloud of mist and rain—but a cloud of ignorance and prejudice. Out of this cloud we hear a cry for light. Until now it has been a feeble cry, the cry of an infant:—

"'An infant crying in the night,
An infant crying for the light;
And with no language but a
cry.'

But now the cry is loud and strong. The generous contributions of the Samoans towards this school, and the interest which they are taking in it, show that they are in earnest, and that this cry is a prayer to God, who has sent the light into this world, to send this light to them, that faith and knowledge may also abound amongst them.

"And this prayer is answered already—for God has sent here, to teach the daughters of these islands, two Christian women, who are to conduct the school; and working with them is your own missionary (Mr. Cooper), whom you all know, and who has been your friend and helper for many years. The instruction which these Christian women will give, and the sweet example of their daily lives, will be like a ray of light to the girls who shall come here to learn, and when they go back to their homes they will carry to those who sit in darkness there the sunshine of knowledge; and as the years roll on the influence of this school—and of others that may yet be established for you

—will be felt more and more, until at last the people will all see and love the light. As the clouds roll away, and the wonderful things which have been hidden are revealed to all the people here, they will, like people in all ages, exclaim: 'O God, how wonderful are Thy works; in wisdom Thou hast made them all.'"

At the close of Governor Tilley's speech a pleasing incident occurred, for the sixty-five white-robed school-girls, who had been quietly watching the proceedings

from a grassy knoll, rose to their feet, and made a brave effort to sing the American National Anthem, their shaky rendering of the English words being quickly taken up and strengthened by the American officers and marines present.

The singing of a Samoan hymn of praise brought the interesting meeting to a close, and the company dispersed, feeling more determined than ever to finish the building as speedily as possible, so as to enjoy the benefits so glowingly depicted.

A brass plate bearing a suitable commemorative inscription is to be attached to the corner-stone, and it is also proposed to present a small memento-trowel to Governor Tilley in recognition of his services on the occasion.



COMMANDER TILLEY.

REV. E. V. COOPER.

NATIVE GOVERNOR.

THE second annual meeting of the Industrial Missions Aid Society was held on November 21st, the speakers being the Bishop of Mombasa and the Rev. R. Wardlaw Thompson. The Society has been formed for the purpose of assisting foreign missionary work by introducing and developing industrial work wherever possible in the mission field, chiefly in order to provide work for native converts. The Secretary of the Society is Mr. W. H. J. Hatch, 10, Paternoster Row, E.C., who will gladly supply information.



NOTICE TO CORRESPONDENTS.—The Editor wishes to remind his Correspondents that he is very largely dependent on them for material for the Society's magazines. For these particular columns—which the Editor wishes to be regarded as the most important part of the magazine, the true "Chronicle" of the Society's work—short paragraphs are wanted, such as may be written on a post-card; reports of conversions, brief accounts of anniversary meetings, incidents of missionary life, reports of medical work, etc., will be especially welcome.

CHINA.

Writing from Tientsin at the end of September, the Rev. T. Bryson says: "I cannot attempt to-day to enter into particulars regarding the sufferings of our converts, or to tell you the story of those who have sealed their testimony with their blood. The number of killed and wounded is rising with every fresh refugee who finds his way to Tientsin to tell the tale. Houses have been burned, property robbed, fines inflicted, women and children sold, and many made homeless wanderers and beggars. In the Chi-chou district we know of nearly forty persons, old and young, who have been killed; in the Yensan district we know of thirty, and in this district twenty."

Mr. Greig writes from Hankow (October 4th): "On my arrival here I was deeply grieved to hear of the death of Mr. Wang, our second native assistant at Hengchow (Hunan). When trouble broke out, he was driven forth into beggary, and seems to have wandered about in destitution until disease laid hold on him, and he died. He was a most valuable man—staunch, stirring, and very attractive in disposition. Mr. Peng says of him: 'He studied the Scriptures, quickly seeing into the meaning of them. He was gentle and humble, diligent in work, and experienced in affairs,

without any hankering after gain.' There are four other native assistants of whom we can get no news. I fear they and many of the converts are suffering greatly."

Dr. Wolfendale, who is the only missionary left at Chung-king—in fact, the only one in the whole province of Sz'chuan—is still acting as medical officer to the *Pioneer*. He writes (October 8th): "I am often ashore,

and have regularly attended the native Sabbath services. All who see our hospital are delighted and astonished that such a building should have been put up so far away from the coast. The native Christians from all the missions come to me for news, for comfort, and for healing. . . . After this war, China will become what we make her. Old China is dead: New China will break forth, and again in the world's history a nation will be born in a day."

INDIA.

The Rev. J. Duthie, of Nagercoil, writing on November 3rd, says: "I have just returned from the opening of a new chapel in one of our villages. The people are poor, but have raised nearly Rs.300 for this work. Thirty years ago we had but two people in that place. Sixteen years ago Mrs. Duthie and I went to the dedication of the first chapel there—a very plain, inexpensive building, put up at the expense of the Mission. The Christians now number upwards of a hundred. It has been a hard struggle to raise the money for this new chapel, well and substantially built; still, it has been done. The people there unite with those in a neighbouring congregation, and pay their own Catechist. This is a typical instance of the kind of work in progress in many parts of the Travancore Mission." Writing a week later, Mr. Duthie speaks of a severe outbreak of cholera in the district. He encloses a pathetic letter from a native pastor, who in one week has lost his wife and all his children, including an only son, and who himself is seriously ill. With a trembling hand the pastor writes: "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

NEW GUINEA.

The Rev. O. F. Tomkins sends an amusing account of the rivalry between two neighbouring villages at the recent "May Meetings" held at Tureture. "The evening before the meeting, in the secrecy of my bedroom, the Mawatta chief confided to me that ostensibly

(i.e., as far as the Tureture people knew) his people had contributed £10 for the collection. They expected, therefore, that Tureture would beat them by giving just over £10. The wily old chief had prepared for this by bringing £4 on the quiet, with which he hoped to cap the Tureture total at the meeting! But the secret must have leaked out for the Tureture people

A New Form gave over £15, much to the chagrin of *Tribal* the Mawatta chief. I felt sorry for *Warfare*. him, and remembered a small sum given to me the day before as collected by the

Mawatta people, but not specially for the 'May,' so I added this and brought up the Mawatta total to £16. Thereupon, some of the Tureture people went out and brought in another 16s., making the amounts practically equal. But that would not satisfy them! One man asked me to lend him 10s.; finally, at the close of the meeting, 8s. was brought up by Tureture, and secured them the victory. *At the close of the service I had the joy of baptizing seventy people.*"

HONOUR FOR A MADAGASCAR MISSIONARY.

"It is stated that the French Government has just conferred the Cross of the Legion of Honour upon the Rev. Frank A. Gregory, Chief of the S.P.G. College at Ambatoharanana, near the capital, for services to the native population and to French troops in Madagascar. Mr. Gregory, who is a son of the Dean of St. Paul's, is the oldest missionary of the Society in Madagascar, having worked there since 1874."—*Reuter*.

MR. GREGORY is the third missionary who has received a decoration from the French Government, the other two being Dr. C. Borchgrevink, Superintendent of the Norwegian Mission, and Miss Byam, Superintendent of the Nurses in the United Mission Hospital near Antananarivo. The former had rendered service to the French Government by taking charge of their archives at the time the French left Madagascar before the war; and the latter by her care of the French sick and wounded after the capture of Antananarivo in September, 1895.

The Rev. F. A. Gregory, who has now received this honourable recognition, has long held a distinguished position in the Anglican Mission. His main work has been the founding of a college at Ambatoharanana, a little north-west of Ambohimanga, where many native workers have been trained for the S.P.G. Mission. Mr. Gregory, in the course of his work at this college, has written many works of value to the students he has helped to train, and some that are appreciated and used beyond the special sphere of S.P.G. work. For a short time Mr. Gregory was S.P.G. delegate on the Madagascar Bible Revision Committee.

W. E. C.



INDIA

THE Calcutta missionaries still have their hands full with relief work consequent upon the recent floods.—Mrs. Brockway and Miss Tuck have received warm welcomes back to Calcutta and Berhampur respectively.—Mr. Lucas, of Bellary, has had a very serious relapse since last month, but is now getting stronger. The doctors say he must come home as soon as possible to recruit.—Mr. Brough, of Coimbatore, is rousing great enthusiasm in Australia by his deputation work.—Mr. Cotélingam, Principal of the Wardlaw College, Bellary, has been elected President of the South India Christian Endeavour Union.

CHINA.

DR. LILLIE SAVILLE is wintering at Shanghai, having found it inexpedient to go to Japan.—Miss Georgina Smith's work at Peking is commanding the admiration of all beholders. Her work is said to be "the only really efficient and organised work in Peking at the present time."—Miss Shilston has been transferred from Peking to Shanghai (vice Miss Bovey).—Mr. Box is much stronger, and hopes to return to Shanghai in the spring.—Mr. Wells, of Canton, is suffering from a bad attack of intermittent fever.—Dr. Ethel Tribe, of Amoy, is convalescent again.—The High School at Hankow has been re-opened with forty boys.—Mr. Geller and Mr. Burnip have returned to Hiau Kan, and Mr. Greig and Dr. Peake to Hunan.—Dr. Peill, of Tsang Chow, is attending classes at Edinburgh with a view to further qualification.—Dr. Sewell McFarlane has gone to take charge of the hospital at Tientsin.

SOUTH SEAS.

ON October 8th the British flag was hoisted on Rarotonga in the presence of Lord Ranfurly, Governor of New Zealand. Mr. Hutchin describes this as "perhaps the most momentous event in the history of the island since the introduction of Christianity in 1823."—Mr. Percy Hall, the new schoolmaster for Tereora, is making a tour of the islands in company with Mr. Cullen.—Mr. Marriott expects to leave for Samoa, *via* the United States, the first week in January.—The "May" collections on Tutuila this year realised £180, the largest amount raised for many years. Of the £1,600 promised by the natives for the new girls' school, more than £1,350 has already been received.

THE MISSIONARIES' PAGE.

M ISSIONARIES all over the world will rejoice in the testimonies to their brethren in Peking quoted in Dr. Griffith John's letter on page 6. A still more striking testimonial to the value of missionary work was given recently by the Lieut.-Governor of New Guinea at a public meeting in Australia:—"He would venture to say that the Government owed everything to the missions. He wished he could make them fully realise what the missions meant to the Administration. It would have to be doubled, perhaps quadrupled, in strength if it were not for the little white-washed houses along the coast where the missionaries lived. Every penny contributed to this mission was a help to the Queen's Government. *Every penny spent by the missionaries saved pounds to the Administration*, for the missions brought peace, law, and order. The missionaries helped the Government, and the Government was proud to reciprocate the aid." And yet Lord Salisbury tells us that "missionaries are not popular at the Foreign Office." Perhaps some day the Foreign Office will be wiser.

* * *

It has been suggested by one of our missionaries that the dates of the forthcoming "Simultaneous Mission" of the Free Churches should be remembered in the mission field, and that, if possible, special meetings for prayer, or special services, should be held all over the world. The dates are as follows:—London, January 26th to February 4th; provincial towns, February 6th to 26th; country districts, March 2nd to 6th. We hope that those who are responsible for the campaign in the homeland will not forget to urge on Christian people, and especially on new converts, the claims of the heathen world.

* * *

It will be welcome news to many in the mission-field—and also to their friends at home—to learn that the Board has appointed a special sub-committee to consider the question of revising the regulations concerning the furlough of missionaries. There has long been a growing feeling in favour of shortening the periods of service, especially the first period. But, as the matter is *sub judice*, we must say no more.

* * *

A CONFERENCE of North China missionaries was held at the Mission House on Wednesday, December 5th. There were present Messrs. Meech, Hopkyn Rees, Parkes, Murray, Grant, Drs. Cochrane, Hart, Curwen, Peill, and Smith, with Miss Moreton and Miss Bartlett. The Treasurer of the Society was also present, with the officers of the House, and the Rev. W. Bolton, M.A. Many important questions of future policy were freely discussed. We all regretted the absence of Mr. Jonathan Lees, whose doctor would not allow him to come.

For some years past a conference of all missionaries home on furlough has been held at the Mission House in January. It has been decided not to hold any such conference this year. The decision will cause some regret, for there is no doubt that many of the missionaries valued very highly this opportunity for social intercourse and interchange of views; but it was felt that the purposes of the conference would be secured quite as well by less frequent meetings.

* * *

THE first issue of Dr. Robertson Nicoll's new venture, the *British Monthly*, contains a symposium on the question whether missionaries should leave their posts in time of peril. Several missionary secretaries, including our own two Foreign Secretaries, contribute to the discussion, the result of which was surely a foregone conclusion. *It all depends*, is virtually the answer in every case. The presence of the missionary is often a source of peril to the native Christians; in such a case the true interests of the work are best served by flight. On the whole, the question strikes us as somewhat impertinent. There are not many missionaries who would dream of leaving their posts so long as their presence could protect the converts. Apart from that, the circumstances in each case must decide, and of those circumstances the missionary himself is the best judge.

* * *

THE *Wide World Magazine* and the *Sunday Strand* for November contain illustrated articles by the Rev. W. Hopkyn Rees, whilst the *Magazine of Art* for December contains an article from the same pen on "Chinese Architecture." The *Harvest Field* for October contained an article on "Illustrations of Primitive Religion from Mysore," by the Rev. W. J. Lawrence, of Bangalore. The *Indian Evangelical Review* for the same month contained articles by the Revs. N. L. Dass ("The Self-Support of the Bengali Churches") and J. A. Joyce ("Christ and the Pharisees"), and a poem by the Rev. E. S. Oakley, of Almora.

A PRAYER.

LORD, grant us eyes to see, and ears to hear,
And souls to love, and minds to understand,
And steadfast faces toward the Holy Land,
And confidence of hope, and filial fear,
And citizenship where Thy saints appear
Before Thee heart in heart and hand in hand,
And alleluias where their chanting band
As waters and as thunders fill the sphere.
Lord, grant us what Thou wilt, and what Thou wilt
Deny, and fold us in Thy peaceful fold:
Not as the world gives, give to us Thine own:
Inbuild us where Jerusalem is built
With walls of jasper and with streets of gold,
And Thou, Thyself, Lord Christ, for corner-stone.

Christina G. Rossetti.

A MISSIONARY'S HOLIDAY TOUR.

By MR. J. O. THORNE, OF MADAGASCAR.



OUR Committee asked me last July to take a journey into the north part of Imerina, so as to be able to report on the advisability or otherwise of a missionary settling in that part of the country. As the L.M.S. Boys' High School, of which I had temporary charge, had holiday for the four weeks of August, I determined to devote eight or nine days of this time to my tour. So on Tuesday afternoon, August 21st, I left the capital for Ambohimanga, eleven miles distant, where Mr. and Mrs. Griffith are now living and working till the return of Mr. and Mrs. Peill. I rode on horseback, and had two men to carry my travelling bed and other baggage, including my camera.

On the Wednesday morning I saw the boys of the Mission School go through their drill, and took a photo of them. Had it not been holiday time there would have been more of them. In the afternoon Mr. Griffith and I started on our journey. After about three hours' ride we came to Ambohitrolomahity ("the village of the straight or upright people"). Why it was so called nobody can now tell us. There used to be a famous idol kept at this place. It was burnt in 1869, but many of the people have continued heathenish up to the present time. When the rebellion against the French broke out in 1896 a Roman Catholic priest was killed here by the rebels. Many years ago I used to visit this part of the country every year to examine our mission schools. The last time I had been at the village was twelve years before on my way back from examining schools in the Antsihanaka province. I found the village very much changed. It is now a station for a small garrison of French and Malagasy soldiers; and to provide accommodation for them and for a Government school, several new buildings have been erected.

The captain was away, but we introduced ourselves to the adjutant, and asked him if we might put up at the travellers' bungalow. He could not give us permission to do so, he said, as it was reserved for officers travelling only. However, we got good enough accommodation at the house of our evangelist. He was away, having to complete his thirty days' compulsory Government service, but his wife and family made us welcome, giving up to us the lower room of the house, and themselves retiring to the attic. Our chapel here is the largest building, and

is the only one roofed with burnt clay tiles. All the other houses are thatched with thick layers of long grass. As long as it was daylight, the people seemed very shy of coming near us. We knew the reason. Soon after the French occupation many of our adherents had to suffer for their friendliness towards us; and, though I suppose there is really no danger of that now, they have not yet quite recovered confidence. After dusk, the native official secretary introduced himself to me as a former scholar of mine, whom I remembered well, and he and the second native governor and the teacher of the official school, who also knew me, brought us a present of some rice and two fowls. As we had given no previous notice of our visit, and as the evangelist was away, we were not able to hold a service in the chapel. We contented ourselves with reading and prayer in the house.

Next day, Thursday, we had a four hours' ride to the next evangelistic centre at Ambatofisaoana. I always used to get a hearty welcome at this village, and we did not fail of it this time. The evangelist here is quite a superior man, and we found him at home. Three years ago, when General Gallieni visited the place, and found the evangelist busily engaged in teaching the children, he was so pleased that he gave the evangelist a patent of six honours. I saw the document, bearing the General's signature at the foot of it. Late in the afternoon we had a nice congregation of the villagers and their children in the chapel. Mr. Griffith and I each gave them an address.

We could not take the most direct path to our next centre at Imanohilahy, because it was quite impossible for a horse, and we did not then know of a good road that has been made getting round to it from the east side. We took a much longer road, passing round the hills on the west side, and were travelling from 9 a.m. to 4 p.m., excepting for half an hour that we spent at a wayside market, where we were able to buy some bananas with which to appease our hunger. The village is most difficult to get at from the side by which we approached it. It seems surrounded by a series of hills and valleys. It has a very picturesque appearance, being situated on a platform in the middle of a wood, and having a high stony peak, which is quite a landmark, towering over it on the east side. Here, also, there were no soldiers; and, though we have no evangelist here at present, we received a warm welcome from our school teacher, from the teacher of the official school, and from other friends. After we had had some food and some tea, we had an interesting service in our chapel, mostly with the children,

and Mr. Griffith afterwards gave medicine to some sick folk.

On Saturday Mr. Griffith had to attend to some more sick folk the first thing after breakfast. Then we had another service in the chapel, and afterwards I took a photo of all our congregation who wished to appear in it. As we were leaving the place about 11 a.m. we met a Roman Catholic priest, who had also spent the night there, but who was on his return journey south, while we

and to buy from the canteen a large loaf of bread to replenish our failing provisions.

After getting some food and a rest we walked a quarter of a mile to the native village, called at each house, told the people who we were (some of them remembered me by name), and invited them to attend the service in the chapel next morning.

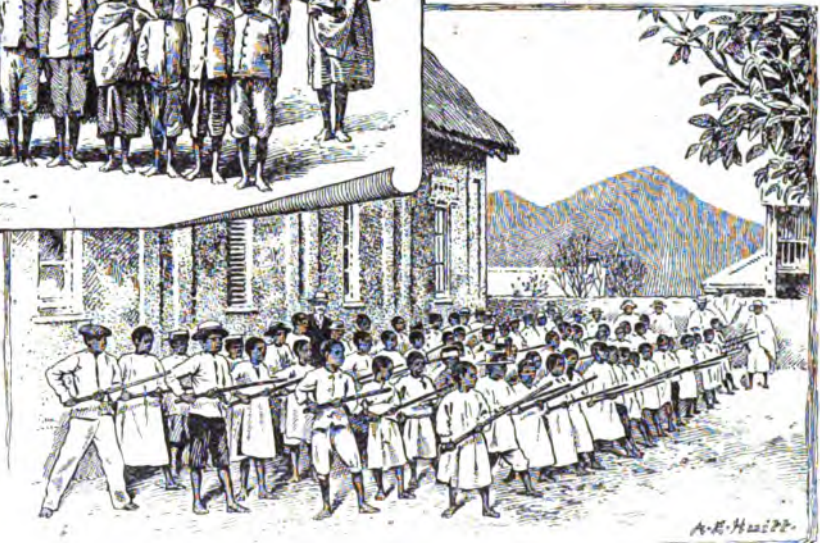
On opening the door of our lodging early on Sunday morning I found a written paper on the threshold.

Examining it, I found it was a badly-written anonymous letter. It informed us that we must expect opposition to our work in that village, charged the lieutenant with using his influence to prevent the Malagasy from attending Protestant worship, and adding that on the occasion of the recent visit of the priest the people had been threatened with dire consequences if they



CONGREGATION AT IMANOHIHAY.

were going north. I thought it right to take the lead in a polite salutation, which he returned. We had a two hours' ride to Anjozorobe, which is now an important military post on the fine new road from Antananarivo to the Antsahanaka province. Just after crossing the broad river, Mananara, by a strong wooden bridge, which the French authorities have had built to take the place of the former very shaky one, we took the steep path up the bank, and found ourselves at the top in a new village occupied entirely by the garrison. We at once called on the lieutenant in charge. He was very amiable, and gave us permission to occupy the officers' travelling bungalow



SCHOOLBOYS AT DRILL, AMBOHIMANGA.

did not attend his ministrations. The letter was difficult to decipher, and more difficult to translate. I have given the substance of it. Mr. Griffith and I decided that we would make a copy and a French translation of it, and take them to the lieutenant after breakfast. This we did, telling him how the letter had come into our possession. He did not seem much surprised, and told us

that he himself had had anonymous letters from the natives sent to him. We told him that out of respect for his authority we had thought it was our duty to make him acquainted with the contents of the letter, that we knew nothing of the actual circumstances, and therefore could make no complaint. We could see that he was vexed that such an injurious statement should have been made about him. He denied that there was any ground for it, adding, however, that what he said was often misunderstood by the natives. "Mrs. Peill knows me," he said; "ask her if she thinks it probable that I would act as I am charged with doing in this letter. Misunderstandings and recriminations of this kind always arise when ministers of one confession are followed anywhere by ministers of another. For example, your visit and doings at Imanohilahy have all been reported to me by a native official who is a Catholic. I have heard from him that you took a photo there in which the official teacher and some of his scholars appear. You also visited the houses of the people here yesterday afternoon, which I might have forbidden you to do, seeing that for a European so to visit them causes great excitement." We told him that we had taken the photo, but that only those who wished to appear in it had grouped themselves for it without any request from us. And as for our calling on the people at their houses we presumed that we and the priest also had a right to do so. We had felt that it was the more necessary for us to do it, seeing that our evangelist was away, and therefore could not let the people know of our arrival.

I think the officer appreciated our conduct in making him acquainted with the letter at once. Our talk lasted nearly an hour, and after it we went to the chapel, which is a temporary one made of rush screens roofed with grass and situated just outside the military post. A more substantial one of sun-dried bricks is being built. We had a congregation of about forty people, from which we inferred that the influence of the officer could not be as anti-Protestant as the letter described.

After the morning service we left again for the south. A ride of two hours brought us to Antoby. Seeing us from a distance, and taking us for French officers, the native officials, and many of the people, had come out to the entrance of the village to receive us. On finding out who we were, they quickly disappeared. Our evangelist here is a worthy man, who has worked here for many years, and was obliged to flee when the heathen rebels invaded this part of the country in 1897, as they had threatened to kill him. He could not take his goods with

him. These were seized by the rebels, and his books, of which he had for a Malagasy a considerable collection, were all destroyed. Late in the afternoon we had a service with a congregation of about thirty people in the rush-walled and grass-roofed temporary chapel. The former chapel had been quite destroyed by the rebels. The Christian people have since erected another of sun-dried brick, and are now about to put on the roof-timbers, and to thatch it. Had our visit been in the morning, and not so unexpected, we should have had a much larger congregation.

On Monday we had a very long and tedious journey to Ankazondandy. The village occupies the top and sides of a hill, the top being reserved for the residences of the French officer and the garrison. It is still an important post. As at other military stations, I found the village much improved in appearance, having some well-built cottages and nicely-laid-out gardens. We first went to call on the commandant. He was away, but the sergeant who received us told us that he was acquainted with several of our missionaries, and especially with Mrs. Peill and Mrs. Peake. He allowed us to purchase from the canteen some sugar and lard, of which articles we had run out. Our evangelist here seemed to be on excellent terms with the authorities. He offered to give up his house to us; but as the chapel was near and looked so roomy and inviting in its cleanliness, we preferred to put up for the night in it, getting our food cooked at the evangelist's house.

All this part of the country that we have traversed was for a time overrun by the rebels, who destroyed everything that seemed to them to have any connection with Europeans and with Christianity. In the rebellion and the suppression of it many lives were lost; many more were lost in the fearful famine that ensued. We have with us still three orphan children remaining from the large numbers who flocked from this part of the country to the Tamatave road in the hope of procuring work and food, and whom, through the generosity of some friends in England, we were able to feed for a time till they could get food for themselves. The population about Ankazondandy, though much smaller than formerly, is still greater than in the part which lies between it and Antoby. This latter has never had many villages in it, and these very small. On our way back we passed near five or six villages; and it seemed to us that these, together with the villages, of which we had visited the centres, would make up quite a sufficient district for a missionary. Unfortunately there is not in this district

any house at present which would be suitable, and which could be rented as a temporary residence for a missionary and his wife. It will be necessary to secure a suitable site outside the village of Ambohitrolomahitsy, and to build on it a suitable house. In the meantime a house could be rented at Ambohitrabiby, seven miles to the south, or at Ambohimanga, eight miles, and the missionary provided with a bicycle or a horse could work in the district from that as his temporary home.

On our way back to Ambohimanga we passed through the Tuesday market. This, like all other markets in this country, is held in the open-air, and on a large open piece of ground commanding an extensive view of the country round. A number of rush-covered shelters are provided for the accommodation of the travelling merchants, who sell all kinds of imported goods; but those who sell native produce are unprovided with any shelter unless it be that of a very large umbrella which they carry with them for the purpose. Certain market dues have to be paid by all who bring goods to the market for sale. The great crowd that we saw in the market proves that there is still a very considerable population in this district. The native name for market—*tsena* (meeting-place)—is very appropriate. It is just the place where one is likely to meet with teachers, pastors, and evangelists, as well as other members of the community. We reached Ambohimanga about two o'clock, quite ready to enjoy our well-cooked and served dinner, and the comforts and cleanliness of the mission-house, after our week's journey!

FROM THE HOME SECRETARY.

I SHOULD like to write at length upon the burden of the Home Office, which the word "Deficiency" describes, but space forbids more than a passing note. The problem of the new century will be that of the old—how to meet the deficiency caused by the growing work of the Society? My answer shall be practical. Let us begin with the Widows and Orphans' Fund (the appeal for which is placed in this number) and raise the amount needed so as to prevent any demand upon the Society's general fund. This means £716 additional. The next thing is to observe some special week for thanksgiving, prayer, and self-denial. We do not yet know what the London churches have done. The country churches are asked to take the week in February which they find most convenient, or to select one in some other month. The third thing is extension of women's auxiliaries and the enlistment of more of the women of our churches in the great cause. Experience shows that if the women are set upon this or any other matter they will sooner or later carry the men

with them, and the children will of course have been won long before!

* * *

WE don't always recognise the power of children in this service. It may be well to give some illustrations of what they can do. Two little boys have just held their fourth missionary sale, and sent this year over £28. Now they have to give it up through school duties. I trust some successors may be found. Two little girls began two or three years ago with a trading penny, and have supported a girl in China. The boys' side of the Tunbridge Wells Young Workers' Band has raised £12 by starting a wood-carving class and selling their work. As the girls are not going to be outdone by the boys, larger help may be expected from Tunbridge Wells. As children don't always know how to help, let me suggest the Zenana Exhibition, the cantata "Boys and Girls of Other Lands," "What Little Girls Can Do," &c.

* * *

THE Lotto game is selling steadily and its usefulness becoming more and more apparent. From observation I can testify that its use is not confined to young children only.

* * *

WE hope to have a grand Children's Demonstration in May. It will differ from most of our May Meetings this year in being held in May, on Saturday afternoon, the 11th, at Exeter Hall, at 3.30. The Lord Mayor of Birmingham has kindly promised to preside. The following day will be our Missionary Sunday in London.

* * *

I HAVE been asked why should not rummage sales be held for the Society's benefit. I mention the question here, as it may suggest a plan to some who wish to help.

* * *

THE following articles are on sale here—purchasers will be welcome:—

Gong from a Chinese Temple...	£1	1	0
Incense Burner (antique) ...	2	2	0
Chinese embroidered Table-cloth ...	5	0	0
Do. do. (square) ...	4	0	0
Chinese silk panel ...	0	10	6
Chinese Boy's Cap ...	0	10	6
Large Bed-spread ...	5	0	0

and various smaller Chinese and English articles.

* * *

I AM glad to report at the end of the century a growth in income for the months April to November, 1900; but while there is a slight improvement in income, the outgoings are larger, so that deficiency is still with us.

ARTHUR N. JOHNSON.

FOR INDIA.

THE Rev. S. H. Davies, L.R.C.S., L.R.C.P., who has volunteered to step into the breach caused by the approaching furlough of Dr. Arthur Fells, of Neyoor, Travancore, was born in 1841 and was appointed to the Society's mission in the Samoan Islands in 1865. There he laboured for thirty years, the state of his health compelling him in 1896 to resign his connection with the Society's foreign work. Since then Dr. Davies has done occasional service as deputa-



DR. DAVIES.

tion to the home churches. In 1897 he became Superintendent of the St. Pancras Medical Mission and was thus enabled to continue his missionary work among the poor of London, many of whom, he says, but for this Medical Mission, would never have heard the story of the Cross. Dr. Davies sailed for India on December 14th to take up the large and important work at Neyoor. His courage and self-sacrifice in taking up such a work at the age of sixty deserves the heartiest recognition from all friends of the Society, who will, we are sure, sustain him by their prayers.

MISSIONARY STUDY CLASS.

SUBJECT: MISSIONS IN CHINA.*

4.—EARLY MISSIONS AND MISSIONARIES.

FOR the present month we shall study chapter v. of the text-book, together with the first half of chapter vi. (up to p. 104), which brings us to the year 1860—the beginning of what we may call “the forward movement” of missions in China. The present will thus be a convenient time for new members to join our Study Class.

Chapter v. refers to many interesting points. We often forget, for instance, that there are some twenty millions of Mohammedans in China. Islam seems to be the one religion, which disputes with Christianity for world-empire. In Turkey, Africa, India, China, and many other parts of Asia, it has entrenched itself, and seems to be making steady progress.

The story of Roman Catholic missions to China is full of interest. An excellent account of their history will be found in Prof. Douglas' *China*, in the “Story of the Nations” Series (pp. 123–130). “It cannot be denied that the Jesuits conferred great advantages on the Chinese. As engineers, architects, surveyors, scientists, and translators, they did much useful work. But to the cause of religion the dissensions which they fomented did infinite harm.” The present day has brought to light the mischief wrought by the Roman Church through its assumption of political power, and its interference in native law suits.

Passing to chapter vi. we rejoice that our own Society had the honour of sending the first Protestant missionary to China. A good account of Morrison's work will be found in the *History of the L.M.S.* (vol. ii., chap. xix.). His *Life* is also published in Partridge's “Missionary Biography” Series (price 1s. 6d.). The text-book is too complacent in its remarks on the way in which China has been opened for missionary work by war. What has been done cannot be undone, but we have no cause to pride ourselves on our diplomatic dealings with China up to the present.

Questions for Consideration:—

1. Which of the great religions seems likely to be the most persistent and powerful foe of Christianity?
2. Can you think of other instances in which Rome's interference in politics has been her undoing?
3. How far is it unfair to say that missionaries have been at work in China now for a hundred years?

For next month read the rest of chapter vi., with the whole of chapter vii. In addition the following may be consulted: *British Foreign Missions*, pp. 56–69; *Missionary Expansion of the Reformed Churches*, pp. 150–159; Lovett's *Primer of Modern Missions*, pp. 114–135; *Story of the China Inland Mission*. The following month we shall deal specially with the L.M.S. in China.

* Text-book, *Dawn on the Hills of T'ang*. Price 2s. 2d., post free.

THE BOARD ROOM.

THE only missionary to meet the Directors on November 27th was the Rev. John Marriott, returning to Samoa after furlough. The Foreign Secretary, in introducing Mr. Marriott to the Directors, spoke of his twenty-one years of valuable service in connection with the Malua Institute, and referred to the political changes which had taken place in Samoa since Mr. Marriott left the islands two years ago. Mr. Marriott replied briefly, stating that he had observed a marked increase of missionary fervour in the churches at home since his previous furlough in 1890. He attributed this largely to the work of the Watchers' Band.

The Foreign Secretary had given notice of a motion to suspend certain by-laws in order to permit the anniversary meetings to be held in April next year instead of in May, in view of the proposed united meetings with the Baptist Missionary Society. It was found, however, that the holding of the annual meeting in May was necessitated by an article in the original constitution of the Society. A radical Director asked why the constitution should not be set aside. But the Chairman was firm, and it was finally decided that whilst the other meetings of the anniversary shall be held in the week commencing April 21st, the annual business meeting shall be held at some date in May to be afterwards determined.

On the recommendation of the Southern Committee, the Rev. J. T. Brown was appointed to Kuruman in succession to the late Rev. Roger Price. The Rev. W. C. Willoughby, of Phalapye, was appointed to undertake a visit of inspection to the Lake Ngami Mission, where the work is in charge of two native teachers. The serious breakdown in health of the Rev. D. M. Rees, of the Betsileo Mission, Madagascar, was reported, and Mr. Rees's immediate return to England was sanctioned, if it should prove feasible.

The Home Secretary reported that the amount contributed to the Widows' and Orphans' Fund during the last five years was on an average £561 less than the expenditure. A strong hope was expressed that the sum raised in January, 1901, might fully meet the expenditure.

The Directors passed a resolution of sympathy with one of their number, Mrs. de Selincourt, in the loss of her husband.



Our doctor is in the courtyard, surrounded by several sick men, who wait for his magic art with outstretched necks and open mouths. He is just bandaging up one poor fellow—a leper. He is a terrible object; only stumps are left to him in the place of hands and feet, and one wonders how he can still eat and walk. But on his unattractive face, wrinkled by suffering, there is not a shade of sadness; it lightens up as soon as you speak to him. He bears his terrible malady joyfully. Do you wish to know the secret of such contentment in such a miserable existence? He is a Christian.—Letter from M. Coillard, in *Journal des Missions Évangéliques*.

FROM THE SECRETARY OF THE WATCHERS' BAND.

MAY I be allowed to wish all my fellow-Watchers a very happy and prosperous New Year? May this first year of a new century prove to be a very special one in the advancement of God's Kingdom, and may each one of us as Watchers be more faithful and expectant in our prayers than we have ever yet been!

* * *

ALL last year we prayed in our watchword "Thy Kingdom Come," and now are we ready as a Society for the answers to that prayer? The progress of our work is blocked in all directions for want of the necessary funds, and our financial straits are largely due to the wonderful blessing that has attended the efforts of our missionaries. Could we not, as Watchers, plead earnestly with God this New Year for the money that is absolutely necessary if the work is to be carried on as it should be? Let us—one and all—pray for this, and we shall not be disappointed. Let us "Have Faith in God" (Mark xi. 22).

* * *

OUR W.B. Conversazione, held at the Mission House on November 16th, was a great success. Despite the rain, such a large number of Watchers assembled that after tea we had to hold an overflow meeting in the museum. Mr. Wardlaw Thompson and Mr. Johnson presided over the two gatherings, which were each addressed by Mr. Abel and Mr. Hopkyn Rees.

* * *

THIS month the secretaries will receive the parcels of renewal forms, motto cards, and new lists. I do hope the members will be good enough to fill in their forms *at once* and return them to their respective secretaries. This is a small matter which is apt to get postponed and sometimes forgotten altogether, but it is a great help to me as General Secretary to get the Branch returns in February and early March.

* * *

THE next meeting for Women Watchers will be held on Wednesday, January 23rd, at 3.15 p.m. Tea at 4 p.m. I hope we shall have a large and helpful gathering.

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Bristol	Lodge Street ..	Mr. A. Weech.
Bradford	Wilsden	Mr. J. B. Pickles.
Wells	—	Mr. H. Allen.
West Melton	—	Mrs. Weale.
Wolverhampton	Park Street ..	Miss W. Miller.

JESSIE M. BALGARNIE.



THE Committee have to announce that, to their great regret, another change is about to take place at the School for Missionaries' Daughters, in consequence of the approaching marriage of Miss Millar. She had so won the confidence of all interested in its welfare that her loss will be most keenly felt, though very cordial wishes for her happiness will follow her. After receiving many applications from different candidates, the Committee had no hesitation in selecting Miss Sophie Hare as the most suitable in every way. She has for four years been Vice-Principal at Miss Buckland's school at Ham Common, and was herself educated under Miss Buss at the North London Collegiate School. She possesses knowledge and ability, good powers of organisation and routine, and is, moreover, a high-minded Christian lady, so that there is a well-grounded hope that she will fulfil the highest expectations when she enters on the responsible duties of Lady Principal on the first of January, 1901.

A WAR IDYLL.

(An Extract from a Letter of one serving with the Forces in South Africa.)

THE long column of transport has halted for the day, the pickets are out, the camp is pitched, the fires are lighted, the animals are fed, night has come. That is the scene. Going out one evening after dinner I visited the hospital tent, and found the patients all sleeping, so turned to come back. Groping my way through the camp I had to pass between some of the ambulance waggons. Here I almost fell over some prostrate natives: they were lying on the ground around the camp fire; they were singing exceedingly softly; and, thinking they were just tired, and having a final "warm" before turning in for the night, I stepped over them, and went on. Then I noticed that whilst nearly all were in the most *pianissimo* style singing, one on his knees was praying. Then with a thrill of joy I realised that this was a prayer meeting; then another prayed; then all said a common prayer, undoubtedly the Lord's Prayer; and at the end one uttered a few solemn words, which could have been nothing other than the Benediction.

They told me afterwards that this is their regular evening service: a missionary had taught the man who led the service. God Bless the Missionaries!

FOR THE NEW CENTURY.

"THE prospects of foreign missionary work are more than encouraging—they are *magnificent*: on one condition—namely, that the Christian Church is ready to throw herself bravely into the conflict, to give her wealth ungrudgingly, to consecrate to this work all the resources, both in men and money, which she has at her disposal. It is only on this condition that she will succeed."—M. GRANDJEAN, in *Le Missionnaire*.

"A CENTURY of foundation-laying is behind us; a century of construction and extension lies before. The nineteenth century has been the school-time of evangelical missions, and we have made many mistakes; but we are now in possession of a fund of experience which will be our teacher in the twentieth century. The work hitherto accomplished is but the seed-sowing of a harvest that shall be. The results of missions are not to be measured by years, but by centuries. Just as Jesus said to the first missionaries, in view of the visible results of their work, 'Ye shall do greater works than these,' so will it be said to the missionaries of the twentieth century, 'Ye have greater works to do than they of the nineteenth century.' And both he that soweth and he that reapeth shall rejoice together."—PROF. WARNECK.

THE SOCIETY'S MAGAZINES.

WE hope the various changes introduced with the current issue of the *CHRONICLE* will commend themselves to our readers. We have heard it said that there is no better penny missionary magazine than the *CHRONICLE* in existence. Whether that be so or not, we venture with some confidence to ask our readers to recommend the magazine to their friends, and to do all in their power to increase its circulation. At present 21,500 copies are printed every month; there seems no reason why the number should not be increased to 30,000. It can easily be done with the help of our readers, especially with the energetic help of Magazine Secretaries, and by the appointment of Magazine Secretaries in churches where such are not already to be found. The *CHRONICLE* will be sent post-free to any address for twopence; in parcels of a dozen or more at the rate of 1s. per dozen, carriage free. It can be obtained without difficulty by any bookseller or newsagent through our Trade Agents, Messrs. Simpkin, Marshall, & Co., Paternoster Row.

We would also commend to the notice of our readers the current number of our young people's magazine, *NEWS FROM AFAR*, which is brightly illustrated and full of good things. (Price one penny monthly.)

ANNOUNCEMENTS.

DEPARTURES.

REV. H. LESTER, returning to BELLARY; MISS MACDONNELL, returning to NAYOOR; DR. S. H. DAVIES, appointed to NAYOOR; and MISS A. URM, appointed to JAMNULAMADUGU, SOUTH INDIA, embarked for Madras per steamer *Memora*, December 14.

BIRTHS.

ROBERTSON.—At the London Mission House, Shanghai, on October 14th, the wife of the Rev. Charles Robertson, of Wuchang, China, of a son (George Gladstone).

JENSEN.—On November 1st, at the London Mission House, Benares, North India, the wife of the Rev. J. H. Jensen, of Kachwa, of a daughter.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUBENS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY.

VOL. LXV. No. 777.—*Old Series.*

FEBRUARY, 1901.

[VOL. X. No. 110.—*New Series.*]

NOTES AND COMMENTS.

THE situation in China may fairly be said to be steadily improving from the missionary point of view. All the Central China missionaries are now back at their posts, and their return has produced no signs of resentment, but rather the contrary, on the part of the heathen.

The Consul-General has even sanctioned the return of Mrs. Fowler to Hiau Kan. The Rev. J. W. Wilson, when he last wrote, was expecting soon to leave Shanghai for Chung King; we fear he may have been on the steamer which came to grief in the rapids above Ichang. In North China, the districts of Tung-an and Ts'ang Chow are said to be ready for the return of the missionaries. Chi Chou is still one of the Boxers' strongholds, and Dr. McFarlane fears that the prospects of renewing work there are still remote. As for Peking, Miss Georgina Smith's letter (see page 32) will speak for itself.

* * *

WE have not had long to wait for the story of the siege of Peking. Dr. W. A. P. Martin, the well-known President of the Peking University, and author of *A Cycle of Cathay*, wrote *The Siege in Peking* within a fortnight of his return to America, and it has now been issued in this country in a handsome volume, with twenty excellent illustrations and maps (price 3s. 6d.), by that most enterprising firm, Messrs. Oliphant, Anderson, &

Ferrier. Although the book runs to 190 pages, it is necessarily slight in character. We shall get the fuller and more detailed story later on—perhaps from the practised pen of Dr. Morrison. For the present this book of Dr. Martin's will do well enough, and will be eagerly read, especially in missionary circles. Dr. Martin does not share Sir Robert Hart's gloomy views as to the outlook in China. He thinks the Emperor should be restored to the throne and the Dowager sent into exile in some remote part of the country. The Powers should mark out their "spheres of influence," each appointing a representative to control the action of the provincial government within its sphere. We fear this is one of the things that are "more easily said than done."

* * *

WITH regard to the atrocious accusations that have recently been brought against the missionaries in Peking, it is surely not necessary to do more than express indignation that a newspaper which is read by many respectable people should have lent itself to such calumnies. Happily the sensation-monger generally over-reaches himself. When the *Daily Mail's* correspondent asks his readers to believe that a missionary—British or American—had to be restrained by a humane cavalry officer from dashing out the brains of a wounded Chinaman with the butt end of his rifle, he is enabling them to estimate the

rest of his charges at their proper value. We gave in our last issue a letter, written to the *North China Daily News*, by Mr. R. E. Bredon, Commissioner of Customs at Shanghai, and a brother-in-law of Sir Robert Hart. Mr. Bredon, who was in the Legations all through the siege, had heard stories like those of the *Daily Mail's* correspondent, and "took special pains to investigate the truth of the assertions," with the result that he "*found absolutely nothing to confirm it.*" There we are content to leave the matter until some better evidence is brought forward on the other side.

* * *

THE Society's Anniversary arrangements for 1901 are of a special character. The Ladies' Meeting will be held on Tuesday afternoon, April 23rd. (On Friday afternoon, April 26th, a joint conversazione with the ladies of the Baptist Zenana Society will be held at the Holborn Restaurant.) On the morning of Wednesday, April 24th, a sermon will be preached to a joint gathering of the L.M.S. and the Baptist Missionary Society. In the afternoon of the same day the annual Watchers' Band Meeting will be held; and in the evening there will be a joint Missionary Demonstration on the part of the two Societies. There will be no special meeting for young men and women, but it is hoped that a missionary speaker may have a place on the programme of the Guild's Meeting on the Thursday evening. The Children's Demonstration will be held as usual in Exeter Hall, on Saturday, May 11th, and the Annual Business Meeting of the Society will be held in the City Temple on May 13th.

* * *

THE present is a fitting opportunity for reminding our readers of the good work of the Association for Supplying Current Literature to our Missionaries. The Secretary (Miss Florence Williams, 17, Westfield Park, Redland, Bristol) will be glad to furnish the names of missionaries who have asked for particular magazines. The papers most in request at present are the *Fortnightly* and *Nineteenth Century Reviews*, the *Expositor*, *Expository Times*, *Christian World Pulpit*, and especially the weekly edition of the *Times*. Illustrated magazines, such as the *Strand*, *Good Words*, *Graphic*, &c., are much in demand.

* * *

THE Hon. Secretaries of the Missionaries' Homes (Rev. S. T. Williams, Fairmead, Hendon, and Mr. Thos. Rutherford, 38, Filey Avenue, Stoke Newington), will be glad to receive gifts of bed and table linen, bedroom and kitchen towels, &c., for use in the Homes.

WE have issued another of our "Up-to-Date" leaflets (No. 8), dealing with our Central African Mission. It is written by the Rev. Harry Johnson, and contains a new map showing the location of the new Mission to the Awemba. New and revised editions of the Madagascar and South India leaflets are now ready. Any of the above may be had gratis on application. Our two most important recent publications, *East and West* and *Missionary Readings and Recitations*, have been favourably reviewed in many quarters, and are selling fairly well.

* * *

THE native Christian community in Travancore are endeavouring to raise a memorial to the late Rev. J. Joshua, of Nagercoil. Mr. Joshua was formerly for ten years a tutor in the Theological Seminary and afterwards for twenty-two years pastor of the Home Church, Nagercoil, and was one of the most trusted and respected pastors in Travancore. The memorial is to take the form of a scholarship for the encouragement of theological education in connection with the Scott Memorial College at Nagercoil. Several small contributions have already been received from friends in this country, and the Foreign Secretary will be glad to transmit any gifts which may be entrusted to him.

* * *

THE Prayer Meeting on January 7th, at which the Rev. G. Campbell Morgan presided, was very largely attended, and was felt by all to be an inspiration. Is it not worth while making an effort to keep up the attendance at these monthly Prayer Meetings? The next will be held on Monday, February 4th, at 3.30 p.m.

* * *

OUR next issue will contain several articles of special importance, some of which have been crowded out of the present number. The Rev. W. Howard Campbell will write on "Mass Movements in India," the Rev. T. W. Pearce on "The Missionary of To-Day," and the Rev. W. N. Bitton on "Shanghai as a Strategic Point for the New Century."



THE THRONE OF GRACE.

"Let us come boldly therefore."

LET US GIVE THANKS for the resumption of work in Central China (p. 25); for guidance and protection given to our missionaries in Peking (p. 32); for the fifty years' work of our Almora Mission (p. 39).

LET US PRAY for the suffering Christians of China (pp. 39, 41); for our missionaries in Peking and Tientsin (pp. 32, 41); for the new missionaries (p. 31); for the women of India (p. 44); for the churches of South Africa (p. 46); and for our Central Africa Mission (p. 41).

EXPANSION.

Is this the time, O Church of Christ, to sound
 Retreat? To arm with weapons cheap and blunt
 The men and women who have borne the brunt
 Of truth's fierce strife, and nobly held their ground?
 Is this the time to halt, when all around
 Horizons lift, new destinies confront,
 Stern duties wait our nation, never wont
 To play the laggard, when God's will was found?
 No! rather strengthen stakes and lengthen cords.
 Enlarge thy plans and gifts, O thou elect
 And to thy kingdom come for such a time!
 The earth with all its fulness is the Lord's.
 Great things attempt for Him, great things expect,
 Whose love imperial is, whose power sublime.

The Christian Endeavour World.

MISSIONS AND THE NEW CENTURY.

THE first hundred years of Protestant mission work has only lately closed, and it closes with splendid promise. We may speak of it as the first hundred years because, although there had been many pioneers of missions before, it was not till towards the end of the eighteenth century that the great Protestant missionary societies were formed, and the united assault of the Christian Church on the heathen world began. If we compare what has been accomplished in this first century of Protestant missions with the progress of Christianity in the first hundred years of its existence we shall see that there is every reason to thank God and take courage. At the beginning of the second century of the Christian era Christianity was still slowly creeping into the countries bordering on the Mediterranean. It had received sufficient notice from those in authority to become the object of two severe persecutions; but it was still so obscure that one of the most intelligent proconsuls in Asia Minor had to write to his emperor for instructions how to deal with this new sect. But to-day, after a hundred years of work, Protestant missions have established themselves in every quarter of the globe, and the number of their converts must enormously exceed those of the first Christian century.

And this century of missionary experience has justified

and confirmed the missionary instinct. If obedience to Christ was and remains the great motive of missionary effort, it is now an obedience which *sees* as well as *believes*. It is seen that the message of Christ finds a response in every country and from every race. It is seen that it is a power for the transformation of character in India and China as much as in Europe. And it is seen, further, how great, how unutterable, is the *need* of Christ in all the nations who are living without the knowledge of His name.

Our thoughts have been chiefly with China lately. It is strange, indeed, after what has been happening in China last year, that we should still be told that Christianity has nothing to teach the Chinese in the way of morality. Yet this language was held only lately by one of our great officials, supposed to be intimately acquainted with China. And almost in the same issue of the newspaper which recorded it was an account of how the Chinese were cutting women in pieces alive and destroying people with other tortures too horrible to think upon. It is true, no doubt, that a great deal of the morality of the Chinese classics is of a very high order, and that many of the maxims of Confucius closely resemble the Golden Rule. But what is the reason that with all this high moral teaching the Chinese commit these enormities, which Christian nations, at their worst, do not commit?

The reason is that maxims, even of the highest kind, are utterly powerless without some force behind them to make them operative. This force Christianity finds in the person of Christ. It is the personality of Christ which makes the whole difference between Christian and heathen systems. Christianity is not a system of doctrines and maxims; it is a relationship with a living Person. And in this relationship is found the art of a holy life.

And it is because Christianity is a relationship that it is truly a world religion, the only one adapted to the whole family of man. Terrible and mournful as the recent events in China have been, they have furnished a splendid proof of the power of Christianity. Hundreds of our Chinese converts, whom the ignorant contempt of the "superior person" was wont to term "rice-Christians," have died as willing martyrs. Others, in Peking, have impressed even diplomats with the reality of their Christian character, and it has been acknowledged that their energy and courage, humanly speaking, saved the situation. This revelation of our Chinese Christians is another lesson in the potency of the Christian faith

another call to the sacred duty of spreading the knowledge of that Divine secret of a new life.

In spite, then, of the terrible renewal of the epoch of martyrdoms, the new century has opened with the highest encouragement to Christian missions. And there is encouragement to be found also in the attitude of the Church at home. We are not going now to lament what is still wanting in that attitude. We prefer to give thanks for what has been accomplished, for the great and growing interest in missions—growing so immensely in the last ten years of the nineteenth century—and for the effect of the Forward Movement in our own Society. And not least would we give thanks for that most hopeful of all movements which seeks to unite Christian students all over the world in making Jesus King.

Thank God, it is not a decadent age in which we live; it is an age of life. The marvellous persistence of Christian missions shows that the Divine purpose is still pulsating in them as of old. And we *know* now that the missionary impulse is not a temporary and evanescent force, any more than the power of the Gospel of Christ, but that both will go on conquering and to conquer.

Ella S. Armitage



A DREAM OF DARKNESS.

BY MISS HELEN DAVIES, OF HONG KONG.



OUR good pastor, Wong Yuk Ch'o, whose photograph is in Mr. Horne's "Story of the L.M.S.," page 323, is known to friends in England from many "Reports" as a man of high intelligence, strong faith, earnest devotion, and untiring zeal in all the many departments of his pastoral duties, and in a thousand other things affecting the well-being of his countrymen. He always seems to us as another Elijah in Chinese dress. Whether to rebuke or admonish, beseech or console, he stands before his people in public, or beside them in private, like a true prophet of olden days. Their sorrows and their wrongs are his, and the burden often lies heavy upon his mind and heart.

In the early spring of this year—about March—when we in the South of China had heard next to nothing about the Boxer movement, Pastor Wong had a most strange and vivid dream which made a deep impression

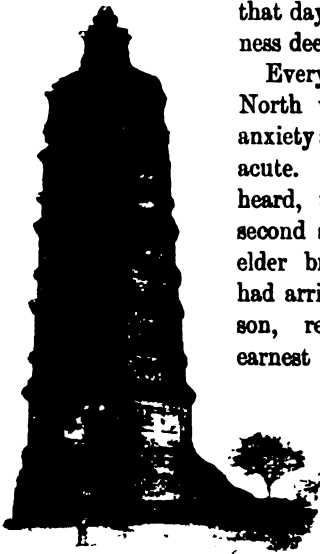
on him. In this dream he saw the whole of the North of China in the blackest and densest darkness—a darkness of which he had never seen the like before—as if the very heavens would fall. He knew that this betokened that some awful disaster—too awful for words—was hanging over that region, and he looked to the South, which was still fair and smiling, while the unspeakable horror of darkness in the North seemed to darken every moment. He thought of his four sons in the North (two in the Imperial College in Tientsin, and one in an important commercial position in the same city, the other in an engineering office in Shanghai), and out of the anguish of his heart he cried: "Oh, God, save my sons, I beseech Thee, out of this awful peril!" As the darkness deepened, his agony of soul increased, and he wrestled in prayer with God—with "strong crying and tears"—not for his sons alone, but for all in that black darkness, and for his country's salvation. At last, in the awful darkness, he saw just one thin ray of light appear, and still in an agony of prayer, and with the tears coursing down his cheeks, he awoke.

He could not get rid of this dream and of the impression it made on him. He knew no cause for it, but he wrote of it at once to his eldest son—at the head of the shipping office of a mining company in Tientsin—saying that he knew not what was impending, but that he had been warned of some awful peril, and urging him (not once, but in successive letters) to send his wife and family back to the South before the trouble broke out.

In April he received word that his third and fourth sons in the Imperial College in Tientsin had passed all their examinations with the highest honours—the third son coming out first in all the college in general subjects, and first in his own especial subject of mining, while the fourth son had come out second in all the college in general subjects, and first in his own department, which was law. Both these promising students were to be sent, with six others (another of whom also belongs to our Hong Kong Chinese Church), at Government expense, to America to carry on their special studies there. They were to return home at once to see their friends and to procure their outfit, and then, in charge of the principal of the college, proceed to America for a course of four years' study. There was a delay of some five or six weeks in the return of these two students, which caused a great deal of anxiety at the time, especially as a younger brother (number nine of the family—a lad of thirteen) had been sent up North in the meantime to take one of the vacant

places in the college. However, after many anxious delays, the two returned, full of honours and bright prospects. Soon after, word came that only the elder of the two was to go, and the whole party was to be reduced to four, as the Empress Dowager would not countenance the study of international law. Mining and surveying would be of use to her country, if in the hands of her own people, but with international law she would have nothing to do! Then, on the very eve of starting for Shanghai to join his teacher, the third son also received a telegram from the principal of the college telling him not to start until he heard again, as there were obstructions in the way of their going to America. From that day the cloud of black darkness deepened down.

Every day the news from the North was worse; day by day anxiety and suspense became more acute. Then the pastor's family heard, to their relief, from the second son in Shanghai that his elder brother's wife and family had arrived from Tientsin. The son, remembering his father's earnest counsels, had sent them down even before the first outbreak of serious trouble, to the no small amusement of his friends. But still there was no word or sign from the eldest son himself, nor from the little lad in



CHINESE PAGODA.

college, and for many weeks hope deferred made the hearts of their friends sick with fear. Many were the prayers that went up in public and in private for all the Cantonese lads in Tientsin and in Shan-hai-kwan; for a great many of our church members have sons in college or in commercial life in these places.

At length word came that number nine son had reached Shanghai, and before long he himself appeared. The little lad had gone through many experiences, for in college they had to keep watch by turns day and night, and after he left the college was actually attacked by the Boxers, who were only driven back by the principal of the college, with tutors and elder students, firing on them from the roofs. As soon as ever permission was given to the students to leave the college, the elder brother got his

younger brother out of Tientsin (as he had previously sent away his wife and family) on one of the boats belonging to the mining company of whose office he had charge. The very next day the railway was broken up, and the students who had not escaped on the previous day went through cruel hardships, and many of them lost their lives. The whole North country swarmed with Boxers. Out of one party of seventeen only seven arrived at Shanghai. The possession of a handkerchief or an umbrella of foreign manufacture was enough to arouse the hatred of these fiendish men, and the unfortunate possessor paid for his possession with his life.

Being at the head of the shipping department of the mining company the eldest son, Wong Fun, could not get away from Tientsin until he had seen off in safety all those working under him, nor until the heads of the mining department were also ready to leave. For many weeks no word came from him, and anxiety and uneasiness concerning his possible fate grew more intense daily. Then a report came that the ship on which he and other employees of the company had left Tientsin had foundered in the river, and all on board—numbering nearly three hundred souls—had been drowned. Another report confirmed this, but added that a few had been saved. A worse report said that this son had been accused of being a Boxer, and had been thrown into a dungeon! A further report gave details. Another man in a good position, and working in the same office as Wong Fun, had been accused, searched, and proved to be a Boxer. He had also accused Wong Fun, and the head of the mining department, and many others, of being one with him. The head of the mining department had got off with much difficulty, and Wong Fun only got off because of Christian books and Bibles found among his things, and his story that his father was still a Christian pastor in Hong Kong, and the absence of all Boxer signs and paraphernalia.

This report was only true in part. The one man working in the same office was proved to be in league with the Boxers, and is still, I believe, in confinement. The head of the mine was accused, and there were seemingly strong grounds for suspicion, but he was really innocent, and was released. Wong Fun was never accused, but he suffered many hardships, and the loss of all his worldly possessions. Word was at length received that he was expected in Shanghai, then a telegram that he had already arrived there, and, later on, he himself came to Hong Kong to see his parents and his aged grandfather, and to tell the true story of those weeks of

peril and suffering. He was so thin and altered by all that he had undergone that his own people hardly recognised him; and even his voice seemed changed when he told his tale one Sunday afternoon in our Chinese church.

He was riding his bicycle, he said, through the public gardens in Tientsin—quite unconscious, as were all others, of such impending danger—when the bombardment of the city suddenly commenced, and a shell fell a few feet in front of him! He jumped off his bicycle at once, and made for his office. Everybody was asking everybody else what the firing meant: Chinamen were questioning Englishmen, and Englishmen were questioning Chinamen. No warning had been given, but in this treacherous way the Boxers opened the attack. Wong Fun hurried to his office, but found, as he passed, that almost all the large business houses were already closed. His own office was shut when he reached it, and it was with much difficulty that he got inside. Shot and shell fell like hail, and no place was safe. He had soon to abandon the office, and, with those working in the same office and many others, take refuge in the underground cellars of one of the large business houses. Here they were in comparative safety; but how were they to get food? Wong Fun crept out, and made a dash for his own house, in which he found Japanese soldiers quartered. He laid hands on whatever he had there of provisions, and on what he could of clothing, and when he assured them that the house was his own, the Japanese allowed him to take what he pleased. But the house had already been looted, and what small stores had escaped the rapacity of the plunderers were soon exhausted. Then Wong Fun persuaded an English soldier to go with him as escort (for the Russian soldiers were more to be feared than the rain of shot and shell, for they cut down with ruthless cruelty every Chinaman whom they met on the streets), and sallied forth once more at the risk of his life. In the cellars where he and his companions, to the number of over two hundred, were in refuge, there were stored bags of flour. But, as Wong Fun naïvely remarked: "Flour alone is very difficult to swallow." He called to mind the story of the widow's barrel of meal and cruse of oil, and thought: "If only we had some oil, we might manage to live on the flour." So under the protection of his escort he set out to search the deserted Chinese shops. At last, in one shop where he least expected it, he found a jar of a kind of oil which they commonly use with their food. It was as if God had put it there ready to his hand. He carried it off gladly, and it lasted them "many days."

Their greatest hardship was the lack of good water. A cupful a day each, for all purposes, was all that could be obtained and doled out. For about seventeen days they remained in this underground refuge, not even knowing what was happening in the next house, as they dared not be seen abroad by the Russians, even if they could brave the storm of shot and shell. At length the bombarding ceased for a time, and then, with great difficulty, and through many hardships and perils, they escaped in safety to Taku. There Wong Fun found, most providentially and unexpectedly, two ships belonging to the mining company waiting to fetch away himself and his companions. On the first and largest boat were sent away all the distressed women and children waiting there for some means of escape to a safer refuge, and on the other boat Wong Fun and his companions embarked for Shanghai.

Arrived in Shanghai, Wong Fun hurried to his brother's house to see his wife and children, and found that while he was in such peril God had not only kept them all in health and safety, but had also sent him another little son. Wong Fun has lost all his possessions—clothing, bedding, furniture, &c.—and also all the savings of years of hard work, having invested all his spare cash in houses, which have now been wrecked in the bombardment. In addition to this, the mining company having shut its office in Tientsin, he has now to look for fresh employment, there being many mouths to feed, and much clothing, bedding, &c., to be bought against the winter. But for answered prayers, and for life wonderfully and graciously preserved in the midst of such grave danger, he and his give thanks to God.

His father, Pastor Wong, declares that his dream has come true in every particular, and he thanks God for the one ray of light that broke through the darkness which hung over them so long, while the mother, when she saw her son once more face to face, exclaimed: "This, my son, was dead and is alive again; was lost and is found."

God's ways are very wonderful to those who have eyes to see and hearts to understand.



THE death of the Rev. Imad-ud-din, formerly a famous champion of Islam, has deprived the Church Missionary Society of its ablest and most honoured native worker in India. Converted under the influence of the late Rev. Robert Clark in 1866, Dr. Imad-ud-din has for nearly half-a-century been a faithful servant of Christ. The degree of D.D. was conferred upon him by the Archbishop of Canterbury as a unique tribute to his great services and attainments.

THE LAST AND THE FIRST.

MISS AGNES M. URE, who has been appointed nurse to the hospital at Jammulamadugu, and who sailed for India on December 14th, is the daughter of the Rev. J. M. Ure, one of our South Indian missionaries, and was born in Glasgow in the year 1876. It was after hearing an address from Dr. J. G. Paton, of the New Hebrides, that Miss Ure fully made up her mind to become a missionary. For nearly four years she has been preparing for her work as a missionary-nurse by residence in Miss Forrester Paton's Training and Medical Homes, and has also been engaged for some time in the Alloa Accident Hospital.

It is interesting to note that Miss Ure is the last nine-



MISS AGNES M. URE.

teenth century missionary of the L.M.S. Altogether 1,120 have gone out under this Society up to the end of the century, of whom 145 have been women.

DR. G. REYNOLDS TURNER, who has been appointed to Hui-an, in the Amoy district, has the honour of being the first L.M.S. missionary of the new century. He is number 976 on the Society's roll of missionaries; if we include the women-missionaries, he is the 1,121st missionary to be sent out by this Society.

Dr. Turner is the son of a director of the Society and a well-known enthusiast for Foreign Missions—the Rev. G. Lyon Turner, M.A., of Algernon Road, Lewisham—and the brother of Miss Turner, of Almora. Born on December 23rd, 1873, he became a member of Chorlton

Road Church, Manchester, under the pastorate of the late Dr. Macfadyen. From 1892 to 1894 he studied at the Edinburgh Theological Hall, and afterwards took a



DR. G. REYNOLDS TURNER.

medical course at the University of the same city, graduating there last July. In Edinburgh Dr. Turner was a member of the Augustine Church, where he was ordained on December 2nd of last year. He has had the desire to be a medical missionary all his life.

Dr. Turner was married on December 19th, 1899, to Annie, eldest daughter of Mr. Robert Somerville, J.P., of Dalkeith, whose wife is a director of the Society.

FROM Bethel, in Kaffraria, report is made of a disturbing element by the development of the "Ethiopian Church," under the leadership of a negro pastor from America, who came to South Africa some four years ago and has tried to induce the native Christians to separate themselves from their missionaries and to form independent churches. At first his success was but slight, but the agitation spread and has resulted in confusion and disappointment. The pastors of this "Ethiopian Church" are, as a rule, poorly equipped, and are of inferior moral character as well. A Kaffir "prophet," who appeared among the Kaffirs dwelling on the banks of the Kei River, has been another disturber of the peace. He proclaimed himself the Son of God sent to collect money for the building of twelve churches, which were to serve as refuges at the approaching end of the world. After having gained many adherents and obtained a good deal of money, he joined in a fight between his followers and some natives, and was carried off to prison—which ended the excitement and exploded the imposture.—*Berliner Missions-Berichte*.

A SONG OF HOPE.

BY MISS GEORGINA SMITH, OF PEKING.*



WHEN I sent off my telegram in August I longed to add the words, *Prospects hopeful*. But I thought, perhaps, it was rather too early to make such a statement. But after two months I can still say the same. The prospects of mission work are decidedly hopeful. Although the city is in part ruined, and thousands of houses have been destroyed; although the majority of the rich are beggared and the high are brought low; yet in this general overthrow one of the greatest obstacles to the progress of the Gospel has been removed. I mean the terrible pride of the Chinese, which made the meanest coolie sitting by the roadside consider himself superior to the "foreign devil."

There is a great outward change in this respect at present. Everybody is apparently friendly and eager to seek our help and protection. The whole neighbourhood here is ready to kneel in the dust as I go by, so grateful are they for the protection I have been able to give them.

Eighty-four shops have sent me a present of a "thousand-name" umbrella and a robe. It was a very interesting ceremony. A band went in front; then came the dress, spread on a chair and carried by bearers; the umbrella towered in the rear, followed by the crowd. When they reached my front court I was forthwith arrayed in the crimson and gilt robe, and had to bow my thanks to the donors, who filled the court.

The dwellers in this lane are also sending me umbrellas, and the villages south of Peking are also expressing their gratitude for really quite imaginary benefits in the same way. I have also received four other umbrellas—all really very handsome affairs, ten feet high, made of crimson silk and covered with the names of the givers written in gold.

Prince Su, the husband of "my Princess," sent his two wives to call one day, and came himself the next. The son of the Ti Tu of the city has also called to thank me for some trifling kindness I was able to show to his family, who are reduced to beggary. I mention these facts to illustrate the changed attitude of these haughty Chinese gentlemen towards us.

We have hitherto refrained from doing any work

among outsiders, especially as the building used as a chapel will only just seat our converts. But we are hoping now to open this chapel on Sundays at one o'clock to any outsiders who care to attend. Our converts are also trying to do some work among the Chinese prisoners in the English prison, and also a little street preaching.

We have had a series of meetings here conducted by Mrs. Arthur Smith (wife of the author of *Chinese Characteristics*), and the whole church has had a great uplifting. Mrs. Smith has much of the power of the Holy Ghost, and old and young alike have sat at her feet and drawn in her loving instruction. She, on her part, says she daily praises God for the warmth and sweetness and responsiveness which she finds in the church here. God is abundantly answering the many prayers which have been made on our behalf, and I do thank Him and the faithful friends at home who have remembered us so constantly at the throne of grace. I have been given most remarkable physical health. I am doing three persons' work without any apparent fatigue. Were it not that I know this is one of God's special gifts for a time of special need, I should be astonished. As it is, I rejoice in this token of His goodness and love.

Cruel, blinded, mistaken China! She is still so dear to our hearts that we delight to live for her and would be willing to die for her. A little bird sings a glad song of hope in my heart continually that before long a new and vigorous China will flourish among the kingdoms of the earth, and—above all—that the names of her subjects will be written in heaven. No longer heathen, but Christian China. The Boxer no more, but the soldier of Jesus Christ everywhere. How long, O Lord, how long?



THE Caroline Islands are among the newest German colonial acquisitions. Under the guidance of the American Board of Missions the Gospel was carried there in 1852 by the Hawaii Christians, and had borne good fruit. When, in 1886, Germany proposed to take over these islands, the Pope's decision frustrated the scheme, and they came under Spanish rule. The result has been a time of trouble for the inhabitants. Catholic immigrants have expelled the Protestant missionaries, persecuted the churches, and set a bad example by their immoral conduct. From the oppression of these thirteen years the people are now delivered; and a letter from the native pastor at Ponape describes the relief with which the natives saw the Spaniards depart. Since the change of government took place several beneficent decrees have already been issued, such as the concession of complete religious liberty, the prohibition of the sale of spirits to natives, &c., and the prospect looks altogether bright and hopeful.—*Calwer Missionsblatt*.

* From a letter dated October 21st.

THE ALMORA JUBILEE.

BY THE REV. G. M. BULLOCH.

THE jubilee of mission work in Kumaon was celebrated in Almora from October 31st to November 5th. We invited the brethren of the American Methodist Episcopal Mission to join with us in this celebration. The services proved a time of blessing and inspiration, although, unfortunately, the proceedings were shadowed by a sad case of discipline, affecting members of both the missions, which occupied a good deal of the attention of the committee appointed to investigate the case. The shadow was no doubt all the deeper because the light that shone around was bright, and we hope that many learnt well the lesson that

sin cannot be tolerated in the camp.

On Wednesday afternoon, October 31st, the first meeting was held in the Budden Memorial Church, which was crowded by an earnest and representative congregation, some of whom had come from distant parts of the province.

On November 2nd there was a large and enthusiastic temperance meeting, referring to both the use of tobacco, strong drink, and narcotics. Cheering reports were received from different quarters of the success of the fight in this direction.

On the afternoon of the 3rd there was a grand "Rally" of Christian Endeavourers and Epworth Leaguers. An excellent programme was gone through in business-like

fashion. It was quite inspiring to see how well the young people acquitted themselves in the performance of the different parts they had volunteered to take in the programme. A spirit of quiet, determined effort to "look up and lift up" pervaded all the proceedings.

The celebration of the Lord's Supper on Sunday morning was a deeply solemn occasion. It brought together a large attendance of communicants, and the spirit of unity in Christ was realised in a marked degree as we sat around that table of memorial—a company that included eleven native ordained ministers, and twenty-

four evangelists from both missions.

For encouragement of faith and stimulus to effort it was good to remember that just fifty years ago Mr. Budden—a solitary worker—came to Almora to begin mission work among these Kumaonis. Then there



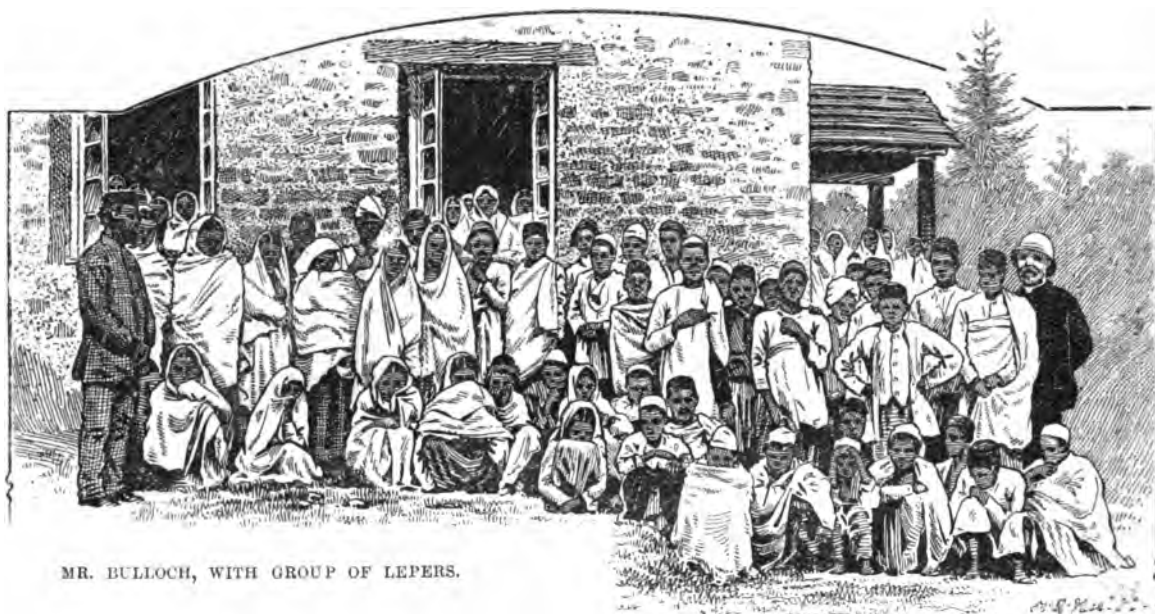
THE BUDDEN MEMORIAL CHURCH, ALMORA.

was not a single Christian convert in the whole province. The Gospel had not been preached in it anywhere. The people might have heard of Christianity as the religion of the British Conqueror, who had saved them some years before from the iron grasp of a tyrannous native rule. But who Christ was, they knew not, nor that there was full salvation from the thralldom of sin. For thirty-five years before the coming of Mr. Budden much had been done for the material improvement of the people by the British Government. Roads had been made, bridges constructed, property had been made more secure and life more safe, and justice was being dispensed with greater impartiality, but moral and intellectual culture had been almost entirely neglected. On Mr. Budden's arrival, in 1850,

amongst other forms of work, a school was started with considerable difficulty. There was much apprehension in the minds of the people as to the object the founders had in view, and there was constant readiness to take alarm ; but persistence and perseverance succeeded in gaining the confidence of the people, until this school grew into the Ramsay College, dominating the education of the whole province. And, although in recent years, owing to the development of other schools, the same supremacy is not maintained, we have yet upwards of 1,200 scholars of both sexes in our day-schools, and 700 attending Sunday-schools. There is now a larger percentage of the population of this province able to read and write than there is in any other of the North-West Provinces. This has

the labours of those who have gone before, and we may hope there are richer and more abundant harvests yet to reap. We have indications of advance—slow indeed, but very steady.

It is difficult to convey to those who have not been eye-witnesses of it the amount of uplifting which has taken place, the gradual changes which have gone on during these fifty years. Some of the present developments, it is true, are not all that the true Christian heart desires ; indeed, they seem occasionally more of a backward than a forward movement. Material advantages seem to have engendered worldly-mindedness rather than spiritual-mindedness. Still, though many have not openly embraced Christianity, they are not to-day where



MR. BULLOCH, WITH GROUP OF LEPERS.

been attained by the continued efforts of a succession of missionaries of the L.M.S., and many are the persons occupying high and honourable posts in different departments of the public service who acknowledge their indebtedness to the Missionary Society and its missionaries.

During the first ten years of the existence of the mission we can find only six baptisms of natives recorded, and they were those of orphans who had been placed in the hands of the missionary. By the end of the second decade nearly a hundred persons had been baptized, and now at the end of the fifty years there is a list of upwards of 900 baptisms, about 400 of which have taken place within the last decade. We are now reaping the fruit of

they would have been had not these Christian influences been brought to bear on them. They have a wider horizon, a larger sympathy, a clearer vision of God, and a more real apprehension of the truth. They cannot look upon the Christian institutions that have been established amongst them without being influenced for good.

There is the handsome Budden Memorial Church, with its large and interesting congregations, and all the agencies of which it is the centre. There is the splendid edifice of the Ramsay College, with all its educational and religious influences reaching into distant villages. There are ten points in different parts of the province where Christian preachers and teachers reside, and from

which they are exerting an influence on the surrounding population. There is the Leper Asylum, gathering into its gentle and protective embrace many a sad sufferer, who finds solace and relief there.

And what shall we say of the medical work, with its more than 20,000 visits annually from out-patients, at five different dispensaries, and 194 in-patients in two hospitals? A healing and a cleansing work, which has done much to help on the coming of the Kingdom of Christ. Cleanliness is not a virtue of hill tribes generally; but great sanitary changes have taken place in the surroundings of some who have come in contact with the medical side of the mission. Suspicion has been overcome, and they have learnt that only their best interests, physical and spiritual, are sought by us.

Nor do we forget the noble band of native Christian women, both in town and country, who, by visits to their countrywomen, impart comfort and consolation in distress, and carry to them a message of hope and gladness, which, though it has not yet led many to an open confession of faith in Christ, has laid the foundations of a new and brighter era for the womanhood of Kumaon. Whereas fifty years ago it was impossible for a Christian woman to obtain entrance to a Hindu home, now they are not only welcome but in some cases eagerly invited.

All these are no mean tokens of the favour of God on the fifty years' work which have passed. Much of it has been done in feebleness and frailty, but not without faith, and God has given a measure of blessing. We wish for more, we look for more, and we know that God will give more. It is for us to maintain the fight and forge ahead; He will certainly give the victory. It is uphill work—uphill in both senses of being *difficult* and *progressive*. At the end of these fifty years we feel we have reached with painful effort one eminence, only to find that there are others far above us that must be scaled. We thank God in this our Jubilee for what He has granted us to see, and take it but as the earnest of greater things He will yet reveal to us in the establishment of the Kingdom of our Lord and Saviour Jesus Christ.

THE China Inland Mission has issued a special "Memorial Number" of *China's Millions*, containing portraits of the martyred missionaries, with accounts of their lives and (as far as may be) of their deaths. We understand that the C. I. M. has resolved not to seek compensation for its losses in China.

THE SUPERIOR PERSON ON MISSIONS IN CHINA.



DEAR MR. EDITOR,—Several times during the past few months I have been asked what could be done to meet the case of the more "cultured" members of our congregations who do not believe in foreign missions. And, curiously enough, in almost every case, these "cultured" members were further described as "the sort of men, you know, who've read Curzon's *Problems of the Far East* and books of that kind." So I determined to read Lord Curzon's book for myself, not only that I might thereby attain culture, but also with the honest desire of putting my enthusiasm for foreign missions to the severest possible test.

I am very glad to have read the book. It goes without saying that it is interesting—for it is full of Lord Curzon, and Lord Curzon is undoubtedly one of the most interesting personalities of our day. But as for criticism of foreign missions, I have failed to find anything above the standard of the halfpenny newspapers. If it really is this sort of thing that has undermined the faith of our "cultured" friends, one can only conclude that the work of excavation was a light one.

To begin with, how is it that every critic of missions, pleading for a "frank and full" discussion of the question, forthwith presents an *ex parte* statement against the missionary and refuses to give the other side a hearing? Lord Curzon, after patting the missionary on the back and quoting Scripture, declares that "even the impassioned *apologia* of the Christian evangelist must be submitted to the cold test of political and practical analysis." The risks of involuntary ignorance or unconscious bias, he goes on to say, are so great that "it will be wisest to state the case *pro* and *con* with as much fulness as space will permit, leaving the reader to form his own conclusion." This promises well. But, for some reason or other, space will only permit a single page to be devoted to the merits and success of missionary work, whilst twenty-three pages are filled with the echoes of Treaty-port gossip. And even on the one page reserved for the innings of the missionaries, so jealous is the author for his reputation as an impartial observer that, after mentioning the "occasional winning of genuine and noble-hearted converts," he is constrained to add a footnote to the effect that the leader of the Taiping rebellion, who was regarded as a Christian convert, only succeeded

in devastating thirteen provinces and sacrificing the lives of 20,000,000 men!

And so we come without delay to the *con* side of the question. Here the facts are properly marshalled under three heads—(1) Religious and doctrinal; (2) political; and (3) practical. “With rare exceptions,” we are told, “the missionaries adopt an attitude of implacable hostility to all native religions and ethics.” Now this book is a “cold, political analysis,” and of course Lord Curzon would not make so sweeping a statement on mere hearsay evidence. But one cannot help wondering how many missionaries he has interviewed on this question—nay, how many even of those from whom he got his stories had ever taken the trouble to ascertain the truth of their assertions. As a matter of fact, Mr. Editor—if it really is *facts* that we want—I venture to assert that from almost every book written, or address delivered, by a Chinese missionary, sentences could be quoted in refutation of Lord Curzon’s *dictum*. In any case the *onus probandi* lies with those who make the charge, and it is high time that something better than hearsay evidence was produced in support of it.

Then we come to ancestor-worship. Here Lord Curzon gets in what he calls a “rare retort” upon the missionaries. What would a Chinaman think, he asks, who saw the monuments in Westminster Abbey or St. Paul’s? Well, that might pass for a “rare retort” in the circles from which our author has drawn his information, but it will hardly pass the “cold test of political analysis.” Does Lord Curzon imagine that we go to St. Paul’s to worship our ancestors? Or does he think that the ancestor-worship of the Chinese involves nothing more than the respect which Christians show to the memory of the departed? The missionary we are told, opens his campaign with “an attack upon all that the Chinaman holds most dear” (*i.e.*, ancestor-worship). Here again we ask for evidence, and are offered the gossip of the clubs. It is either culpable ignorance or wilful misrepresentation to assert that any such method of procedure is followed by the missionary of to-day. If I may use the hallowed words with reverence, I can most briefly describe his method by saying that he comes “not to destroy, but to fulfil.” At least, that has been the method of all the Chinese missionaries with whom I have had the privilege of speaking.

* We hope to publish an important article on this subject in our next issue, from the pen of an experienced Chinese missionary.—
EDITOR.

The next point in the indictment is the diversity of Christian sects. What should we say, asks Lord Curzon, if the apostles of some new religion came to England “in a score of detachments, each proclaiming the spuriousness of the others and its own superior authentication?” What we should say in such a contingency may be a very interesting speculation. What we *do* say, here and now, is that if Lord Curzon intends such a caricature to be subjected to the “cold test of political analysis,” he is either careless of his own reputation or he is insulting the intelligence of his readers. I very much doubt whether, from among the whole company of Protestant missionaries in China, Lord Curzon could find half-a-dozen who—apart from occasional warnings against the errors of Roman Catholicism—have ever dreamed of proclaiming the “spuriousness” of other denominations.

I must bring this long letter to a close, leaving till next month the consideration of what Lord Curzon has to say about the political and practical aspects of missionary work. But let me say in closing that there are two points—and, so far as I can discover, two only—in Lord Curzon’s criticism of the “religious” side of missions which deserve attention. The first is concerned with the circulation of the Scriptures. Lord Curzon thinks that some of the stories in the Old Testament, and even some of the sayings of the New, are likely to prove stumbling-blocks to the Chinese; and he quotes the blasphemous Hunan publications as instances of the way in which the Scriptures may be perverted into an argument against Christianity. I observe that the Marquess of Northampton, at a recent meeting of the Bible Society, dealt with similar criticism, and declared his belief that “the Word of God could do no harm whatever, placed in the hands of any man, woman, or child.” We shall all, of course, agree that the Bible read as a whole will abundantly vindicate itself to the conscience of every reader. But there have undoubtedly been cases in which a partial and prejudiced reading of the Bible has done very serious harm, and it is at least worth consideration whether a simple life of Christ, carefully compiled in the words of Scripture, would not be the best form in which to present the truth for the first time to heathen minds. I believe one of our Indian missionaries has felt this so strongly that he has himself gone to the trouble and expense of publishing such a volume.*

Lord Curzon’s last point is one on which I am glad to find myself in hearty agreement with him. I refer to

* See page 43.—Ed.

his condemnation of "irresponsible itinerants, each of whom is a law unto himself," owning allegiance to no society and no church. As Lord Curzon says, "their single-minded fervour is dearly purchased. It may be magnificent, but it is not scientific warfare."

Believe me, dear Mr. Editor,

Sincerely yours,

M. S. S.

MISSIONARY STUDY CLASS.

SUBJECT: MISSIONS IN CHINA.

5.—THE LAST FORTY YEARS.

THE Tientsin Treaty (1858) marked the beginning of a new era in Chinese missions. The Treaty declared that "those who quietly profess and teach the doctrines of the Christian religion shall not be harassed or persecuted on account of their faith"; and further, that "any person who peaceably teaches or practises the principles of Christianity shall in no wise be interfered with or molested." Our own Society was quick to take advantage of this protection, for in 1861 the important posts of Peking, Tientsin, and Hankow were all occupied. In 1865 the China Inland Mission was founded.

The text-book is right in pointing to the great famine of 1877-78 as a means for breaking down much of the antagonism to missionaries. A very interesting and illuminating account of the relief work undertaken by the missionaries will be found in the *Life of David Hill*.

The Tientsin massacre of 1870 has been followed by numerous other massacres and riots at frequent intervals. More than twenty anti-foreign outbreaks are said to have occurred since that time. As to the question of the responsibility of missionaries for these outbreaks, Dr. Martin is emphatic in asserting that the *onus* should not be laid upon the missionary. "The people," he says (*Cycle of Cathay*, p. 446), "are not unwilling to have missionaries live among them; otherwise we should have had to count many more than twenty riots during this quarter of a century. One riot a year, in a country of such vast extent, and with a missionary force of over two thousand, is no proof of popular ill-will, but rather the reverse."

With the Japanese war of 1894 began a series of events well within the memory of all our readers. The forces of conservatism and reform have been struggling for the mastery ever since. In spite of the terrors of 1900 there can be no doubt as to the final issue of that struggle.

Chapter VII. need not detain us long. The best way of forming some idea of what missionary work in China really is, short of an actual visit to the Celestial Empire, is to make a careful study of the missionary magazines.

Questions for Consideration:—

1. What are the most important stages in the missionary occupation of China?
2. Which provinces are the most inadequately manned at the present time?
3. What do you take to be the special difficulties of work in China, as contrasted (for example) with India?

The following may be consulted with advantage, in addition to the references already given:—*British Foreign Missions* pp. 56-69; *Story of the China Inland Mission*; Douglas's *China* ("Story of the Nations" series); Johnston's *China and its Future*, chapter vii. For our next month's study we shall leave the text-book and take a hasty survey of the present position of our L.M.S. missions in China. Read the Chinese parts of Mr. Horne's *Story*, or Mr. Lovett's *History*. Send for copies of the "Up-to-Date" leaflets dealing with China.

WORK AMONGST WOMEN IN THE NEYOOR DISTRICT.

BY MRS. BAYLIS THOMSON.

HAVING sent on my cook with the necessary furniture and provision for four days to the chapel at Kadamaleikunoo, which was to be my headquarters for that centre of work, I started from Neyoor at 7 a.m. in the jinricksha. I passed many paddy-fields rich with the harvest, which was being gathered in. On all sides the country looked beautifully green. Rain had been plentiful and not too heavy, so that the poor people are rejoicing in a good harvest of both wet and dry cultivation.

The large town of Palpanabapuram has a teeming population within its walls, and here the gentle and timid-looking zenana teacher, Gnanapoo, brave with the consciousness of doing the Lord's will, has carried on her work for many years. Many heathen women have learnt to read from her, and received the Word of God from me. The result we leave in God's hands. After visiting several of her pupils, I started for the beautiful Law Memorial Chapel, which stands on a hill and commands a fine view of the Western ghats from the front door. Mr. Yovale, his wife Aruthel, who is an agent of the Bible Society, and others, met me to make arrangements for our work. We started at 3.15 p.m. for the village where last year the drunken man assailed me. All were attentive and quiet as I went from house to house. From here we went to another village where Snakapoo has several pupils. In the court-yard of a house she

formed these in a line, and started the Tamil lyric, "The Lord is my Shepherd." She has great energy and also a very sympathetic manner. Five out of seven were able to repeat the Ten Commandments and Lord's Prayer.

After dinner we met to ask the Lord's blessing on the words spoken and the work yet to be done. The gong was struck, and several men and women and children collected. Mr. Yovale spoke of the Lord of the harvest, and of Jesus' infinite love as He went from village to village healing and blessing. In our feeble way we also seek to carry out His injunction—to tell the glad tidings of salvation. Mr. Yovale has lately been removed to this district, and will soon be ordained. His earnest labours are being crowned with success, and many have lately joined the Christians, so that there was quite a respectable congregation every night—about fifty adults, besides children.

On Thursday (7.30 a.m.) we went to a village of oil-mongers. When we first began work here there was much opposition. One man was so enraged at his wife learning that he tore up her lesson-book and beat her, so that she fled from the village. I strive never to give up a work once begun; so, seeking God's help, I again visited the village, and encouraged the women. I was very pleased to see that since then they have welcomed the Bible-woman, and she has many intelligent pupils here. We sang and prayed with them.

At another village Aruthel has collected some pupils. It is pioneer work for her here. At Thiruvettar, where she was before, she had many Sudra pupils, most of whom were able to read. But with her earnest, loving spirit she is gaining many friends. In the afternoon we collected at a wealthy Sudra's house. Early this year two of his uncles had died within a day or two of each other, and he has come into the property. The sole heiress is his young sister, who, with his wife, read to me from the Testament. They are relatives of the Dewan's secretary. I was conducted with great civility to the upstairs room of the large house, where the owner's mother and two pretty little girls welcomed me. He remained seated all the time. His wife and sister read, and he said he would see that they studied their Testaments regularly! He himself had read the Bible: "The doctrines were very good and very sweet." Oh, that they might feel its life-giving power.

From here we went to several other Sudra houses, and examined thirteen pupils, ten of whom are able to read and have received Testaments. One was the house of the young woman whose father last year was shouting out

in a frenzied state as he could find no peace for his soul. He has now gone to seek it on a long pilgrimage. In the same spot where he thus sat screened from view last year his daughter again testified to the peace she has found in Jesus. "Jesus is my Saviour, and I love Him," she said. I prayed with her that she might be kept faithful wherever she went. She is about to be married to a heathen. On my leaving she took my hand, and with great earnestness assured me she would never forget me. Amidst many who appear callous, it is an unspeakable joy to come across such instances of a true disciple.

On Friday we started at 7.15 a.m. to visit a village of Kishnakaras. All heard with great attention as we told them of the object of our visit and of the good time that had come to women through the Gospel of Jesus Christ. They assented that the old time of worshipping idols was passing away.

In the afternoon we started for Moolachy. Here Vethakkan and his wife Rosal are doing earnest work. Several families of the Shanar caste have come over to Christianity, and on the Sundays the chapel is full to overflowing. There are six other families ready to join the Christians. They have promised a piece of ground on which Vethakkan hopes to erect a small chapel. At one place two Mohammedan girls repeated their lessons. I think I never met a brighter scholar than the elder of the two. We visited several other pupils at some distance from each other, all beginners. Teaching the women is a sure means of keeping the men steadfast, many of whom are now coming over to Christianity. It was dark when we reached another village. By the aid of an oil-lamp we examined some pupils of Kannimariā's. They were able to read well, so I promised to send them a Testament each.

Next day we went to a Sudra village. The houses are large and well built, on the margin of paddy-fields. In a centre room a number of women met. After hearing the lessons of several beginners we sang some lyrics, and I prayed for God's blessing to rest on them. In the afternoon we went to some pupils in a few small houses not far from the chapel. Some were Mohammedan women, but as they refused to repeat the name of Jesus, saying it was contrary to their religion, I forbade them being taught merely to read.

Thus ended four very happy days spent in the Master's service. Mr. Yovale and a goodly band of zenana workers accompanied me mornings and afternoons, they trudging many miles in the sun. Though often weary in body,

we rejoiced in spirit that we were permitted to carry the seed of the Gospel to so many homes and hearts. We leave it in prayer to bring forth fruit under the fructifying influence of the Holy Spirit. We visited fifteen villages, and heard the lessons of ninety-five pupils, forty of whom are able to read. This is almost double the number of villages and pupils visited last year.

MASSACRE AND PILLAGE IN CHI CHOU.

BY THE REV. W. HOPKYN REES.

SEVERAL letters have been received from native converts who have managed to escape from the tiger clutches of the Boxers, and are now in safety either in Tientsin or in the adjoining province of Shantung.

The tale of suffering, and bloodshed, and destruction which these letters unfold makes one's heart sick and faint. The missionaries' homes, with all their contents, the hospital, the new chapel, the two boarding-schools, the women's class-rooms, and the chapels at the out-stations have been razed to the ground, and all the materials removed. Two preachers, nine deacons, and about two hundred others have been massacred. A number of young women have been taken by force and are now in the hands of the Boxers—a slavery worse than death. Scores of converts' houses have been pulled down and their contents demolished or looted. Land owned by our members has been sold to replenish the coffers of the lawless bands. Very many of our adherents and church members have paid heavy ransoms to save themselves from torture and death. Some of the massacred ones were burnt, others were buried alive, many were cut to pieces, beheaded, and disembowelled. And now comes the news that as the Christians believed in a resurrection, the Boxers have dug out of their graves the bodies of the converts, ground their bones to dust, and scattered them to the four winds, to prevent a resurrection. The head of

an ex-priest, who became a Christian convert, has been stuck up on a pole in front of his old temple.

Verily, it has been a time of terrible stress and agony, but we fain would thank God for the heroic courage and unswerving fidelity of most of those who have died. They refused absolutely and unhesitatingly to recant, and they went to their doom with songs of praise and faith on their lips. Others, whilst waiting on bended knee for the assassin's blow, were praying for strength to be firm in the dark hour. There were some who were valiant enough to preach the gospel of love to their murderers, and then, unflinchingly, were beheaded. With very few exceptions, the Christians remained firm in their allegiance to Christ, in spite of pillage, sword, and fire. We feel proud of them, and Chi Chou is poorer, to some of us, without them. They have suffered, and are worthy to have their names entered on the same roll as the martyrs of the early centuries of Christianity. For *this* we magnify God, and we will gird our loins and return to

the conflict, believing that we shall reap a richer harvest as a result of this widespread permeating of China's soil with Christian blood. We mourn not for the sainted dead. We shall yet meet with them.

The living still need our deepest sympathy and sincerest prayer. There are hundreds in Chi Chou alone old and young, parents and children—four generations of some families—who are wanderers on the

face of the earth. Their land has been sold, their houses destroyed, and they are foodless and homeless, with no warm garments for the intensely cold winter, and no prospect of a spring harvest.

Some have had miraculous escapes. One of our most earnest preachers has been for weeks earning a livelihood as a pedlar, and has been selling cakes to the Boxers in the mountain regions, and watering their animals. In the day he smiled and laughed and joked; at night his heart was well-nigh breaking as he thought of his murdered son and homeless wife. Even heathen neighbours have succoured some. One man was *built in* by a heathen, and food was passed to him through an aperture in the



VIEW OF TIENTSIN FROM THE RIVER.

wall. He got away at last, though the Boxers visited the place daily. In a letter I have received he tells me : "The Master has still work for me to do, and I shall do it all the better for this trial."

LITERARY NOTES.

NO missionary book of recent years has received a warmer welcome than *Irene Petrie, Missionary to Kashmir*, by Mrs. Ashley Carns-Wilson (Hodder & Stoughton. Price 6s.). The chief interest of the book to most readers will lie in the earlier chapters, giving as they do a singularly attractive picture of the life of an earnest and vivacious Christian girl of high breeding and rare attainments. It is a book that should have a great influence for good.

* * *

Daybreak in Livingstonia is the title of the handsome semi-jubilee volume of the Free Church of Scotland's prosperous Mission in Central Africa. Founded, as the result of Livingstone's appeal, at the same time as the C.M.S. Mission in Uganda and our own Mission on Tanganyika, the Livingstonia Mission has had twenty-five years of quiet and steady growth, with a record less sensational, but no less gratifying, than that of the better known Uganda Mission. The volume has been written by Mr. J. W. Jack, M.A., who is not himself a missionary, and has never, we believe, even visited Livingstonia, but who has done his work remarkably well. It is a handsome book of 359 pages, with many illustrations, and will afford much food for thought to those who are interested in our own Central African Mission. (Oliphant, Anderson, & Ferrier. Price 5s.)

* * *

A History of the Foreign Missions of the Church of Scotland has been written—and remarkably well written—by the Rev. Robert Weir, M.A. (199 pp., with illustrations. Price 1s. 6d. Edinburgh: R. & R. Clark). Founded in 1824, with Alexander Duff as its first missionary, this Society has now some ninety missionaries, with an income of £50,000. The story of its work is full of interest, and this useful handbook should certainly be added to all missionary libraries.

* * *

THE members of the Student Volunteer Missionary Union of Bristol recently arranged for a series of twelve lectures or addresses on missionary subjects. The lectures have now been published, under the title *Some Aspects of the Missionary Question* (price 2s. 3d., post free from our

Book Saloon). Among the lecturers were such well-known people as Mrs. Bishop ("Needs and Difficulties Abroad"), Mr. Eugene Stock ("Missionary History"), Dr. Glover ("Buddhism"), and the Rev. H. Arnold Thomas ("First Principles of Missionary Work"). Some of the lectures are reproduced *verbatim*, others have been abridged and condensed. They are naturally of varying merit, but the general level of excellence is fairly high. Missionary speakers will find much that is suggestive in these pages, especially in Mrs. Bishop's lecture. We trust that the course of lectures which has been arranged for the present year may be even more successful than the last.

* * *

THE Hartley lecture, delivered to the Primitive Methodist Conference of 1900, by the Rev. John Smith, has just been published, under the title *Christ and Missions* (P.M. Publishing House, 50, Aldersgate Street, E.C. Price 2s. 6d.). It covers well-trodden ground, and Mr. Smith has not much that is new to tell us. But what he says, he says well, and it needs saying again and again. He writes brightly and crisply, but he might with advantage have made more use of illustration and incident.

* * *

ONE of the most devoted and generous supporters of the foreign missionary work of the English Presbyterian Church was Mr. Hugh Matheson, who served as Convener of the Missionary Committee for thirty years, from 1868 till his death in 1898. The story of his life (recently published by Messrs. Hodder & Stoughton. Price 6s.) is full of quiet interest as the record of the work of a busy London merchant, whose main interest in life was the extension of his Master's Kingdom at home and abroad.

* * *

WE have received a copy of the annual volume of the *Girls' Realm*, a monthly magazine of a bright and interesting character, which sets before itself the serious purpose of widening the sympathies and calling forth the active service of its readers.



THE *Chrétien Français* states that the number of Austrian Catholics who have passed over to the Reformed Church since last Easter amounts to more than fifty thousand. The celebrated Styrian poet, Peter Rosegger, has given his adhesion to the movement, though he has not yet taken the final step of joining the Reformed Church. Meanwhile the French Protestant Church is increasing, not only by the still continuing exodus of French priests from the Romish Church, but by the actual formation of forty-two new parishes in the last few years. Evangelists say that never was France so ready for a religious reformation.—*Il Labaro*.



NOTICE TO CORRESPONDENTS.—*The Editor wishes to remind his Correspondents that he is very largely dependent on them for material for the Society's magazines. For these particular columns—which the Editor wishes to be regarded as the most important part of the magazine, the true "Chronicle" of the Society's work—short paragraphs are wanted, such as may be written on a post-card; reports of conversions, brief accounts of anniversary meetings, incidents of missionary life, reports of medical work, &c., will be especially welcome.*

CHINA.

Dr. Griffith John, at a meeting of the Hankow District Committee held on October 24th, spoke of the death of his old friend, Dr. Muirhead, of Shanghai, as bringing to his mind remembrances of the "band of giants" who were in Shanghai when he first landed there in 1855. There was Dr. Medhurst, the ideal missionary, and one who commanded the profoundest veneration; there was Dr. Lockhart, the soul of kindness, a tremendous worker, and one of the pillars of the Shanghai community; there was Dr. Wylie, the famous scholar, yet so modest that when all others were sounding his praises he seemed to be unconscious of his fame; there was Dr. Edkins, who, even

There were at that time, gave promise of becoming
giants the great Sinologue of later years; and
in those days. last, but not least, there was Dr. Muirhead, one of the finest evangelists China has ever known. Not that Dr. Muirhead confined himself to preaching; he wrote and translated books, many of which are in circulation at the present time. He was in sympathy with every branch of Christian work. Moreover, he was a deeply consecrated man—a man, who, during a long life, was a life-long missionary. He had had temptations to turn aside from direct missionary work, but nothing could induce him so to do. He was a typical China missionary, and a typical L.M.S.

missionary. From first to last his one aim was to bring men to Christ, and the evangelistic forces at work in China had sustained a great loss in his removal.

Many are anxiously looking for the first signs of any possibility of resuming Mission work in the country districts of North China. Some such signs are to be observed in a letter from the Rev. T. Bryson, of Tientsin, to his wife (dated November 17th): "I have begun to wonder," he says, "whether it would not be necessary to telegraph for Mr. Murray and Mr. Grant to return.* Their districts are most accessible, and are pleading for immediate settlement of claims, which

Rays of Light the heathen and officials are ready to
in grant. Mr. Bridge has gone off to-day
North China. to Mr. Grant's district, and another letter has just come in from the Chinese

General at Tsang-Chow, offering me an escort of cavalry if I will go through the whole district. But it is impossible for me to leave my post here at present. We shall send some trustworthy natives down as soon as possible. There has lately been a great exodus of our refugees returning to the Tung-An district. . . . Opportunities for preaching in Tientsin and elsewhere are now far greater than I can undertake. The war is by no means over, and the country is far from settled, but already much can be done by missionaries on the spot, in the way of encouraging the Christians, and advising them with respect to the claims for compensation which the heathen are already prepared to pay."

CENTRAL AFRICA.

Mr. Draper and Mr. MacKendrick reached Kawimbi on September 22nd, and received a very hearty welcome. At the Sunday morning service, conducted by Mr. Hemans, there were over six hundred natives present. Mr. MacKendrick was appointed to work at Niamkolo. After being there for more than a week, he writes: "The more I see of Niamkolo the surer I am that good and lasting work can be done here. I have been much impressed with the work of Mr. and
First Mrs. Hemans. Indeed, so far as my
Impressions. experience goes, I have no hesitation in saying that this is the best mission station I have visited since coming to Africa. The school is attended by about 120 children at present, and some of

* Mr. Grant and Mr. Hopkyn Rees are hoping to return next month.—Ed,

the work I have seen would be no disgrace to any of our English schools up to the third or fourth standard. On the first Sunday, although the people were packed like herrings in a box inside the church, there were over two hundred left outside. The following Sunday it was just the same. In the afternoon I baptized four women, and there are others waiting for baptism."

A MISSIONARY OF THE FRIENDS.



FEW weeks ago there passed quietly from our midst, at the ripe age of more than four score, one whose name is held in affectionate regard by many in Madagascar, and whose work there (though he left the island a quarter of a century ago), continues to bear good fruit. Joseph S. Sewell (accompanied by two American Friends) came to Antananarivo in 1867 to help in the great work that was then opening up in Central Madagascar, and more particularly to learn by actual observation in what direction the Society of Friends might bear its share in the good work. At first these Friends were content to render help here and there in the already existing schools. But gradually the pressing need for workers and the force of circumstances led them to take a more independent position, and ultimately the work of the Friends was arranged on that happy basis of friendly co-operation which has continued to the present time.

Mr. Sewell had just the qualities needed for the peculiar and delicate task he had undertaken. In him were combined a rare tact, prudence, and deep spirituality and force of character. He might be truly described as "a man full of faith and of the Holy Spirit." Though at the time of his arrival he was under fifty, most of us in Madagascar were his juniors. The venerable Dr. Tidman never allowed us to forget that we were "a body of very young men." A man of Mr. Sewell's experience and mature Christian character was, therefore, a colleague to be highly esteemed and valued. His influence, both among the missionaries and among the native Christians, was very great. He was quiet and cautious, but at the same time bright and cheerful, and his home, especially when he had his daughters with him, was full of sunshine. The native Christians soon felt his power, and notwithstanding his quiet, self-restrained manner, and the utter absence of any of that rhetorical display in which they so much delight, his addresses left a deep and abiding impression.

Mr. Sewell has left in Madagascar abiding monuments of his influence. The Ambohitatovo School, for instance, which now takes a foremost place among educational institutions, was founded by him, and the broad lines to be followed were laid down in a paper he issued at its opening. The harmonious way in which the missionaries of the two societies have now worked together for more than thirty years is also

to be attributed to his broad and catholic ideas, and to his tact and courtesy in all the delicate arrangements that required to be made.

Another pleasing fruit of his work is embodied in the person of one of our most earnest and able native pastors, Frank Rasoamànana. As a lad he was received into Mr. Sewell's house, and afterwards taken to England for education; and he now fills a position of much influence.

In this country, too, Mr. Sewell did much to give form and permanence to the missionary feeling that was growing up among the Friends. As editor of their newspaper (*The Friend*), and as an active member of the committee of the F.F.M.A., he did much to help forward the missionary cause. A great sorrow befell him in 1895 in the murder of his daughter, Mrs. William Johnson, with her husband and her little girl, by the heathen rebels in Madagascar.

Mr. Sewell's career as a missionary lasted only nine years, but it was rich in its fruitfulness, and his name is still a household word with many in Madagascar, both natives and missionaries, all of whom would unite with the present writer in raising to his memory this tribute of loving regard.

WILLIAM E. COUSINS.

IN THE SHADOW.

Lo! a voice from far off nations, wafted by the distant breeze,
From our brethren still in darkness in the lands beyond the seas!

For they sit within the shadow where the day seems as the night,
And in darkness oft they stumble, groping for the world's great Light!

In the dimness of the shadow there are weary hearts and sad,
Knowing naught of Christ the Saviour, who alone can make them glad,
Bound by fetters grim of custom, held in priestcraft's deadly thrall,
Sunk in sin,—no Helper near them on Whose mighty name to call.

Go ye forth into the shadow, ye whose hearts are true and brave,
Ye who know the joy of service, and the Master's power to save;
Take the bliss of God's own sunshine, take the blessed Gospel light,
Work until the dawn shall waken in the darkest realms of night.

Soon the shadow on the nations evermore shall pass away,
And the night of sin shall vanish at the coming of the day.
Christ our Lord shall reign triumphant, Saviour-King from shore to shore,

In His Light all nations living shall rejoice for evermore!

W. A. S.

THE MISSIONARIES' PAGE.



PROFESSOR FINDLAY, writing in the *Expository Times*, on the Second Coming of Christ, points out that since the apostolic age there has been a continued alternation of long periods of apathy on this subject, with sudden crises of excitement.

At the present time the statements and views of certain extremists have produced a re-action in sober minds, with the result that one rarely hears the subject of the Second Advent referred to in the pulpit or in conversation. Yet nothing is more certain than that Christ will *some day* return to reign upon the earth. "The whole New Testament rings with the announcement. It stands in the forefront of all the ancient creeds. Christ is pledged to a definite and visible return to this earth, in language the most express and positive." The cry of the Apostles was "*Even so, come Lord Jesus,*" and (says Professor Findlay) a loyal Christian man should reproach himself if he lets any day pass without some wistful thought of his Lord's return.—We wonder what place this profoundly important subject occupies in the teaching and preaching of our missionaries?

* * *

We can imagine no more stimulating and suggestive books for a missionary's library than the two volumes of Dr. Matheson's *Studies of the Portrait of Christ* (Holder & Stoughton, 6s. each). It is impossible to read them without a great quickening of one's sense of the reality of Christ's life—and we take it that a book of which that can be said should be worth its weight in gold on the mission-field.

* * *

MR. FARQUHAR, of Calcutta, has written for the use of English-speaking students in India, a little book which he calls *The Cross-Bearer*, and which consists of portions of the Gospel according to Matthew, with notes and commentary. About three-quarters of the Gospel is given, the genealogies being omitted, together with a number of passages which would present difficulties to those for whom the book is intended. Not being satisfied with the Authorised Version, Mr. Farquhar has gone to the labour of making a new translation from the Stuttgart text of 1898. The work has been done with characteristic thoroughness and care, and the result is highly satisfactory. As specimens of Mr. Farquhar's style we give two verses from the Sermon on the Mount: "When you fast, do not be, like the hypocrites, dismal-faced; for they make their faces unsightly, that they may be seen by men to be fasting: verily I say to you, they have got their reward." "Do not worry with regard to your life, what you are to eat, or what you are to drink; . . . is not life a greater thing than food, and the body than clothing?" Throughout the book the words of Christ are printed in heavy type, so that they catch the eye as one turns over the leaves. We anticipate a career of very great usefulness for this work, and we commend the idea of it to missionaries in other fields.

(There are six copies for sale at the Mission House, price 1s. each, post free.)

* * *

THERE is a scholarly paper by Mr. Slater, of Bangalore, in the *Madras Christian College Magazine*, on "Early Christianity and Culture." Mr. W. E. Cousins writes in the *Missionary Review of the World* for December on "Madagascar: Heathen and Christian," and has also two excellent articles on the situation in Madagascar in recent issues of the *Sunday at Home*. The *Spectator* of December 29th has a long letter from Mr. Arnold Foster on "Missionaries in China." An article by Mrs. Bryson in the *Sunday Strand* for January has been so "edited" that she wishes to disclaim responsibility for many of its statements, especially for the titles given to some of the illustrations. The *China Medical Missionary Journal* for October contains an article by Dr. Wolfendale, of Chung-king, on "Chemistry in the Middle Ages."

* * *

MISSIONARIES will rejoice in the honour done to two of their brethren, Dr. Arthur Neve, of Kashmir (C.M.S.), and Dr. R. A. Hume, of Ahmednagar (A.B.C.F.M.), who have received the gold medal of the Kaiser-i-Hind Order for notable service in connection with last year's Indian famine. It will be remembered that the silver medal of the same order was recently bestowed on Miss Hewlett, of Mirzapur.

CORRESPONDENCE.

DEAR MR. GAUNT,—I daresay some brother better known than myself will claim the privilege of responding to Dr. Parker's tender message in your last issue. But as one of those to whom he specially speaks—one of the disabled ones—I hope you will allow me to say how deeply his message has touched me, and how truly I thank him for it.

With characteristic bravery Dr. Parker even runs the risk of misconstruction in the endeavour to emphasise his appreciation of his missionary brethren. If he can speak of "feeling small and unworthy in the presence of a Christian missionary," how much more truly can many of us say that we feel our service as nothing in comparison with the splendid record of Dr. Parker's fifty years. For myself, from my college days, when I used to attend the stirring sermon class in the Poultry Chapel, to the present time, when I have been in the habit of giving some of the Doctor's beautiful thoughts in the language of the people amongst whom I was labouring, I have felt that I knew and understood and honoured him.

Not merely would I accept Dr. Parker's loving words, I would thank him for them with all my heart, and pray for him, and for the brethren of the home churches whom he so nobly represents, that God would richly bless them, and give them more and more of His Divine Spirit. Their blessing is ours too; for only as they hold the fort at home can we maintain the outposts abroad, and extend the conquests of our glorious King.—I am, dear Mr. Gaunt, sincerely yours,

HERBERT J. GOFFIN.

"THE WRONGS OF INDIAN WOMANHOOD."

THIS is not a book to place in the hands of young girls. The pictures it gives of the wrongs and sufferings of Indian womanhood are too vivid, too terribly painful for this. But, alas! they are also too true; for the authoress tells us she has taken pains to verify all her statements, and has often understated

facts rather than lay herself open to the charge of exaggeration. For this reason, therefore, all Christian wives and mothers and widows, whose own lives have been sheltered and chivalrously cared for, who have shared the blessings of education, culture, freedom, and, above all, of love, in happy English homes, should read it, that their sympathies for their down-trodden and despised sisters in India may be stirred afresh, and to such practical purpose as shall lead to more earnest prayer and self-denying effort for the speedy deliverance of Indian womanhood from the yoke of oppression which has rested on their necks for so many long generations.

How the authoress, Mrs. Marcus Fuller, an American lady missionary, was first prompted to write them, she tells us in the following words: "An Indian lady had given us a manuscript to read concerning the wrongs of Indian women, saying, 'I do not know that it can be published, but I feel these things ought to be known.' We thought we had known much before, but this book was a book of horrors to us. We almost wished we had never read it, and hid our faces to shut out the scenes it had depicted."

In the chapters which follow the authoress lifts a corner of the veil which for the most part effectually hides from the outside world the woes and sufferings of the Hindu and Mohammedan women so effectually that, as Ramabai herself tells us, "even our Hindu reformers are ignorant of the real condition of women in India. The Indian women themselves do not realise the depths of degradation they are in. Even those who have suffered the greatest wrongs are reluctant to tell the truth to the world, even if they have the opportunity, for fear they may lower themselves and their nation in the eyes of other nations." A native once said that "the British rule was good in every way, only that we cannot treat our wives as we used to do." But, alas! this is

only true to a very limited extent. When the English assumed the government of India they gave emphatic pledges that they would leave the religious and domestic customs of the people undisturbed, and for three-quarters of a century after Bengal had legally passed under English administration the new rulers felt their hands tied by these pledges. But as the more conscientious of them realised the inhumanity of the domestic system they had undertaken to perpetuate, and found themselves compelled to be the daily accomplices of acts of abominable cruelty, and to recognise by law the organised murder of the two classes of their subjects—the widow and the infant—whose defenceless condition made them in a special manner the wards of the State, they adopted another maxim of interpretation, and admitted that the British Government "could maintain the customary and religious law only so far as that law did not conflict with its higher duty to protect the lives of its subjects." "Was it an accident," Mrs. Fuller asks, "that the Sovereign of this great Empire should be a woman, and that woman one of the noblest and best women that the century has produced, as if Providence had decreed that the people of India should have a living, standing protest against their treatment of women in the person of their Sovereign?"

In India, according to the census of 1891, there is a population of over 287,000,000, of whom 140,000,000 are women; more than twice as many women as are in all Great Britain and America taken together. Among these women we find by the same census nearly 23,000,000 widows; and of these Sir William Hunter says there are not less than 2,000,000 to whom the existing law is an injustice and a wrong. To make this mass of injured women real to our readers, we may say that it is equal to the whole female population of Scotland. The evil has its root in child marriage.

Mrs. Fuller gladly acknowledges that Government has already accomplished something for the mitigation of the wrongs of Indian womanhood. But too often it seems to evade responsibility by throwing it upon the people with the excuse that the measure proposed is ahead of public opinion, or that it "must be asked for by a section sufficiently important to justify the course proposed." "To expect unanimity, or anything like it, among Hindus on any social question, is to expect the impossible; and if Government waits till such unanimity is reached, it will never promote any reform, however needful. There are hundreds of men in India who would be glad of legislative interference, and who have said of

* THE WRONGS OF INDIAN WOMANHOOD, by Mrs. Marcus B. Fuller. Edinburgh and London: Oliphant, Anderson, and Ferrier. Price 5s.

late, in a kind of despair, that there is no hope of help from Government."

Indian reformers have from time to time done something to educate public opinion, but, as Mrs. Fuller points out, "the root cause why they are not more successful in their efforts is that they have 'no moral motive power.'" When one uses the word *reformer*, the mind instinctively turns to men like Wycliffe and Luther. Visions of flame come before us, enfolding in its fiery embrace men like Latimer, Ridley, and Cranmer. But in India the word is often applied to all the educated class indiscriminately. A man may possess the highest culture, and yet be far from the ranks of the reformers. Some men are prepared to suffer a little for the cause of reform, but not too much. Until Indian reformers are willing to suffer even to the loss of all things; to order their own lives according to their convictions; to do right because it is right, regardless of consequences; till then, they have no real claim to the title of "reformers."

The chapter headed "What the Missionaries Have Done" lets in a ray of light and hope on this dark, sad picture. But, in summing up and praising God for what has been done in the way of education, the reflection comes: "After all, how slowly we have gone, and how much land there is yet to be possessed! Only six women in one thousand in all India can read." But the greatest work that has been wrought by the missionaries for women, without which they would count all the rest as nought, has been that they have brought thousands of India's women to know Christ as their Saviour. The key to the wrongs of Indian women lies in the religious systems of Mohammedanism and Hinduism. So long as the Koran is obeyed, the zenana and polygamy will continue to exist among Mohammedans. So long as men and women remain devout Hindus, so long will the degrading estimate of women pervade Hindu society. And the women themselves, until they are given different ideas of religion, responsibility, and right, will be the greatest opponents of reform on their behalf.

Women are almost always most prominent in religious matters in every nation; in India they are the persons who cling most intensely to the old ways, customs, and caste. The emancipation of Indian women will never come except through the Gospel of Jesus Christ. This is what has elevated women in other lands, and is waiting to do the same in India. Culture and civilisation alone will never raise woman to her true position. Whatever of civilisation at present is worth anything in Christian nations is the outgrowth of the religion of Jesus Christ.

Peruse the pages of history and see if this is not true. What do we find to be the condition of women in any land outside of Christendom, either in the past or in the present? Infanticide has prevailed in some form or other in almost every nation; "polygamy has prevailed over almost the whole expanse of Asia; female children are betrothed in childhood in almost every pagan nation ancient or modern; females are given away in marriage without their consent—in many lands they are bought and sold; divorce can in most cases be had on easy terms; not only the Brahman of India, but the Polynesian savage, and even the Negro slaves of the West Indies, will not allow their wives to eat with them. Intellectual culture, apart from the sanctifying influences of Christianity, has nowhere checked—has rather precipitated—the derangement of the relation of the sexes to each other." "The tender reverence for women is not a mere product of culture and civilisation; it is to the spirit of life in Christ that woman owes all she is and all she has yet to gain." CAROLINE WHYTE.

THE RESOURCES OF THE CHURCH.

ONE chapter in Mr. Mott's new book, *The Evangelisation of the World in this Generation*, is devoted to the subject of the resources at the command of the Christian Church to-day. A brief *résumé* of the chapter is given here, with the object of enabling our readers to contrast the resources of the Church of to-day with those at her command a hundred years ago—and still more with those at her command in the first great days of Foreign Missions. Mr. Mott enumerates:—

(I.) *The Facilities at the Disposal of the Church*.—An open door, the results of travel and exploration, improved means of communication (railways, steamships, telegraph systems, news agencies, postal service), the printing press, medical skill, results of science and other branches of learning, and the protection of Christian governments.

(II.) *The Resources of the Church*.—Enormous membership (more than 25,000,000 Protestant communicants in English-speaking lands alone), money power, Missionary and Bible Societies, the religious press, Christian colleges, Young People's organisations, Sunday-schools, and the native church in foreign lands (already numbering fully 1,300,000 communicants and over 4,400,000 adherents).

Well may it be said, "Once the world seemed boundless and the Church was poor and persecuted. No wonder the work of evangelising the world seemed hopeless. To-day the Church has within her control the power, the wealth, and the learning of the world. She is like a strong and well-appointed army in the presence of the foe. The only thing she needs is the Spirit of her Leader and a willingness to obey His summons to go forward."

A HALF-FORGOTTEN STORY.

A BRIEF REVIEW OF THE SOCIETY'S EARLY WORK
IN THE CAPE COLONY.

BY THE REV. W. OATES, OF SOMERSET EAST.



A BRIEF account of the Society's work in some of the older fields of labour in the Cape Colony may be acceptable to many of the readers of the CHRONICLE, more especially as it is seldom that items of news relating to these older spheres of the Society's operations appear in its columns. We are apt to forget these older fields, the work inaugurated in the early part of the century by such self-denying, earnest pioneers of the Cross as Van der Kemp, Moffat, Read, Philip, Robson, Edwards, Helm, Taylor, and others, whose labours were confined chiefly to evangelising the Hottentots and Korannas scattered throughout the Western Province and extending northwards as far as Griqualand West and Kuruman, and eastward as far as Port Elizabeth and Graaff Reinet.

These people have since then, by inter-marriage with Europeans, become a mixed race, the original types having become almost extinct. The Dutch language, however, is regarded by most of them as their mother tongue, this language (or rather a low "Cape Dutch") having been acquired by them during the latter part of the last and the beginning of the present century from the Dutch of the Western Province, who were the first settlers on the south-western shores of this continent, and to whom many of their ancestors had been in slavery. In the year 1835 slavery was abolished by the British Government, which twenty or more years before had come into possession of the Cape Colony. Cape Dutch, however, is now fast giving place to the English, which for many years past has been the chief medium of instruction in the mission schools.

Some of the older stations may here be enumerated by way of reminding our readers of the scenes of labour of the first agents of the Society. In the East there are Brownlee Station in King William's Town; Peulton, near East London; Knaaps Hope, Philipton, Blinkwater, near Fort Beaufort; Grahamstown, Port Elizabeth "Union" and "Edwards Memorial" Churches, Uitenhage, Bethelsdorp, Graaff Reinet, Hankey, Somerset East, and Cradock. In the Western Province we have Dyselsdorp, Heidelberg, Oudtshoorn, Paarl, Pacalsdorp, Uniondale, and others.

Most of the stations named were many years ago abandoned by the Society as far as concerns financial

support, leaving intact all lands and buildings acquired to the several churches. The plea for the withdrawal of such money grants was that the monies of the Society should be used for extending its operations to the "regions beyond," and kindling the light among the teeming thousands of heathen in Central Africa. No reasonable objection could be urged against such a policy, save only that for a long time the withdrawal of money grants from all the older stations terribly handicapped most of the missionaries then living and their successors, inasmuch as the sudden withdrawal of all aid from these churches, and from a people then (and *still* to some extent) in the elementary stages of civilisation, meant that in the matter of salary the missionary had "to go to the wall." In a few, but very few cases, a station had become so strong in membership that by constant and strenuous efforts the salary and other expenses could be paid. But in the majority of cases churches have languished for want of a little outside aid.

In the closing months, however, of this century, it may be recorded that most of these old stations in the Colony have become self-supporting, while for a time, and a *long* time, they were barely existing. And what is more, they are now—many of them—contributing annually sums of money towards the Congregational Union funds, which are spent in aiding weak churches, both English and native, in various parts of the Colony; and latterly some in the Transvaal.

It should therefore be noted that the Congregational Union of South Africa now stands in a somewhat similar relationship to all these old L.M.S. Churches to that in which the L.M.S. once stood; exercising a general supervision, and extending its fostering care over the weaker churches. The only difference being, that whereas the L.M.S. for many years distributed its own funds, collected in England, towards the support of the churches here, the Congregational Union now receives monies *from these churches*, and distributes the same among weaker churches. It will therefore be seen that considerable progress has been made, notwithstanding many difficulties and retarding influences, such as periodical droughts, locusts, and Kaffir wars, and in many parts of the Colony the comparatively low wages paid for native labour. I am writing now chiefly of the old L.M.S. churches founded among the Hottentots, Korannas, and the slaves of the Dutch, all of whom, by inter-marriage among themselves and with Europeans, have become a *mixed* nationality, and are designated in the colony, "the coloured, Dutch-speaking people."

There are hopeful signs of these churches becoming year by year more firmly established financially, educationally, and in things pertaining to the higher life. That there are sometimes divisions among these people is not to be astounded at, inasmuch as such things are not altogether foreign even in our day among many European churches, where education, general knowledge, and gospel privileges are far above those enjoyed by the people of whom we write. As the whole truth should be told in a missionary report, it should be here stated that the sin of immorality among the young people is still a terrible hindrance to the moral and spiritual improvement of these people. But for all that, there have been and are many worthy examples of men and women who have been "burning and shining lights" in the churches, true and consistent followers of the Lord Jesus Christ.

In one of these old spheres of labour, Somerset East, the work was inaugurated by the Society about seventy years ago. The first agent of the L.M.S. here was the Rev. W. Evans, who commenced a work among the Hottentots in Somerset East, when what is now a fairly-sized township was only a very small village, situated at the base of a beautiful mountain, where, in the twenties, a number of soldiers were stationed to guard the frontier, the Great Fish River (only fifteen miles east of Somerset) being in those years the boundary between the Colony and Kaffirland.

I myself have been pastor of the church since 1880. In the year 1887 the Church building was enlarged and raised, and will now accommodate 300 persons. And now, by a still further increase in the membership and adherents, the place has again become too strait for us, and we urgently need funds for further enlargement.

CORRESPONDENCE.

To the Editor of the CHRONICLE OF THE LONDON MISSIONARY SOCIETY.

DEAR SIR,—Will you allow me space for a few remarks on the interesting article which appeared in the November number of the CHRONICLE on "The Abolition of Slavery," referring to some recent articles on slavery in German East Africa in the journal of the *Evangelischer Afrika-Verein*?

The writer makes some valuable observations on the increase of trade which experience has shown to result from the abolition of slavery, and on the practical uselessness of stopping slave-raids and closing slave-markets in East Africa so long as the institution of slavery continues. This has been found eminently true in Africa generally; demand for

slaves creates the supply if not by lawful then by unlawful means.

The writer alludes to the influence of the Anti-Slavery Society in pressing upon our Government the abolition of the legal status of slavery in Zanzibar. May I remind readers of the article that the points which the writer singles out for special approval in the Decree passed in 1897 are those which this Society has always felt bound to oppose? He argues in favour of compensation to slave-owners. The Anti-Slavery Society has always opposed the principle of compensation on the general ground that no legitimate vested interests can be created in human beings, and, in the case of Zanzibar, that most of this property was illegally held, the importation of slaves having repeatedly been declared unlawful since 1873.

Again, the exclusion of all women in the position of concubines from the benefits of the Abolition Decree of 1897 was regarded by this Society as a very serious defect in the measure, and an unworthy concession to the Mohammedan custom of polygamy; in the opinion of so high an authority as Bishop Tucker, of Uganda, this clause bound the majority of the women of Zanzibar and Pemba in closer fetters than before.

Lastly, the writer refers to the Zanzibar mainland, to which the policy of abolition has not yet been extended, remarking that the question there is much more difficult. In the opinion of many the case for abolition there is simpler than on the islands of Zanzibar and Pemba, for Great Britain is not only the protecting but the executive Power, and the government is carried out directly by the British officers. In consequence of the refusal of the Government to abolish the legal status of slavery on the mainland strip, British officers are obliged to administer the local Moslem customs of slavery, and were the means, not long ago, of actually restoring fugitive slaves to their masters. The Government pledged themselves in 1897 to extend the policy of abolition to the mainland "at the earliest possible opportunity," but hitherto have, on one pretext or another, deferred taking any steps to carry out this promise.

The scheme mentioned in the last paragraph of the article in which the writer recommends the German Government gradually to buy up all the slaves and allow them to work out their own redemption, is one which would hardly commend itself to English readers, for it means that the authorities would recognise, and themselves take part in, the human traffic which they condemn.

Yours faithfully,

TRAVERS BUXTON, Secretary.

British and Foreign Anti-Slavery Society,
55, New Broad Street, London, E.C.

SPECIAL CONTRIBUTIONS.

HOW can we make missions to the heathen more real to people in the homeland, and especially to young people? is a question which many pastors of churches, superintendents of Sunday-schools, and parents have of late been asking. There is a longing for direct and close personal relations with missionaries and their work. "The heathen world," "the mission-field," "the society," "general funds" seem too vague and indefinite in this matter-of-fact age, and the desire for something concrete and specific finds constant utterance. This manifests itself chiefly in three directions.

Some—though this is true only of larger organisations, strong churches, or fairly well-to-do people—are desirous of *supporting individual missionaries*. A much larger number, particularly young people and workers among the young, wish to enter into *correspondence with missionaries*; and applications for the names and addresses of missionaries who will be prepared to receive letters and *occasionally* reply to them (at least, that is how the secretaries at the Mission House endeavour to shape the arrangement) are frequently received. A third direction in which the desire for personal relations manifests itself is in raising *contributions for some special object*—*e.g.*, the support of a native teacher, a zenana visitor, a Bible-woman, a boy or a girl in a school or orphanage, or a bed in a mission hospital.

Could anything be more natural? And yet some of the truest friends of missions were afraid to encourage it. They feared that, by concentrating thought upon some special object, sympathy might be narrowed, and the obligation which the risen Lord laid upon His disciples to "go into *all the world*" and "preach the Gospel to *every creature*" be lost sight of. They saw, too, that the work as a whole might suffer. Large sums have to be voted by the Society year by year for the support of native workers, children in schools, hospitals, and dispensaries; each year the need for such grants increases, and if the money now sent in for the general funds should get diverted to special objects, these grants could not be made. It would be a modern illustration of the old saying about "robbing Peter to pay Paul." Nor could they shut their eyes to the fact that the motive actuating the giver might be lowered in character. The missionary enterprise appeals strongly to high Christian principle; it is dependent on loyalty to the Master, who said "Freely ye have received, freely give"; and it would be a sad pity if missions to the heathen were made dependent on a sort of compact for a *quid pro quo*.

These fears are not imaginary. On the contrary, there is much to justify them. Still, after long and careful consideration, long talks with missionaries at home on furlough and correspondence with others abroad, the Directors of our Society, at a recent meeting, decided to encourage the

raising of special contributions on the following general principles:—

1. They would remind Sunday-schools, Christian Endeavour Societies, or individuals making the special contribution, that such a contribution *does* not and *can* not remove the larger and wider missionary obligation; nothing can set aside the responsibility Christ Himself has placed upon us. They would also remind the contributors that the so-called "general funds of the Society," from which most of the grants for the support of native helpers and different branches of mission work are necessarily made, are constantly requiring enlargement (for otherwise increased grants for the growing work cannot be made), and would urge them to make their special gifts a *distinct addition* to previous contributions, or to fall in with an arrangement by which they may afford relief to the general funds.

2. When the contribution is intended for the support of an *additional* teacher, child, or piece of work, the Directors ask donors of special contributions to accompany this contribution with a guarantee of at least five years' continuation of the same; experience having shown that injury to the work results from the appointment of new workers with the possibility of an early termination of the appointment. It will be easily seen that the worker, the missionary, and the Society alike suffer when an arrangement of this kind breaks down. In cases in which no guarantee is given, nor any addition to the existing staff of workers required, the Directors ask contributors to acquiesce in the *inclusion* of the amount in the general grant made by the Board.

3. Any of the following objects may be chosen for the appropriation of a contribution, and the Secretaries will be happy to suggest the names of stations and missionaries specially needing help.

(A) Native Missionaries ...	At from £20 to £25 per ann.
(B) Native Teachers or Catechists ..	6 " 15 "
(C) Native Bible-women or Zenana Teachers ...	5 " 12 "
(D) Orphans: Boys or Girls ...	4 " 6 "
(E) Boys or Girls in Boarding Homes ...	4 " 6 "
(F) Beds in Missionary Hospitals...	6 " 10 "

4. The question of correspondence is of great importance, and the Directors are anxious to put this on a workable basis from the first. Sometimes requests reach the Mission House for letters once a quarter. Even "once a month" has been mentioned. This is, of course, unreasonable. Missionaries are far too busy to write often. Besides, after the first letter or two, it is difficult to find much to say. But they are willing to write once a year, and that is as much as the Directors feel justified in asking them to do. It should also be borne in mind that a missionary's letter ought in common courtesy to be *answered*; and, in answering, the writer should put a few questions to the missionary which would give him something to write about next time.

If the foregoing simple conditions are observed, much good

work may be done in bringing friends at home into closer touch with the work. The Directors are constantly receiving guarantees of contributions for additional objects, and are also connecting others with grants made by the Board, but they are hoping now greatly to extend the system, and it is to make this generally known that the above has been written.

GEORGE COUSINS.

THE LATE MR. WILLIAM WALSH.



EARLY in December last, by the sudden decease of the above-named friend, the London Missionary Society lost one of its most devoted supporters in the Northern counties. Associated with Mawdsley Street Church and Schools, Bolton (Lancashire), from boyhood, he became a column of strength in all the enterprises of these institutions, and especially the cause of foreign missions. In the year 1843, at the age of fourteen, he took his first card for the building of the *John Williams*



THE LATE MR. WM. WALSH

missionary ship, and, henceforward, the claims of the heathen world burned as a lamp on the altar of his heart. A subscriber to the *Juvenile Missionary Magazine* from its first issue, he was accustomed with pardonable pride to show to his friends the bound volumes which adorned his library shelves. By his enthusiasm a number of careless lads in his class had their interest

aroused in missions, and some are occupying to-day posts of influence in the Master's field at home and abroad. How often he stirred their zeal by the recital of the deeds of Vanderkemp, Philip, Williams, Moffat, and other great names! His ruling passion, however, was the *Juvenile Missionary Auxiliary*, formed about 1850, which signally helped to create a missionary atmosphere in the Sunday-school. Occupying the presidency of it for nearly thirty years and invariably presiding at its quarterly gatherings, he counted this among the chief joys, if not the crown, of his busy life. The school, it has been noted, raised £40 annually (altogether upwards of £2,000) for the Society during the term of his presidency. The funeral of Mr. Walsh was attended by a large circle of mourners, by whom his energy of character and brotherly friendship will long remain a fragrant and cherished memory.

J. J.

THE BOARD ROOM.

AS we had to go to press earlier than usual with our January Number we were unable to report either of the December meetings of the Board. At that held on December 11th the Directors said farewell to Dr. Davies, formerly of Samoa, now proceeding to Neyoor, Travancore, as *locum tenens* for Dr. Fells; the Rev. H. F. W. Lester, returning to Bellary; and Miss Agnes M. Ure (see p. 31), appointed as nurse to Jammulamadugu, South India.

The purchase of a site, a few miles south of Vryburg, for the proposed Central Schools for Bechuanaland was approved.

Miss Lydia B. Thomas was appointed to Canton.

* * *

On December 18th the Directors welcomed home Miss Large, of Rarotonga, and said farewell to the Rev. C. W. Abel, returning to New Guinea, and Dr. G. Reynolds Turner (see p. 31), appointed to Hui-an, Amoy.

* * *

At the Board Meeting on January 15th the Directors had the pleasure of welcoming home Miss Alice Horne, who has completed her first term of service at Hui-an, in the Amoy district of South China.

A resolution expressing the Directors' sense of loss in the death of Dr. Cave, and their sympathy with Mrs. Cave and with Hackney College, was moved by the Home Secretary, and seconded by Mr. Glazier. It was stated that during Dr. Cave's principalship sixteen Hackney students had entered the Society's service.

The resignations of Miss Theobald, of Mangari, and of the Rev. W. J. Lawrence, of Bangalore, on account of the ill-health of his children, were accepted with regret. Offers of service were accepted from Miss Eleanor Shephard, M.B. (daughter of Mr. A. J. Shephard), and Mr. W. McGee, of the Yorkshire United College. Miss Joyce was appointed to succeed Miss Wylie as nurse at Hankow.



FROM THE HOME SECRETARY.

THE deficiency of which I wrote last month is still with us, but it is gratifying to record that there are signs of improvement in the contributions to the Widows and Orphans' Fund. Several friends have responded direct to the appeal issued in last month's *CHRONICLE*, and several churches which have not hitherto joined in this special effort appear to be taking the matter up. One church has given a collection as a thankoffering for the blessings of the past century. At present, however, I do not see anything like the additional £716 required, so that I trust the appeal may meet with further responses.

* * *

THE special week of thanksgiving, prayer, and self-denial is due this month (February), and notices, with specimen leaflet and envelope, have been issued to ministers, Sunday-school superintendents, and auxiliary officers outside London.

I HAVE always deplored the large overdrafts that we have to make at our bankers owing to the bulk of our income reaching us in the last few months of the financial year. At the present time we have borrowed thousands, and are paying interest upon them. Sometimes I receive money which might have been forwarded weeks, or even months, earlier. Will all treasurers kindly help us to save as much bank interest as possible?

* * *

It is difficult, indeed, to say how we shall stand financially at the close of the year, but there appears no great rise in our ordinary income. There is a small increase up to December 31st, and the legacies available for general purposes will probably be above the average, but the deficiency of £26,000 with which the year opened will be considerably augmented unless much unexpected succour comes during the two remaining months.

* * *

ARRANGEMENTS for the united meetings with the Baptist Missionary Society are proceeding. The Albert Hall demonstration will be preceded by a conversazione in the Great Gallery at five o'clock. Rev. Silvester Horne and Rev. W. G. Lawes, D.D., of New Guinea, will be among the speakers at the demonstration.

ARTHUR N. JOHNSON.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I HOPE that all our Branch Secretaries have received ere this the renewal forms and new literature. In each parcel we have enclosed a Watchers' Band Calendar for the secretary, combining a tear-off almanac and subject for the week's prayer. I hope the recipients will kindly show the Calendar to their members and solicit orders. The price is sixpence, and the postage (if carefully packed) is threepence. But for two or three copies the postage will be less in proportion, and twelve Calendars can be sent carriage paid to any Branch.

* * *

MAY I be allowed to urge the members of our Branches to fill in and return their renewal forms to their Branch Secretary *without delay*? It is an immense help to me to have the returns in February, as the rush of work in March is almost overwhelming.

* * *

OUR Annual Meeting is arranged this year for April 24th. It will be held in the City Temple, at 2.30 p.m., and among the speakers will be the Rev. Charles New, of Hastings, Dr. Cochrane, of Mongolia, and Rev. Harry Johnson, of Central Africa.

* * *

We have lately added several new books to our free library, and shall be glad to lend them to Branches or to individual Watchers. I wish to call the attention of borrowers to the rule "that no books can be kept, free of charge, for more than six months at a time." Several Branches have kept them for a year or more, and I am wondering whether we ought not to institute a fine for those who

infringe our rule. If any Branch wishes to retain the books for a year it can do so by paying the ordinary fee.

* * *

We have just issued a little booklet, entitled "Have Faith in God" (our motto for 1901), by the Rev. Jonathan Lees, of Tientsin. Copies can be had on application for free distribution.

* * *

THE monthly meeting for Women Watchers will be held on Wednesday, February 20th, at 3.15. Several lady missionaries are expected, and I hope we shall have a large and helpful gathering.

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Newport, Mon. ..	Victoria Park ..	Mr. Donald Dobson.
Hackney	Morning Lane ..	Miss E. Munns.
Devizes		Miss L. Bowsher.
Wrestlingworth ..		Mrs. Arthur Sanderson.
Wigan	Hop	Miss J. M. Scott.
Matlock Bank ..		Mrs. Hart.
		JESSIE M. BALGARNIE.



ENGLISH IN THE EAST.

ONE of our lady missionaries, who has been spending a few weeks in Japan, sends the following specimen of a Japanese attempt to write the English language. It is taken from the prospectus of an hotel at Hakone:—

"NOTED POINTS.

"*Air*.—The region of Hakone being very high the air is most clear and fresh. As it was out of dirt and poisonous mixtures the breathings are healthy and cheerful. How hot is the season there is always cool wind refreshing one's body. These are the causes of being loved of Hakone by all the ladies and gentlemen of Japan.

"*Scenery*.—Far away to N.-W. beyond the lake Ashi the Mt. Fuji covering with snow all the year round are highly objected above the cloud. At the bright moonlight evening the clear water moves with golden and silvery waves. The sound of the oars of boats and the singings of cuckoos are sometimes interchanged. A foreign gentleman who loved to travel over the world greatly admired these natural fine views and said they are perhaps much surpassed to the beauty of Swiss scenery.

"*Drinking Water*.—As one's drinking use there is the clear and pure water tripping down from the crack of rocks. This is also one of the most admirable causes of this place with addition to the pure air to every itinerant. Many boats and Japanese formed small vessels were given to play on the lake so there is sometimes held interesting boat races. There are also a hospital, a school, a post and telegraph office, a sub-police station, a conveying co., a fire company, churches and temples. As food there are beef, milk, every meat bread and other all kinds of fish."

SOME RECENT ADDITIONS TO THE SOCIETY'S LENDING LIBRARY.

PANDITA RAMABAI: the Story of her Life. By Helen S. Dyer. An account of Ramabai's well-known work in the uplifting and enlightening of her Hindu co-widows.

IRENE PETRIE, Missionary to Kashmir. By Mrs. Ashley Carus-Wilson, M.A. One of the most fascinating of missionary biographies.

THE EVANGELISATION OF THE WORLD IN THIS GENERATION. By J. R. Mott. A clear and convincing statement of the facilities and resources at the disposal of the Church for the work of evangelising the world.

THE COBRA'S DEN and IN THE TIGER JUNGLE. Two volumes of stories of missionary work among the Telugus of India. By Jacob Chamberlain, M.D., D.D. In the Introduction, the Rev. Francis E. Clark, D.D., says: "For many years a missionary in India, the fairy land of romance, a fascinating writer, a lover of youth, one who knows how to make even a commonplace story interesting and an interesting story fascinating—who could write a better book of missionary adventure than Dr. Jacob Chamberlain?"

DAYBREAK IN LIVINGSTONIA. By Jas. W. Jack, M.A. This is a history of the Livingstonia Mission (Central Africa) of the Free Church of Scotland, from the days of Dr. Livingstone to the present time.

ARABIA: THE CRADLE OF ISLAM. By Rev. S. M. Zwemer. Studies in the geography, people, and politics of Arabia, with an account of Islam and mission work.

FUNAFUTI; or, Three Months on a Remote Coral Island: An Unscientific Account of a Scientific Expedition. By Mrs. Edgeworth David.

ADVANCE ENDEAVOUR! Souvenir Report of the World's Convention of Christian Endeavour at the Alexandra Palace, 1900.

The Society's Lending Library contains about 600 volumes, which are available for the use of the Society's supporters on the purchase of the catalogue (price 6d.).

OUR FELLOW WORKERS.

"One is your Master, even Christ, and all ye are brethren."

A RECENT number of the *Journal Officiel de Madagascar* contains a very friendly article on the Friends' Mission in that island. General Gallieni has been visiting the Friends' High School at Ambohitovato, and has warmly congratulated Mr. Clark, the missionary in charge, on the excellent condition of the school.

THE union of the Free Church of Scotland with the United Presbyterian Church, carrying with it as it does the amalgamation of the two missionary societies, results in the creation of a society of unusual strength and of very widespread influence. The new society has a staff of nearly four hundred missionaries (including the Zenana missionaries), with more

than 34,000 native communicants. It has been resolved to attempt to raise £250,000 as the first year's income, this being an increase of about one-fourth on the joint incomes of the two societies for the past year.

THE *Nordisk Missions-Tidskrift* contains an interesting letter from Mr. Larsen, who, in conjunction with some other members of the Students' Christian Union, is conducting a hostel for students (both Christian and heathen) who are attending the various colleges in Madras. The experiment is as yet in an early stage, but so far gives ground for hope. "The tone, as far as we could see, has been very good, although we could not by any means say that we had reached what we aimed at in the spiritual direction. Two of the Christian students certainly exercised considerable influence; but many of those who called themselves Christians seemed very indifferent to the spiritual needs of their heathen or Mohammedan companions. In a sanatorium in the mountains I lately met a native Christian, who is the manager of a hostel for Christian students connected with the Madras Christian College, and a Hindu, who is the head of a similar hostel for Brahmins. The Hindu declared unreservedly that in respect of moral tone there was no comparison between the Christian hostel and his own, the former being so vastly superior."

MR. LARSEN relates many interesting experiences with the students, one of which is as follows: "A young Sudra came to me one day and told me how delighted he had been by Drummond's little book, 'The Greatest Thing in the World,' and that he had been impelled to translate it into Tamil. He had prepared a translation, made as literally as possible into Tamil, to be circulated among Christians. He had another ready, intended for Hindus, in which he had introduced passages from the Hindu religious books, which he thought worked in well with Drummond's praise of Love. And finally he had a third version in which passages from Buddhist writings were similarly woven in. In this way he hoped to make the book more popular, and thus win for it greater influence among his countrymen. We had a long and earnest talk about it. I expressed my sincere doubt whether there was really any room for such a love in the Hindu system. I could not but think that it would clash with the three essential principles of Hinduism: Pantheism (with its impersonal idea of God), Karma (with its iron law of external necessity for the soul's development), and Caste. He replied that he did not think it would; at any rate, not as these doctrines were understood in the philosophic sect to which he belonged. I tried to show him how this love fitted in with the whole life and teaching of Christ, and that what makes it the greatest thing in the world for us Christians is not only that it is our highest ideal, but that it is the very foundation rock that bears us up. He listened, as they almost always do, quietly and attentively to what I said. I hope I may meet him again in Madras. In his talk and his tone there was something more than mere words and theories."

At the Congress of Colonial Sociology, held in Paris in August last, the subject of Christian Missions was introduced on the third day, when "the means for raising the intellectual and moral level of the native populations" were discussed. The audience seemed to be deeply interested in an account of the services rendered to the intellectual and moral progress of the natives by our mission among the Basutos (Paris Missionary Society). This address was particularly praised by one of the Roman Catholic missionaries who joined in the discussion. The Directors of the Paris Missionary Society proposed a resolution: "That the good accomplished by Christian missions from an educational point of view justified their receiving encouragement and assistance proportionate to the services of their schools." This resolution, though seconded, and evidently favoured by the majority of the audience, was not considered in accordance with a rule of the Congress forbidding the discussion of religious or political matters. Our friends, however, left the Congress greatly encouraged and more convinced than ever of the desirability of giving publicity to the work of missions.—*Journal des Missions Evangeliques.*

In spite of conventions and proclamations the slave trade is still carried on in ways little suspected, an instructive instance of which was recently brought to light. Twenty negroes, belonging to the German East African Protectorate, were forcibly seized at Bagamoyo and carried off to Zanzibar, where they were put on board a coasting vessel trading under the French flag. An anonymous letter brought the "black cargo" under the notice of the French Consul at Zanzibar, and under his instructions the harbour police were enabled to retain the slave-ship, which was just on the point of leaving port under the protection of the French flag. Without the warning received the search would probably have been fruitless, for the cargo was quite in order and consisted of rice in bags, but upon thoroughly overhauling the vessel the police came upon the poor victims, two adults and eighteen children between eight and thirteen, stowed away under the rice bags and with gags in their mouths. They were at once liberated and handed over to the German Consul, who sent them back to their home, while the vessel was laid under embargo, and the Arabs in charge were sentenced to three and two years' imprisonment with hard labour.—*Kreuz und Schwert.*

A RECENT letter from Mr. Ramseyer (Gold Coast) to the Basle Missionary Society describes the fearful hardships of the twenty-five days' march from Coomassie to the Coast. For days they had to wade up to the chest through water and morass. His wife, and a colleague of his sick with fever (who at last succumbed from exhaustion), were carried in hanging mats, but the porters were so weakened by hunger that they frequently dropped their burden. During the first part of their flight they were beset by pursuing Ashantees, and when the carriers lost touch of the escort, and their pursuers discovered the weakness of their guard, they harassed them in the rear, whereupon the carriers ran away, deserting

everything. It was a time not of anxiety only, but of agony—their baggage lying about, husband and wife left to their fate, the enemy drawing nearer and nearer, till within some hundred yards. In their hour of extremity they prayed to Him in whose service they were undergoing this peril, and He heard their cry. An English officer and a detachment of soldiers appeared suddenly upon the scene and came to their assistance, forming their escort until they reached a place of safety.

ANNOUNCEMENTS.

ARRIVALS.

MISS A. M. MOORE, from AMOY, CHINA, via Genoa, on December 14th.
MISS LAGER, from RABOTONGA, COOK ISLANDS, SOUTH PACIFIC, per steamer *Oceana*, on December 15th.

DEPARTURES.

MISS GROCOTT, proceeding to CANTON, CHINA, embarked at Southampton per N.D.L. steamer *Kiautschow*, for Hong Kong, on January 2nd.

THE REV. O. W. ABEL, MRS. ABEL, and child, returning to KWATO, NEW GUINEA; MRS. PRYOR JONES and child and Mrs. RICH, proceeding to NEW GUINEA, embarked per steamer *Oruba*, for Sydney, on January 4th.

THE REV. J. MARRIOTT, returning to SAMOA, SOUTH SEAS, via America, embarked at Liverpool, on January 5th.

THE REV. A. E. JENNINGS, MRS. JENNINGS, and child, returning to BARKLY WEST, SOUTH AFRICA, embarked at Southampton, for Cape Town, per steamer *Kinfauns Castle*, on January 13th.

DR. G. REYNOLDS TURNER, appointed to HUI-AN, AMOY, CHINA, embarked at Southampton, for Hong Kong, per N.D.L. steamer *Sagami*, on January 15th.

BIRTHS.

PARKER.—On November 8th, at Trevandrum, Travancore, South India, the wife of the Rev. Arthur Parker, of a daughter.

EDMONDS.—On December 2nd, at Quilon, Travancore, South India, the wife of the Rev. W. J. Edmonds, of a daughter.

BITTON.—On December 3rd, at Shanghai, China, the wife of the Rev. W. Nelson Bittton, of a son.

SIBREE.—On December 9th, at Apia, Samoa, the wife of the Rev. J. Wilberforce Sibree, of Favali, of a daughter (stillborn).

TURNER.—On January 4th, 1901, at Dalkeith, N.B., the wife of Dr. G. Reynolds Turner (appointed to Huian, China), of a son.

MARRIAGE.

HATCH—KNOWLES.—At the London Mission Church, Coimbatore, South India, on December 22nd, by the Rev. S. J. Long, the Rev. W. J. Hatch to May, youngest daughter of A. R. Knowles, Esq., of Plymouth.

DEATHS.

MAY.—On December 17th, at Kawimbe, British Central Africa. John, the infant son of the Rev. John May, B.A.

ANNAND.—On November 17th, at Kobe, Eleanor (née HARRÉ), the wife of Mr. A. S. Annand, of the National Bible Society of Scotland, Tientsin.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY.

VOL. LXV. No. 778.—*Old Series.*

MARCH, 1901.

[VOL. X. No. 111.—*New Series.*]

AN ADDRESS TO THE KING.

TO HIS MOST GRACIOUS MAJESTY, KING EDWARD
THE SEVENTH.

MAY IT PLEASE YOUR MAJESTY :

The Directors of the London Missionary Society desire very respectfully and very humbly to express their most sincere sympathy with your Majesty, and the deep sorrow which they share with all the inhabitants of your Majesty's dominions, in the passing away of that illustrious lady Her Majesty Queen Victoria, your Majesty's mother and the mother of her people. They thank God for the inestimable privilege which they, in common with all Christian and philanthropic workers in the British Empire, have enjoyed during the whole of the reign of Her Majesty Queen Victoria, in the active and powerful influence on behalf of religious freedom, moral purity, and of tenderest and truest sympathy with all the suffering and oppressed which was constantly and conspicuously exerted by Her Majesty. They rejoice in the effect which Her Majesty's gracious example has had in elevating and ennobling the estimate of duty as the highest law of human life. They humbly pray that your Majesty may be enabled by the grace of God to perpetuate and to advance the same gracious influence for the benefit of the people, and that it may please God to spare your life and the life of your Royal Consort through very many years of prosperous and happy reign.

In the providence of God the period of the long

and honoured reign of the beloved Sovereign now gone to her rest has been an epoch of remarkable extension of the British dominions among the non-Christian and the barbarous races of the world, thereby greatly facilitating the proclamation of Christianity among these races. There are to-day tens of thousands of native Christians connected with the Missions of the London Missionary Society in Africa, in India, in the British West Indies, in the South Sea Islands, and in New Guinea, who have learned to love "the Great White Queen" not only as the greatest Sovereign in the world, but as the type of all that is greatest and worthiest in human life; whose true womanliness has ennobled woman in all parts of her dominions; whose personal character has added a new sanctity to all domestic virtues, and whose frequent and gracious proof that all her subjects had an equal place in her sympathy was the means of knitting many races together in peaceful and trustful allegiance under her rule.

To these the news of her death will bring a sorrow and sense of loss not less real than that felt by the inhabitants of this island. Their prayers will rise to Almighty God not less fervently on behalf of your Majesty. In their name, as well as in the name of the constituents of the London Missionary Society, the Directors venture once more to tender to your Majesty humble and respectful sympathy and loyal and dutiful wishes for the long continuance, the true prosperity, and the ever-growing blessing of your Majesty's reign.

• Adopted by resolution of the Board of Directors, January 29th.

At the meeting of the Board on January 29th the Chairman (W. Crosfield, Esq., J.P.) spoke as follows :—
 “As we endeavour to-day to give some feeble expression to the sorrow which we feel at the loss which the nation has suffered by the removal of her who has reigned over us for a period which to most of us is lifelong, we in this room have a sense of personal bereavement, because our nearness to the centre has made us familiar with those frequent messages of Royal sympathy which sprang spontaneously from her pen when private sorrow or public calamity touched her loving heart. An incident told to me by David Livingstone showed Her Majesty's interest in the work of our Society. He was visiting the Royal Palace by command, and joined the mid-day meal in order that the children might hear of his journeyings in those African lands which he was the first to explore, some of which have since come under the British flag. While greatly touched by the severe simplicity of the family life of the Royal Household, he was above all gratified by the intimate acquaintance with his work displayed by both mother and father in the conversation carried on for the benefit of the children.

“We represent also a larger circle of agents of the London Missionary Society who dwell in lands so wide-spread and distant that many weeks will pass before many of them hear of the shadow under which this land of ours is resting. For these as Englishmen and women we speak, and for those to whom they minister.

“There are also dark-skinned subjects of the Crown, whose hearts will be saddened when they know that their Queen is dead, for as your agents have told them of God's love for all mankind, they have learned how a woman, with God's love in her heart, could rule the greatest of earthly kingdoms.

“I recall a scene in British New Guinea, when a group of natives emerged from cannibalism sang a National Anthem with the refrain :

‘England's Queen is our only Queen ;
 Jesus Christ is our only Saviour.’

“There are yet other tribes scattered over the islands of the Pacific from whom I have heard appeals which expressed a yearning desire that they too might be embraced by the extended arms of our Empire—a longing that they too might feel the gentle influence which has followed the reign of ‘Fittoria, Queen of Peritania’ ; for all these as for ourselves we sorrow for the noble woman, the loving mother, the great Queen who is gone—for these as for ourselves, we say from our hearts,
 GOD SAVE THE KING !”

NOTES AND COMMENTS.

WE would again remind our friends of the Anniversary arrangements for this year. The meetings in April are as follows :—
 Tuesday afternoon, April 23rd, Ladies' Meeting ; Wednesday morning, Joint Meeting of L.M.S. and Baptist Missionary Society—preacher, Dr. Glover, of Bristol ; Wednesday afternoon, Watchers' Band Meeting ; *Wednesday evening, April 24th, Joint Demonstration of L.M.S. and B.M.S. in Albert Hall*—chairman, Lord Aberdeen ; Friday afternoon, Joint Conversazione of our lady friends with ladies of the Baptist Zenana Society. Full particulars of all these meetings will be given next month.

* * *

THE report of the New York Missionary Conference is at last in our hands. It has been long in coming, but it was worth waiting for. The two handsome volumes, containing together more than a thousand pages, form a missionary library in themselves. We hope to review the book at some length in our next issue ; in the meantime we commend it to our readers. The price of the two volumes is only six shillings.

* * *

THE following new literature has been issued since last month :—“How to Help the Work,” a plea for women's auxiliaries (revised edition), by Mrs. Robert Whyte ; “Siege Life in Peking,” by Dr. Lillie Saville ; “Words of Weight,” being a collection of recent testimonies to the work of foreign missions from well-known statesmen and others.

* * *

WE hope to have ready by the 12th of March the first number of a new quarterly magazine to be known as **THE ENDS OF THE EARTH**. It will consist of four pages only, but will be well printed and illustrated. Our desire is to reach by this means the thousands of men and women connected with our churches who never see the ordinary magazines of the Society, and for this purpose the magazine will be supplied *free of cost* to any who will undertake its careful and regular distribution. (It is suggested that in many cases the distributors will do well to charge a halfpenny for the magazine. People are more likely to value what they pay for.) Notices to this effect have been sent to all Congregational pastors ; if any other friends who have charge of adult classes or societies would like to receive copies of the magazine, we shall be glad to hear from them.

* * *

THE next monthly prayer-meeting will be held in the Board Room on Monday, March 4th, at 3:30 p.m. We shall be glad to see as many friends as can make it convenient to be present.

"BESIDE ALL WATERS."

By tiny stream and rivulet,
Or where His providence hath set
The course of river flowing free
In strength resistless to the sea,
There shalt thou sow the vital seed
Of His great Kingdom, taking heed
No hidden spot shall miss thy care ;
Beside all waters shalt thou fare.

Unknowing what the day shall bring,
Unknowing what to life shall spring,
With hand unsparing shalt thou throw
The seed, and God shall make it grow.
Not thine to fix the harvest day,
Nor murmur if it long delay.
The bread upon the waters cast
Shall yield full tribute at the last.

The stars to our weak sight are dim,
Their peerless glory, known to Him,
Full-orbed on other worlds doth shine,
Thus hidden may be work of thine,
Till God's great book the truth unseal,
And at the last to thee reveal
The certain harvest yet to be,
The great reward awaiting thee.

Salem, South India.

WILLIAM ROBINSON.

THE SUPREME NEED IN MISSION WORK.

BY THE LATE REV. G. H. C. MACGREGOR, M.A.*



THROUGHOUT the whole missionary world there is at present a very deep sense of need. Opposed as our missionaries are by the gigantic and growing masses of heathenism, they feel overwhelmingly their own helplessness. From every mission land the cry of the missionaries comes to our ears. And what do they cry for? Not men, not money, but *prayer*. Even above the urgent cry, "Come over and help us"—and God knows they have enough reason to utter that cry—we hear the words, "Brethren, *pray* for us."

This longing on the part of our missionaries for prayer is a most blessed sign. If the call of the missionaries is responded to by the home churches, and we really get down on our faces before God in prayer, we may see the mightiest outpouring of the Spirit of God upon the world that the Church has ever witnessed.

* Reprinted, by permission, from a leaflet published by the South African General Mission.

In this deepened sense of the need of prayer we have a token that the Church is entering into full sympathy with her Lord. For the Lord has all along told us that the supreme need of missionary work is prayer. In His first utterance on the subject He made this plain. "When He saw the multitudes He was moved with compassion for them, because they fainted and were scattered about as sheep having no shepherd. Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few. *Pray ye therefore.*" Before "Go," before "Give," comes "Pray." This is the Divine order, and any attempt to alter it will end in disaster. Prayer is to missionary work what air is to the body—the element in which it lives. Missions were born in prayer and can only live in the atmosphere of prayer. *The very first duty of a church in organising its foreign missionary work is to awaken, maintain, and sustain in its members the spirit of prayer.*

REASONS WHY PRAYER SHOULD BE PRE-EMINENT.

1. Prayer keeps us constantly in mind of what the true basis and the true character of our missionary work is. He who prays for missions never forgets that the work is God's. Prayer puts God first. It reminds us that only in so far as we follow the line of His will can we have true success, and it inclines us to wait on God that He may reveal His will to us.

How important all this is, especially to our missionary committees and missionary boards. We are often tempted to take the management of the work into our own hands. The carrying on of a mission involves so many business details that unless the church is full of prayer, men will be tempted to forget God, and will try to do God's work in their own way. Prayer, therefore, keeps the eye toward God, the ear ever open to His voice, and brings the heart more and more into sympathy with His purpose.

2. Prayer supplies the means by which the needs of our missionary work may be met. The first great need of missions is *men*. If the harvest-field is to be reaped we must have labourers. But how are these labourers to be secured? Surely by prayer. Is not this what the Lord told us? "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." The surest way to get missionaries is by the throne of God. In the evangelisation of the world, the missionary prayer meeting is a greater force than the missionary public meeting. A praying church never lacks missionaries. If missionaries are not forthcoming

to carry on the church's missionary work, it is a sure sign that that work has not the place it ought to have in the church's prayers.

The second great need of missions is *money*. The apostle puts the two together when he says, "How shall they hear without a preacher! And how shall they preach except they be sent." The silver and the gold belong to the Lord, and in answer to believing prayer He can bring it forth from the purses and the pockets of His people. And He will often begin with those who are praying. This is what we have to learn. Teach your people to *pray* for missions, and you have already taught them to *give* to missions. People will always give for the support of a work which has a real place in their prayers. If our missionary committees and boards were only half as anxious about the prayers of our people as they are about their gifts, if they took as much pains to stimulate prayer as they take to stimulate giving, our missionary treasuries would be full to overflowing.

3. Prayer meets needs in connection with missionary work which can be met in no other way. This is a matter to which I invite most serious consideration. Have we ever realised how much has to be done in connection with our missionary work that can only be done by prayer?

(1.) We appoint a committee or board to manage our foreign missionary work. How can we secure that the committee will act wisely, and will judiciously employ the means put at its disposal? Only by prayer. Nothing else will secure that the men we appoint are kept in touch with God so that in the work the Spirit of God as the Spirit of Wisdom shall rest on them.

(2.) We invite men to be our missionaries in the foreign field. What provision shall we make that they be men full of faith and of the Holy Ghost? We send these men out into the heathen field. How shall we preserve them against discouragement, against faint-heartedness, against unbelief, against laziness? Only by prayer. Nothing else will do it. The best men that can be obtained for this service need to be continually upheld, and *a church has no right to send out any man unless she is prepared to uphold him by prayer.*

(3.) We gather out from among the heathen through the work of our missionaries groups of men and women, and bring them into the fellowship of the Christian Church. But how are we to encourage them, and keep them true? Only by prayer. Our missionaries cannot do it. They may be far away. Our money cannot do it. It is not money they want. Needs like these can be

met in no other way than by prayer. This is an absolute necessity for the proper carrying on of missionary work. If it is to prosper it must be steeped in prayer.

THE CHARACTER OF THE PRAYER NEEDED.

Let me say at once it must be prayer which *costs us something*. We must not in this matter offer to the Lord our God of that which costs us nothing.

1. Prayer for missions must be *intelligent*. Many pray for missions whose prayers are practically valueless because of their ignorance. They have a zeal in this matter perhaps, but it is not according to knowledge. How can our prayers be real, if we will not take the trouble to inform ourselves about that for which we pretend to pray? Missionary prayer burns hotly only when fed with the fuel of missionary information. Prayer must be based on knowledge. The knowledge which leads to true missionary prayer is twofold. It is the knowledge of the *principles of missions*. This can only be obtained by honest, earnest, prayerful, long-continued study of God's Word. It is a knowledge of the *facts of missions*. This is to be obtained only by painstaking study of missionary literature, and diligent attendance at missionary meetings.

2. Prayer for missions must be *definite*. While we endeavour to keep ourselves informed as to the course of the movement over the whole field, we should have a special interest in some particular corner of the field. The missionaries working there should be known to us by name. We should, if possible, make their personal acquaintance. Their names should be household names with us. Every scrap of information about them should be welcome. Then they will have a special place in our prayers. Our prayers will be definite and, growing in definiteness, will grow in power.

3. Prayer for missions must be *intense*. We must learn in this matter to labour in prayer. But what is implied in this labouring in prayer? It implies our getting into sympathy with the mind of Christ. It implies that we look on the perishing multitudes with the eye of Christ until His passion fills our hearts, and the burden of their souls becomes a burden we can hardly bear. It means that we see them fainting for want of the Bread of Life, scattered and torn as sheep that have no shepherd. It means that there is borne in upon our hearts a new sense of their danger, a sense of their awful loss in knowing nothing of the Christ. It means, too, that by the Holy Ghost there is poured from our hearts such a tide of the love of Christ that we yearn for those lost souls, as He yearned for the lost world. And then we kneel to pray, to labour, to wrestle, to agonise in prayer that labourers may be sent forth, full of faith and of the Holy Ghost, to gather in these multitudes to the fold of Christ.

OUR CENTRAL AFRICAN MISSION.

BY THE REV. HARRY JOHNSON.

THE Central African Mission has been in the past a severe test to the faith of the Directors. It was started in the year 1878, and it is now therefore more than twenty years since the earliest pioneers began their march of six hundred miles from the mainland near Zanzibar towards Ujiji, the proposed centre of the work.

Misfortune and disaster dogged their footsteps; they suffered fatally from ague, fever, dysentery, and other malarial sicknesses; their bullock transport was brought to an end by the death of their cattle; they were stopped by powerful robber chiefs; their goods were stolen by dishonest carriers; they had to force their way on foot through the treacherous marshes and dense jungle. No wonder some of the pioneers were worn out by the difficulties of the way, and died without seeing Tanganyika, whilst others only lived to look upon its calm waters. No wonder that some were discouraged by the seemingly impossible task before them, and retired from the work.

The earliest stations founded at Tanganyika were at Ujiji on the east side, Mtowa on the west side, and at Kavala Island about midway up the lake. A station was also founded at Urambo, in the Unyamwezi country, in 1879, and was successfully carried on until 1898, when it was handed over to the care of the Moravian Mission.

Looking at the work accomplished at the three lake stations—Ujiji, Mtowa, and Kavala Island—between 1878 and 1888, we see that much work had been attempted. At each centre a school had been opened, preaching services were regularly held, medical assistance was given the people, and a fair amount of preparatory building work was undertaken. Also, by means of the steel boat *Morning Star* and the s.s. *Good News*, frequent evangelistic journeys were taken round the lake. The results of the missionaries' efforts were not great, but some good was done. The confidence of the people was won, medicines were eagerly sought for, the Sunday was respected, the public slave market at Ujiji was closed, a hold was gained on the affections of the children, and Christian truths were sown in the natives' minds. The ten years' work, faithfully kept going by a loyal few, was, however, so far as spiritual results were concerned, apparently fruitless. It was also seen that owing to the powerful influence of the Arabs, and the obstacles they could place in the



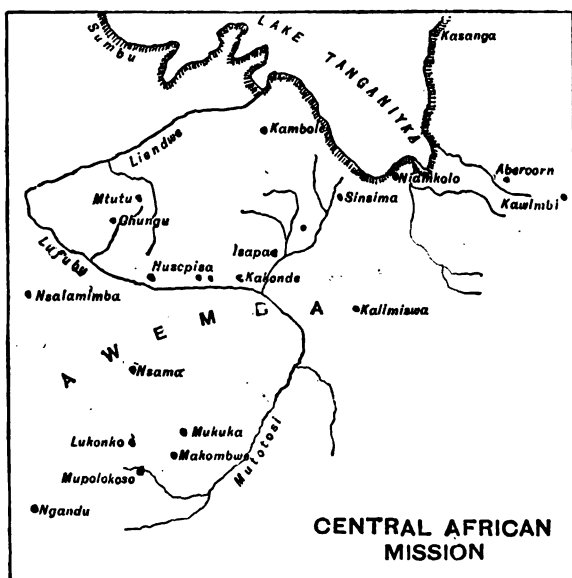
THE KAWIMBI BARBER.

way of an intimate intercourse with the people, the work was, and would remain, very seriously obstructed. Further, the country had proved a very unhealthy centre for work; of twenty-three missionaries sent out, nine had died, and ten had retired, chiefly through ill-health.

Just at this time it was demonstrated by a full year's experience that at the south end of the lake there was a much more healthy district, at a higher elevation, in a better-watered and more wooded country. Also that

there the Arab influence was not so strong, and therefore there was much greater opportunity to come into personal and direct contact with the natives. Further, easier communication could be had from there with the coast by means of the Zambesi-shire and Nyassa route. When this combination of advantages is remembered there is no cause for surprise that the almost fruitless work at the unhealthy northern part of the lake was abandoned, and the whole work was removed to the more promising districts along the south shore. This removal really means that an entirely new work was begun, and that therefore our present Tanganyika stations only date from 1887.

There are three stations in connection with this Tan-



ganyika Mission—Kawimbi, Niamkolo, and Kamboli—with a combined staff of eight missionaries, of whom one is a doctor. KAWIMBI is our oldest station. Founded in 1887, at a native village called Fwambo, it was afterwards removed a distance of four or five miles to a more commodious site. This station is on an elevated plateau, about twenty-five miles from the south-east corner of the lake. A few converts have been won, who have given great encouragement by their consistent life, and by their earnestness in going forth voluntarily to preach the Gospel in the districts around. The result has been the opening up of a large and populous district called the Saisi Valley, about twenty miles from Kawimbi. Amongst the villages around the mission, and in the Saisi Valley, preaching journeys are undertaken. In

some ten of them schools are built, and the young of both sexes are instructed daily. There are upwards of 400 scholars at the central school, and probably another 400 at the various out-schools. There are about 800 regular attendants at the Sunday services. There are fourteen converts on the church roll, and twenty-five others belonging to the inquirers' class.

NIAMKOLO, our station on the lake shore, at the south-east corner, was founded in 1889. The people are agriculturists and fishermen. From the first, school work and preaching have been fairly successful at this station. Regular visits for preaching have been made amongst the villages along the lake shore. A special feature of the work done at Niamkolo is the splendid influence exercised amongst the women. Fifty women and girls are members of a sewing-class, and the result is very noticeable amongst them. At this place there are 150 scholars regularly attending school. The regular congregation at the Sunday services is about 700. There are twenty-five church members, besides a number of probationers.

KAMBOLI, our third and youngest station, was founded in 1894. It is situated on an elevated plateau a few miles distant from the centre of the south shore of the lake. The locality around the mission station was a thickly-populated country up to thirty years ago. Now, through the raids of Angoni Zulus, followed by the raids of the neighbouring Awemba tribe and the Arab slavers, in parts it has been depopulated. Though the station is only six years old, an active work is being carried on in the district. About fifteen miles from Kamboli extends a long valley called the Liendwi Valley. Here about forty villages are crowded together, for, owing to the rich, damp soil, a maximum harvest may be reaped for a minimum amount of labour. In this valley about twenty villages are regularly visited for preaching services. There are eight out-stations established, and daily instruction given in each place. At the central school of Kamboli there are about 100 scholars, and at the eight out-schools about 300. The first two converts here were publicly baptized in May, 1900. There are also several other young men who are earnest inquirers.

Near our Central African missions, at the present moment, are wide-open doors amongst unevangelised peoples. To the south there is the country of the great Awemba tribe, where a mission is even now being established; and to the west is the country of Kazembi. Into these newly-opened countries the representatives of science and commerce are pushing their way, and the messengers of the Gospel of Peace are invited. These are increased opportunities, and they lay upon the Society great responsibilities, for the need for more workers in Central Africa is very urgent.

STRATEGIC POINTS OF THE NEW CENTURY.

II.—SHANGHAI.

BY THE REV. W. N. BITTON.

SHANGHAI should be too well known to need anything in the way of geographical introduction to readers of the *MISSIONARY CHRONICLE*. Even the British Colonial Office, however, is said to be sometimes doubtful whether it is a British colony or not, so that those who think Shanghai is situated on the

Shanghai is of the most supreme importance to the Empire of China. It is the point of connection between East and West. If during the height of the Chinese crisis the Empress Dowager had succeeded in her plan for the extermination or expulsion of foreigners from China, the fall of Shanghai would have marked the crowning point of that infamous scheme. During this year Shanghai has been the rallying point of foreign interests in China. "Shanghailanders," as residents are termed, are often charged with suffering from "swelled heads" on this subject, but when every possible discount



A BUSY STREET IN SHANGHAI.

Yangtse River may comfort themselves with the thought that they err in good company.

From the point of view of foreign interests of all kinds,

has been made, there remains no doubt that Shanghai is the most considerable port of the Empire, and—to quote the *Times*—"the centre of the sphere of British influence

in China." Here are the headquarters of all branches of commercial activity. The great banks, shipping companies, the mining and railway syndicates, and all forms of trade make this their centre. It is not to be imagined that these interests are foreign simply. The vested interests of the Chinese in Shanghai are like the population—enormous, and far in advance of foreign, and have ramifications extending over the whole Empire.

The influence of Shanghai does not end with commerce. The "model settlement of the Far East" stands as an object-lesson to all China of the fruits of the government and social life of Western civilisation. The eyes of progressive China are upon Shanghai. That the Chinese learn some of the evils as well as the good of Western civilisation here, is true enough—and pity 'tis, 'tis true; but even that fact but enhances the point to which we now come. *It is absolutely necessary that in the impact of the West upon the East the missionary be the most considerable interest represented!* If the Chinese conceive that the foreigner comes to this country simply to make money, to filch land, or to seek treasure, so much the harder and more impossible becomes the Christianising of its people. It is said that the Chinese in a large measure look upon the missionary as the advance agent of the trader and speculator. The remedy for such impression does not lie in the decrease of missionary work, but in its increase. What is wanted in order that the true import of the missionary enterprise may be made known is not fewer missionaries, but more. It is surely of the utmost importance that the centre of foreign commerce in a heathen land should be supreme in missionary labour, and also—subsidiary to the main argument, but of great importance—that this labour should take the form most calculated to impress a commercial population.

The London Missionary Society was the first to occupy Central China. Dr. Medhurst and Dr. Lockhart moved up from Malacca and Chusan to occupy Shanghai in the name of Christ. In urging upon the then Directors the importance of settling in Shanghai, Dr. Medhurst said: "It is the key to the most populous provinces of China, and the centre of the commerce of the Yellow Sea." Yet, at that time, Shanghai had not one tithe of the influence it now has. It has grown by leaps and bounds. Then, foreigners, including the British Consul, lived within the walls of the native city; now, the native city is a small portion of all Shanghai. Would that the operations of the London Missionary Society had kept pace with this wonderful growth! Such has, however, not been the case. In 1848 there were labouring in Shanghai Messrs.

Medhurst, Milne, Muirhead, Southwell, Stronach, Wylie, and Dr. Lockhart. The advice of the earlier missionaries was that strong centres should be formed, and work radiate from these. In 1845 Dr. Medhurst again said: "I hope new labourers will not be scattered about in different parts, but that the Directors will strenuously maintain their resolution of strengthening the missions already established." Alas! the opening of missions in Northern and Central China was the weakening of the Shanghai Mission. Strenuously—but chiefly alone—Dr. Muirhead has carried the burden of the work of the London Mission in Shanghai through fifty odd years. That, in spite of this fact, the work stands as and where it does is remarkable testimony to his ability and faithfulness.

Since the 'fifties the London Missionary Society has not been represented in Shanghai as adequately as the work demanded, or in proportion to the magnitude of the influence of the port. Under God the work has been carried on with much vigour, but it has not had opportunity to grow as the place has grown. Other missions have come, and by the magnitude of their operations stepped into the premier place which is ours by right. While we are most thankful for their work, we lament that we are not doing it instead. Enthusiasm for "fresh woods and pastures new" has led to the entering into many new fields, whilst fields already occupied are left half tilled. This ye ought also to have done and not to leave the other undone. As pioneers of missionary work in Shanghai we have here a great duty and a great opportunity. Let us thank God for open doors; but "no man putting his hand to the plough and looking back is fit for the Kingdom of God." Shall we not have faith to do old work thoroughly as well as enter upon new? Shall we not have *endurance* with enthusiasm and let the patience of our labour appear?

What, then, is our strategic opportunity in the place where our Society was the first to proclaim the Word of Christ? Remember that from all over this Empire crowds of Chinese are constantly passing through Shanghai. Many are the testimonies given by missionaries working far away that their converts and inquirers first heard the Gospel and received their first impulse to Christianity from the preaching of Dr. Muirhead here. Tens of thousands have through him first heard the Word. Constant preaching, then, must be carried on by men who are acquainted with both the colloquial and the mandarin speech.

Then, Shanghai must itself be Christianised. A large

Christian community in Shanghai would be of greater influence throughout China than any other Christian community in the Empire. A densely populated country district waits to receive the Word. Also, Christian education must be in the forefront. The Christian schools of the American Episcopal Mission in Shanghai are famed throughout the land. In this work we must bear our part. The call is a great one and the issues momentous. More than ever before, the eyes of friendly China will be upon Shanghai. As foreign influence grows, so will its influence increase. If the Christian Church is wise it will surely see that, while the effects of Western civilisation are so forcibly in evidence here, the Gospel, which has given all that is worth having to our civilisation, is in the forefront of that civilisation's message to the heathen.

MARTYRDOM IN NORTH CHINA.

THE Rev. G. Owen reached Tientsin the first week in December, and was hoping to go on to Peking as soon as the railway was available. In a letter dated December 8th he writes: "It is difficult to get any reliable information about Yensan and Tsang-chow, but the reports which come in are gruesome. You have already heard of the murder of Pastor Shao, with his wife and daughter and several others. I now hear that the young evangelist Chin, after enduring much suffering, was killed. His wife, who was educated in our Peking school, was carried off by one of the Boxers. She was a girl of sturdy character, intelligent and devout, and gave promise of a noble and useful future. So far as I can gather from the scraps of information to hand, *eighty persons* have been massacred in the Yensan district, whole families have disappeared, and all have suffered badly. The district is still unsafe for Christians, and those who have escaped death are still in hiding. Chi Chou is still in the hands of the Boxers, and it is impossible, therefore, to get much information. The mission premises were burned and razed to the ground as soon as the missionaries left. Some of the converts escaped southwards into Shantung; others took refuge with friends, and may be safe; others recanted. Most, if not all, of the converts have lost everything they possessed. Their homes were looted and their houses burned, and they are now enduring great privations.

The persecution in Peking appears to have been merciless and bloody in the extreme. No one was spared. Men, women, and little children were all hacked to pieces. But I will write of this when I have ascertained the facts on the spot."

Writing a week later, Mr. Owen sends the following story of the Yensan persecution, as told him by one of the evangelists: "Two days after Mr. Murray and Dr. Peill left, the chapel was looted and burnt to the ground. One of the Bible-women was killed and thrown into the flames. Then the Boxers went to the house of the preacher, Mr. Shao, dragged him out, cut him in pieces, and threw the pieces into the burning chapel. Then they seized his wife and young daughter, and treated them in the same way. In the villages some of the converts were speared to death, others were burned. One man had his head tied to a loaded cannon, and was blown to bits. [We omit some details too gruesome for publication.—ED.] In these and other horrible ways *more than two hundred* of our converts were murdered."

Mr. Stonehouse, writing from Peking on November 27th, tells us that of the 156 members of our West City church, 46 have been killed and 27 are "missing," leaving barely half the church alive. "My greatest loss was my preacher, Chang Yung, who was killed, together with his blind mother and his wife and child. His wife was a daughter of Shao, of Yensan, another noble martyr. My heart is still too sore to write much concerning Chang Yung. From his early years I have known and watched him. About the time when he left college Mrs. Morrison wanted a Peking preacher who should bear the name of Dr. Morrison and be, as it were, his representative in Peking. From that time Chang Yung became known as 'Ma Yako' (Morrison). It was a great joy to me when he joined me in Peking. He was not a brilliant man, but he was *good*, and his life and work were beginning to tell. I do not think he had an enemy. The other day I casually heard a conversation among some Chinese. One said: 'Chang Yung always accounted honestly to the Society for every cash he spent; no one ever brought any kind of accusation against him; he is an example for us.' I cannot estimate his loss. I loved him as I have never loved any other Chinaman. He was worthy of the crown of life, but it is a bitter thing to be without him as a helper."

WE are glad to call attention to the booklets of the South Africa General Mission, *The Surrounding of Cronje*, *At Modder River*, *At Ladysmith*, and *With Buller in Natal* (price one penny each). They are well illustrated, and contain records of good work done for Christ among our soldiers.

THE MISSIONARY OF TO-DAY, AND HOW HE SPENDS HIS TIME.

I.—A DAY IN HONG KONG.

BY THE REV. T. W. PEARCE.

PEOPLE often ask, "How do missionaries spend their time?" This is the question I should like to answer so far as I am concerned; and I give, at the Editor's request, a simple picture of my average day's work in Hong Kong.

My custom is to be in my study shortly after daybreak, there to fill in, on a blank form supplied to order by a Chinese printer, a programme for the day. The form is in eight sections, which divide and arrange a day's work thus:

1. *Accounts*
2. *Correspondence*
3. *Study*
4. *Hospitals (Evangelists)*
5. *Schools (Teachers)*
6. *Preaching Halls (Preachers)*
7. *Bible Dépôt (Superintendent)*
8. *Miscellaneous*

The time allotted to particular duties varies with varying needs and claims, but these plans, with notes added, form a reference record long after they have served their original purpose.

Before work—exercise: in the open air, if possible. Then accounts and correspondence. These ordinarily occupy two hours of each working day, before breakfast and after, till a quarter or half-past nine o'clock.

The correspondence dealt with does not lack the charm of variety. "We knew you in your letters though we have not seen your face," said a Chinese whom I met last year in the United States. Chinese emigrants in America and Canada, in the Australian Colonies, Strait Settlements, and Sandwich Islands make use of Hong Kong mission houses as distributing agencies; sending under cover to us letters and packages for their ancestral homes. Ministers and friends of the Chinese in Western lands write on behalf of Eurasian children, who have been taken by the fathers' clansmen into the interior of China to suffer some of the worst evils of pagan life. Others apply from America and Australia for Christian literature in Chinese to help them in teaching Christianity to the strangers within their gates.

After correspondence, a morning round of duties outside the compound, and occupying, if in Hong Kong, from two and a half to three hours, if on the nearest mainland a longer time.

First, to the Totsai Church, to speak there, or in the Alice Memorial Hospital next door, with the native pastor and the hospital evangelist. Preaching in the hospital begins when outpatients are assembled in the waiting-room, at half-past nine, or later. This work is done chiefly by our native minister and two other helpers.

The Chinese pastor shares all the labours of the missionary, and is ever the same wise adviser and friend. It is well that his dwelling adjoins the larger hospital, where he can daily speak of spiritual things to the patients.

From church and hospital to Bible Dépôt. My connection as secretary or treasurer (or both) with local committees of Bible and tract societies began during the first weeks of my residence in the Far East, and has continued till now unbroken except by furlough in England. There is satisfaction in the retrospect. Many triumphs of the Gospel in China have been achieved by Christian literature, and missionaries in Hong Kong owe much to a society which provides for the mixed community at their doors Scriptures in all the principal European and in several Asiatic languages.

From Bible Dépôt to schools. Under the Hong Kong Government grant-in-aid system, which has done so much for mission schools in the colony, the "manager" should visit each of his schools at least once a fortnight. There have seldom been under my management fewer than twenty schools. During parts of the year my "code" visits are frequent. Other visits are often made by myself, the pastor, and evangelists. Their purpose is suggested in the closing sentences of indictment against our school system by the late Inspector of



REV. T. W. PEARCE.

Schools: "The Chinese system of teaching limits the mental and moral vision to the horizon which confined the mind of Confucius twenty-four centuries ago, cramps the intellect, stunts the growth of moral feeling, and bends the will into antagonism with everything non-Chinese." "Such teaching," the Inspector adds, "is happily balanced in mission schools by the teaching of Christianity and by the spirit of modern civilisation." I wish I could honestly say so much concerning the influence of Christianity and civilisation in our schools. The state of things described as "happily balanced" is ideal rather than actual. It is rendered possible through much personal contact of the missionary with the school teachers, who may then be led step by step to look upon their work, not as drudgery, *but* as something done for Christ and the Church.

My afternoon is generally spent in or near the Mission House. Three times in each week, at half-past two o'clock, I meet for Bible study, prayer and consultation, a native evangelists' class. This is my opportunity for really *knowing* our Chinese assistants, and for projecting myself into their lives. My best work in the cause of the Gospel is done at this class. Its main object is to train our preachers in the right use of the Bible, to help them to view Christianity from the inside, and to give new inspiration for Christian service.

After teaching I feel free for Chinese or other study, to rest, or to attend to matters "miscellaneous." These latter take up on certain days no inconsiderable portion of my time. When it is remembered that Hong Kong is a great port of call for missionaries and others who are journeying to and from the West, that there is in the colony a non-Chinese community which has often shown in practical ways its sympathy with our mission work, and also that some of our best traditions have always been on the side of general educational progress in the colony, it will be understood that unclassified duties have their claims. There are little things to be done that make for peace and goodwill and tend to create an atmosphere favourable to missionary enterprise. In the evening there are meetings—on Saturday and Sunday for Christians; on Tuesday the Mission prayer-meeting. On five nights in the week the preaching-halls are open for two or three hours, beginning at 7.30 p.m. I have no rule as regards my part in the week-night preaching. My desire is to be present to help to draw congregations, and to learn from native helpers how to present the great truths of Christianity to a Chinese audience. But lack of time, and oftener of strength, hinders me from doing

what I would. I have to be satisfied with occasional visits to preaching-halls.

The above is a sketch of what I aim to do in a day. It is seldom that a day's duties can be carried out without let or hindrance. "I came to Hong Kong to be interrupted; it is my duty and privilege to suffer interruption," said a brother missionary not long ago; and I honour him for the saying.

"The road in front of his door is worn by many chariot wheels," is part of an ancient eulogy quoted by the Chinese of to-day when they praise a worthy teacher and counsellor. The Hong Kong missionary has often to put aside for a time stated plans of work in order to be in unplanned ways a "helper of many."

A few words added will make clearer the position occupied by the missionary of to-day. He stands on a great vantage ground. He has received from those that went before an organised work, which should become more comprehensive and efficient every year. Take Hong Kong as an example and illustration. There is a self-supporting native church, which has the strength of numbers and some measure of activity and Christian zeal; a native staff, more or less trained, and competent to teach Christianity; buildings and plant that are, on the whole, well adapted to the purposes of the mission. What is required of the missionary of to-day is that he lead native leaders and teach native teachers, and—in association with all classes of workers—that he know how to follow, and to learn as well as to lead and to teach. The more intimate his fellowship with native agents the better his work and theirs. He is not merely a director of others: he must *show* as well as *say* how mission work should be done. When he does this in the varied spheres of activity that fall under the term "mission," the missionary of to-day proves himself a not unworthy successor of those into whose labours he has entered.

IN *The Sign of the Cross in Madagascar; or, From Darkness to Light*, the Rev. J. J. Kilpin Fletcher, of Pittston, Pa., U.S.A., by an admixture of fact and fiction, has sought to tell once more the story of persecution in Madagascar, and the subsequent triumph of Christianity. The book contains so much reliable history that frankly we wish Mr. Fletcher had kept to history alone and dropped all that is purely imaginary. Sad havoc is made of native names, and impossible situations are introduced. Still, the story can hardly fail to interest readers not sufficiently informed to detect the inaccuracies and defects. Published originally by Fleming H. Revell Company, of New York, the book is now on sale in this country, Messrs. Oliphant, Anderson, and Ferrier being the publishers for Great Britain. Its price is 3s. 6d.—G. C.

"RISEN AGAIN."

BY THE REV. ARTHUR BONSEY, OF HANKOW.



HE town of Tsao Shih, which, like Zion of old, is "beautiful for situation," is the centre of a large country work in the adjoining counties of Tien Men and King Shan. It will be remembered as the place where, on June 14th last, the property of the mission was attacked and destroyed by a crowd gathered to celebrate the festival of the God of Medicine. Fortunately, Mr. Henry Robertson was away from home on a journey, and, being warned of the riot, he made his way to Hankow without adventure. Dr. Wills was in the house when the attack was made, but by the good hand of God upon him, and through the kindness of a heathen neighbour, he was enabled to conceal himself from his enemies, and ultimately to make his escape.

During the six months which have elapsed since the riot occurred we have passed through anxious times in Central China, and in the very unsettled state of the country it has been out of the question for any of us to revisit Tsao Shih. But apparently the Viceroy, Chang Chih Tung, to whom we in this part of China owe so much, seems now to be desirous of settling up matters connected with the comparatively few outbreaks which have occurred in this province, and we were both pleased and surprised to receive, a few weeks ago, a cordial invitation from the Tien Men magistrate to pay a visit to Tsao Shih with a view of settling the indemnity and re-establishing our two brethren there in a rented house.

Having received our consent to pay this visit, the magistrate sent down an escort of four red-coated "braves" to accompany us. So a party of four, consisting of Mr. H. Robertson and Dr. Wills, with Dr. John and myself, left Hankow on November 30th, on our way to the scene of the riot. No thrilling adventures marked our boat journey, but it was a real delight to folk who had been cooped up in Hankow for so many months of anxiety and heat to be able to take long tramps in the bright, keen weather, along the banks of the river and creeks. All along our route we were met with friendly greetings, and the people were, generally, quiet and well disposed. I have never known them so pleasant.

On arriving at the City of Tien Men we were received with every mark of respect by the magistrate. Some years ago this official was not very friendly in his

dealings with us, but he had been growing more so, and is now completely changed. We were all most favourably impressed by the manly, straightforward way in which he discussed the question of compensation with us, and the two hours' banquet at which he entertained us in his Yamen literally left nothing to be desired.

An ill wind blew some good for us in delaying us a day at Pa Tsz Nao, where we had an opportunity of meeting some of the Christians. At this little market town there used to be a terrible Satan, who did his utmost to keep us away, and also threatened to kill some of our native workers if they dared to set foot on shore there. When we bought our first house he got hold of the landlord, tied him hand and foot, and threatened him with death if he ventured to complete the sale of his house to us. We had a long conflict with the wicked old man, but at last his power for evil was crushed, and he became quite friendly, and remained so until his death.

Now we have the best house in the place as our chapel and headquarters. In the midst of the troubles and rumours of August last a band of ruffians threatened to pull down our premises, and had actually made their way into the chapel for that purpose, when the "gentry" of the town—that is, those who are officially appointed to look after it—interfered to prevent any mischief from being done, and at their head was the eldest son of the man who did his level best, or worst, to keep us out of Pa Tsz Nao. We were told that, although subjected to many trials and much persecution, not one of the converts of Tien Men or King Shan has recanted. The steadfast faithfulness of these scattered Christians is all the more striking when one remembers that they have, as yet, received very little instruction in Divine truth. Such examples of earnestness and courage also give us renewed hopes for the future spread of the Gospel throughout the whole of China.

Long before we reached our destination instalments of the great reception awaiting us began to appear, but the full glory of it did not break forth upon us until we had reached the landing-place, where a very large and orderly crowd was assembled. The Chinese thoroughly appreciate the idea of poetic justice, and it seemed only right to them that as our missionary had been ignominiously driven out of the town, barely escaping with his life, he and we should be received back again with all honour. Like other honours it was altogether unsought, and in many ways not at all to our taste. Still, although the pageantry was ragged and shabby, and the pipes dismally out of tune, the effort was, from a Chinese point of view

eminently successful ; and there can be no doubt that the right impression was made. The Honourable Board of Six Councillors had prepared a lodging for us, but we preferred to take possession at once of the little Chinese house already rented and prepared for the use of Messrs. Robertson and Wills by one of our young student preachers. The modest little dwelling looked charmingly clean and neat compared with the houses in the neighbourhood. The central room had been decorated with ornamental lanterns, and arches of evergreens with golden characters representing "Glory to God," "The True Saviour of the World," and two characters showing

out very clearly from the evergreens, meaning "Risen Again." In those words are expressed the feelings of the Christians, and of ourselves, too, in regard to the work of God in this district. Beaten down and crushed for a time, it has resurrection power—the power which in the end is bound to triumph over every enemy.

Our negotiations with the magistrate and the Honourable Board included the consumption of several feasts and many hours of palaver. We had been informed that a clean sweep had been made of all the Society's property in Tsao Shih, but were very glad to find so much good material still remaining that we were able to make a substantial reduction on the amount claimed before the discussion had gone very far. At last the end was reached, the necessary legal papers were exchanged, and we were free to leave. The settlement seems to give general satisfaction, and we came away from Tsao Shih feeling that no sting of bitterness has been left behind, that our brethren who are bravely staying on there need fear no further trouble, and that the just claims of the mission have been freely admitted. As the chief of the Honourable Six said to me : "Now that the people know that they will have to pay for all damage done to mission



BRIDGE AT P'ING-HU.

property, it will be an easy matter for us to protect it in the future."

While waiting for the development of negotiations, we were able to effect the purchase of a house and premises in one of the busy streets to be used as a daily preaching chapel. In a short time the work of daily preaching to the heathen will be carried on where a few months ago all seemed dark and threatening. Patients began to call on Dr. Wills soon after our arrival, among them the magistrate himself. It will be a great day for Tsao Shih when the house is rebuilt and the hospital ready to open. Unfortunately, there are as yet no funds available for building the plain, simple hospital required for Dr. Wills for his work. Perhaps someone will be moved to send in £400 for this object and become the patron saint of that much needed building.

It only remains to be said that, although no missionary has been able to visit the nine stations in Tien Men and King Shan for many months, services have gone on without interruption, and even in Tsao Shih itself were never actually discontinued. I cannot speak too highly of the faithfulness to their high calling exhibited by the band of native workers throughout the whole region. May we

not believe that as the words "risen again" are thus seen to apply to the mission in Tsao Shih, so they will soon be seen to apply to all the work of God throughout this great Empire which has yet to be won to Christ.

HOME WORK.



R. STEPHEN JONES, L.M.S. Treasurer of the Brixton Church (Mr. Bernard J. Snell, M.A., B.Sc.), writes: "The missionary-box system as adopted in most churches is capable of great improvement. At the Brixton church the contributions from this source have largely increased since the work of the young people has been publicly recognised by the annual reception of the boxes by the minister on an appointed Sunday morning. Seats near the front are reserved for those bringing missionary-boxes. Appropriate hymns are sung, and Mr. Snell addresses a few words to the children on the value of missionary work. He then comes down from the pulpit and receives the boxes from the children. Mr. Snell makes use of the occasion to deliver a stirring missionary sermon to the congregation. Requests for boxes are sure to be made by other children after such an object-lesson. A receipt for the contents of each box is given the following Sunday at the close of the morning service, together with a new box. There has been no falling-off, but rather an increase in the ordinary missionary subscriptions since the above plan was adopted."

* * *

THE Rev. J. M. Ure, of Kadiri (S. India) has been presented with a handsome bicycle by a few friends at Ashton-under-Lyne. Many of our missionaries would find such a gift most useful to them in their work.

* * *

THE Ladies' Missionary Working Party connected with Bedford Street Congregational Church, Stroud (Rev. George Barrett), held the annual sale of work on December 6th. After deducting working expenses the sale realised £36 for the L.M.S.

* * *

A MISSIONARY SALE OF WORK in connection with the Ramsgate Juvenile Auxiliary, on December 13th, raised over £38 for the L.M.S. Of this sum £2 11s. 9d. was the result of a performance of the cantata *Boys and Girls of Other Lands*, together with the recitation, *What Little Girls Can Do*.

* * *

At Headingley Church, Leeds, barely half-a-dozen copies of the L.M.S. magazines were taken a year ago. At the present time fully a *hundred and forty* are taken each month. How has this result been achieved? At the beginning of last year it was decided to place a copy of the magazine in the pew of every seatholder month by month. Those who took

the magazines away (and almost everyone did so) were asked to pay a shilling at the end of the year. The plan worked so well the first year that it is being repeated. Of course, someone has to guarantee the cost of the magazines, but in many churches this could easily be done.—A member of Park Chapel, Halifax, has promised to pay for 360 copies of the CHRONICLE for six months.

MISSIONARY STUDY CLASS.

SUBJECT: MISSIONS IN CHINA.

VI.—OUR OWN MISSIONS.

FOR the study of our own missions we must take the Annual Report as our guide. The complete edition of this (price 1s. 6d.) should be in the hands of every leader of a class. Each member of the class should also send for a copy of each of our two "Up-to-Date" Leaflets on China (*gratis*). Much help will also be found in this issue of the CHRONICLE (see pages 59, 62, 64).

In studying our Chinese missions, the order of the Report should be followed—i.e., up the coast from Hong Kong to Shanghai, then up the Yang-tze as far as Chung King, back again to the coast, and thence to the North. No one can fail to be struck with the splendid strategic position of our missions. Hong Kong, Canton, Amoy, Shanghai, Hankow, Chung King, Tientsin, Peking—what finer positions for work could be imagined? In our enthusiasm for new work, such as the extensions in Central China, we must not forget the importance of keeping up the old-established and less "romantic" work at such centres as Canton and Shanghai, the chief ports and trade-centres of the Empire.

Of North China it is impossible to say much at present. It may be found necessary to reorganise the missions there to some extent when peace is restored. Political contingencies have to be taken into account. It is sad to read of the flourishing work that was going on a year ago at country stations like Chi Chou and Tsang Chow, and to think of the desolation that now reigns there. But the new China that is being born will be worth all sacrifices.

Questions for consideration:—

1. *Wherein lies the special importance of work at (say) Hong Kong, Shanghai, and Chung King?*
2. *Which of our Chinese stations seems most in need of reinforcements at the present time?*
3. *How does our medical work in China compare in extent and equipment with that in India?*

For next month's study, which will be the last of the present course, read chap. viii. of the text-book. Many of the recent books on China may be consulted with advantage, such as Beresford's *Break-Up of China*, Johnston's *Future of China*, Martin's *Cycle of Cathay* (chap. xv.); also Sir Robert Hart's articles in the *Fortnightly*, and the Report of the New York Conference, vol. i., pp. 549-558.

CHINA.

Mr. Greig and Dr. Peake are quietly resuming work in Hunan. The former writes (December 23rd): "We are getting large and attentive audiences at our daily preaching. To-day we had four baptisms—a good close to a year so full of disturbances. Three

All well in Human. of the men are natives of Hupeh, but have been here for years; the fourth man is a native of Yochow. One of the

Hupeh men heard the preaching in the chapel, came to worship, and soon brought the two others. Work has been re-opened at Siangtan, and Mr. P'eng has just left me to go there. The people here are perfectly quiet and friendly."

The Rev. J. W. Wilson has had an exciting and perilous experience in trying to return to Chung King. Along with about twenty other foreign missionaries he left Shanghai by a steamer which was to inaugurate a new service direct to Chung King. Unfortunately the boat came to grief in the upper rapids, forty miles above Ichang, on December 27th. "While going at full speed

In peril by shipwreck. the steamer crashed upon sunken rocks, and in twenty-five minutes she had completely disappeared in 200 feet of water.

We all narrowly escaped death; the captain and many of the crew were drowned. We who reached the shore owe our lives to the native boats which promptly came to our rescue. We lost absolutely everything. My own losses include clothes, stores for six months, furniture, a type-writer, books and manuscripts (including a history of our Chung King Mission), correspondence, accounts, &c. I am compelled to return to Shanghai, but hope to be ready to start again in a month."

INDIA.

"I think the most trying experience I have ever had," writes the Rev. J. I. Macnair, of Cuddapah (January 13th), "was a three weeks' tour in September of last year, in a part of the country where our people are specially poor and where they have had no proper crops for several

Distressful India. years. My tent was surrounded, day and night, and one sentence kept dinned in my ears perpetually: '*We are dying for lack of food.*' . . . We do not

expect that the present year will be any improvement on the last. The famine will be only local, we hope; but it will be a time of terrible hardship. Every farthing that you can send us will be needed."

The Rev. G. H. Macfarlane writes to the same effect: "The grain which each household is usually able to lay in store has this year been very meagre. It can only serve for a few weeks at best. After that comes the period of no work and gradual starvation. It is the tiding over this period—till June or July, when rain may

Food Once in Two Days. begin again—that is the difficulty. We cannot present harrowing tales of starvation and death as yet. But people are living on one meal every two or three days. The poorer classes in India are always prepared for this. As one of our Christians told me the other day, 'If we can eat food once in two days, we will not ask for more.' It is to help them to keep within this limit that we ask for help. If it is given in time, they will survive on the verge of starvation without falling over."

CENTRAL AFRICA.

The Rev. John May, B.A., writes (November 8th): "Mr. and Mrs. Purves left us a fortnight ago for the Awemba country. Mrs. Purves could not put her foot to the ground when she left, but bravely refused to delay the journey a day longer. They were to visit our outstation at Mupolokoso's [see map, page 58], and then

The New Awemba Mission. press on to Kazembe's, choose a healthy site, build a temporary house, and begin school and evangelistic work; then return to us for consultation in January.

This will mean the occupation of a piece of country about as large as England. We were overjoyed and humbly thankful to get the good news of Mr. Arthington's splendid offer for the Awemba Mission. We see God's hand very manifestly in it, and are greatly encouraged in going forward."

FOR CENTRAL CHINA.

MISS LILIAN M. JOYCE is a daughter of one of the Society's former missionaries, the late Rev. Alfred Joyce, of Jamaica. She is also a sister of the Rev. J. A. Joyce, of Jiaganj, North India. Born at Chapelton, Jamaica, on July 7th, 1870, Miss Joyce was educated at the Manse School, Bedford. In 1898

she commenced a course of training as a hospital nurse in Gloucester. Previous to this she had become a member of the Loughborough Park Church, Brixton, of which her brother was at that time minister. In Gloucester Miss Joyce has been a member of the Southgate Church, first under the Rev. A. H. Cullen, and latterly under the Rev. S. T. Comer. It was through Mr. Comer's influence that Miss Joyce was led, in 1899, to offer herself to the L.M.S., feeling the need (as she herself expresses it) "for some work in which the winning of men's souls to Christ is regarded as even more important than the healing of their bodies." Proceeding to London for further training, Miss Joyce took the L.O.S. degree in 1900, and also had a brief course of dispensing.

Originally appointed to assist Dr. Lillie Saville, at Peking, Miss Joyce has now, in consequence of the disturbances in North China, been appointed to work with Dr. Agnes L. Cousins, at Hankow, taking the place of Miss Wylie, on the latter's marriage. Miss Joyce was dedicated to the work of Foreign Missions at Southgate Chapel, Gloucester, on July 17th, 1900, and sailed for China in February.



MISS JOYCE.

FROM THE SECRETARY OF THE WATCHERS' BAND.

WILL branch secretaries kindly endeavour to return me their renewal forms as **EARLY** this month as possible? I am very grateful to all who have already sent in their forms, and also to those who have arranged them in order of register numbers, and have filled in the statement form so carefully. These are but small details in the work, but it means a great difference to me if they are carried out by secretaries.

* * *

THE arrangements for our annual meeting on April 24th at the City Temple are now completed. The chair will be taken at 2.30 p.m. by the Rev. Charles New, of Hastings. Miss Christlieb, of India, Dr. Cochrane, of Mongolia, and Rev. Harry Johnson, of Central Africa, will speak, and the annual report will be presented by the General Secretary. The time of meeting is half an hour earlier than usual, so that those who wish to go on to the Albert Hall Missionary Soirée may do so without being hurried.

* * *

On Thursday, April 25th, we shall be very glad to see any Watchers' Band friends from the country who may be in London, at the Mission House, to meet several missionaries and others. Tea will be provided in the Museum from 3.30 to five o'clock.

* * *

OUR monthly meeting for Women Watchers will be held on Wednesday, March 20th, at 3.15 p.m.

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Tamworth	—	Mr. J. Vallance.
Belper	—	Mr. J. W. Morley.
Ulverston	—	Miss Elsie Weeks.

JESSIE M. BALGARNIE.

MR. JOSELAND, of Amoy, has published a tune-book, containing sixteen new tunes, mostly in well-known metres. Copies may be obtained by friends in England from Mr. G. Joseland, St. George's Square, Worcester, price 1s.

THE MISSIONARIES' PAGE.

CORRESPONDENCE.



BOOK that may be confidently recommended to missionaries, especially to those whose work lies amongst students and educated men, is "The Fact of Christ," by P. Carnegie Simpson (Hodder & Stoughton. Price 3s. 6d.). It is essentially, though not formally, a book of Christian apologetics. "What do you make of the fact of Christ?" the author asks in effect; "the fact of His life and of His influence?" There may be doubt as to a few details, but nobody denies that this life and this influence are facts of history. How do you explain them? Above all, what is your personal relation to them? Have you taken your stand upon these facts, and made them the foundation-stone of all your thought and life? "A Christian," says Mr. Simpson, "is one who is responding to whatever meanings of Christ are being brought home to his moral and intellectual conscience through God's Spirit." It is a definition that will repay thought.

* * *

MR. FARQUHAR's book continues to be favourably reviewed. The *Expository Times* for February says of it: "Mr. Farquhar never for one moment forgets the Hindu mind he would reach, the Hindu soul he would save. . . . It is greatly to be desired that every missionary in India should see a copy of this book." Miss Tuck's "East and West" is also highly commended by the reviewers. Spurgeon's *Sword and Trowel* says: "It ought greatly to help the cause of foreign missions, and should be placed at once in every missionary and Sunday-school library.

* * *

THE only article by any of our missionaries in the magazines to hand this month, so far as we have noticed, is a paper in the January *Harvest Field*, by Mr. Robinson, of Salem, on "The Use and Abuse of Hindu Mythology in Preaching to Hindus." In the course of his paper Mr. Robinson emphatically contradicts the old assertion that a man cannot be better than his religion. "A man's heart," says Mr. Robinson, "can be larger than any creed. In the simple, common obligations of life, in kindness to strangers, hospitality, large charity, I have met Hindus the beauty of whose daily life seemed to be that of the Sermon on the Mount."

* * *

THE Editor will be glad if missionaries who have articles in the magazines, at home or abroad, will acquaint him with the fact for notice in these columns. He will also, as librarian of the Society, be greatly obliged if missionaries will send him a copy of every book or pamphlet, in whatever language, written by them. If any missionary has reason to think that a book or pamphlet of his, already published, is not in the Society's Library, will he be good enough to send a copy?

THE SPECIAL EDUCATION OF MISSIONARIES.

DEAR MR. EDITOR,—If the Missionaries' Page may be used by the missionary for the discussion of problems connected with the work, I would be glad of your permission to raise a question which always seems to me of vital importance to the future of the Church in such countries as India, and perhaps of China too.

I have the impression that we missionaries are sent out practically *uneducated* for the special work to which we are ordained. My own ignorance stands in my way every day if any discussion with intelligent Hindus or Mohammedans arises which requires an expert knowledge of their own religions. Of course, no man can live in a foreign country without getting a smattering of knowledge of the ideas and customs of the people among whom he lives. But the knowledge we need is expert special knowledge arising out of a special study of religions, and of languages such as Sanskrit and Arabic.

A large number of our missionaries in India never acquire a fluent use even of the vernaculars, and very few ever become masters of them. This is partly due to the compulsory absorption of new arrivals in English work, educational or pastoral, due to unavoidable circumstances, such as weakness of staff, &c.

One result of all this is seen in the impoverishment of our working power; another result may be seen in the fact that in a hundred years no Bengali Christian literature has been yet produced, not a single original book either by Englishman or native that can be called literature. The whole of our Bengali Christian literature, even including all our goody-goody tales, can be got upon two very small bookshelves. Probably not much more can be said for the Christian literature of other vernaculars in India.

From the point of view of the English ministry our missionaries can hold their own as highly educated men well fitted for home pastorates. But when you have sent us out here for a special purpose we find ourselves "uneducated" for it, and at once so involved in work that the hope of educating ourselves into experts has to be given up, except in the case of a rare genius. So we all fall into the rank and file of the missionary army, and have to be content to do a good strenuous day's work under limitations created for us by the system under which we are sent out, and enforced by the conditions of climate, &c.

We may surely hope for great spiritual and intellectual movements to grow out of the work of this humble rank and file in the future. The revived interest in the sources of Hinduism in India to-day will probably lead to great dissatisfaction and great controversies, out of the midst of which the minds of many will turn to Christ. We need a class of

missionary specialists knowing Hinduism and Christianity too, and the same with Mohammedanism, and who will be able to cope with controversy and guide inquiry as spiritually-minded experts, meeting the Hindu and the Mohammedan on an equality of knowledge as regards their literatures and faiths.

How can these necessities be met? In the case of a certain proportion of those students who have consecrated their lives to Christ's ministry in foreign lands, their destination should be settled some years before their going abroad, and a special course of study of the religions of the country be undertaken. In the case of India a good grounding in either Sanskrit or Arabic should be required, to be followed up with special pundit work on arrival in the country, and a more extensive vernacular education than is at present allowed to young missionaries.

This, of course, will involve considerable expense to the Society; but it would be relieved if some rich Congregationalists would endow three years' scholarships for the study of Sanskrit, Arabic, and Chinese at the best English or German universities, available to men who have already graduated from any of our colleges.

I have touched—I hope not offensively—on a great and vital subject in relation to the future of Missions in a way which I hope may provoke discussion and criticism.

Yours sincerely,

A BENGAL IGNORAMUS.

PROBLEMS OF MISSIONARY POLICY.

I.—HOW TO DEAL WITH MASS MOVEMENTS TOWARDS CHRISTIANITY.

BY THE REV. W. HOWARD CAMPBELL, M.A., B.D.,
OF SOUTH INDIA.

MISSION work in India has, after it has passed the initial stages, developed in two very distinct directions. In the one case, while the general mass of the people has been influenced by Christian teaching, only a few individuals have, as a result in most cases at least of personal conviction, abandoned their old customs and practices, and made open profession of faith in Christ. In the other case, the unseen influences at work in the minds of the masses have resulted, not in the conversion of a few isolated individuals, but in a wide-spread movement which has led certain classes to come over to Christianity almost *en masse*,

WHOLE COMMUNITIES COMING FORWARD

as one man to abandon idolatry and embrace Christianity. Such mass movements are taking place in almost every part of India from Cape Comorin to the Himalayas, and

although so far they have been almost entirely confined to the lower strata of society, there are signs that before long they will make their appearance among the higher classes, and develop quite as rapidly amongst them as amongst the lower.

In the Cuddapah district a movement has been going on among the Mālas, or pariahs, for more than forty years. At first confined to a few villages in the extreme north-west of the district, it now extends over more than four *taluks* (counties), so that in an area of quite 3,000 square miles the whole Māla population is either Christian or so far inclined to Christianity that it might be reached and won with comparatively little effort. The movement develops spontaneously, village after village being brought into it, not so much as a result of any direct effort on the part of our mission workers, as through the influence of allied communities which are already Christian. The social bond, which is immensely strong in India, though it is at first a serious obstacle to the spread of the Gospel, becomes, as soon as a Christian community has been gathered from any particular class, a most powerful influence to accelerate the progress of a movement amongst the members of that class. Non-Christian Mālas in this district, for example, when they see their friends and fellow-caste people abandoning their old filthy habits and giving up idolatry for the worship of the one true God, feel that if they remain heathen they will be left in a position of inferiority which will inevitably cut them off from those with whom they would naturally seek intercourse and alliance. An old woman belonging to a community which had recently determined to embrace Christianity gave me a most characteristic answer when I asked her why she wished to give up the practices of her fathers. "*The whole world has become Christian*," she said; "*how can we keep back?*"

It is anything but easy to analyse the motives that lead these poor ignorant people to give up their old customs and seek for admission into the Church of Christ. Purely material considerations cannot enter very largely into their calculations, for in most cases no direct material advantage is to be gained by a profession of Christianity. Those who come to us come in most cases because they have become dissatisfied with their condition of ignorance and degradation, and inspired with hopes of a better, freer life, and are convinced that it is only through the religion of Christ that their hopes can be realised and their condition bettered. They know little or nothing of Christian truth, but they believe that

Christianity is the one true religion, and that unless they become Christians there is no hope for them in this world or in the next.

After the members of a community have made up their minds to embrace Christianity, it is often a considerable time, in some cases several years, before it is possible to receive them and put them under Christian instruction. In our district we have always felt that the great danger lay not in receiving large masses of ignorant people into the church, but in neglecting them after they have been received. Consequently we have made it a rule not to receive people as adherents until we are in a position to care for them. When we feel that we can deal fairly with a community seeking instruction, we receive from its members a written bond by which

THEY PLEDGE THEMSELVES

to abandon all idolatrous practices, to receive Christian instruction, to join in Christian worship, and to endeavour to live according to the teaching of our Lord Jesus Christ. They are then required to build, or at least help in the building of, a school-house in their village. When they have done this they are put under the care of a resident teacher who opens a school for the children and acts as pastor to the community. We regard these adherents as Christians, and treat them as Christians, but none are baptized until they have received instruction and shown signs that they are endeavouring to live a Christian life. Candidates for baptism must be able to repeat the Commandments, the Lord's Prayer, and the Creed, and must know something of the main facts of the life of our Lord. The people are on the whole ready to learn, and if they have a good and faithful teacher it is not long before they show a marked change in their habits and life.

One may or may not look on mass movements with favour, but it is impossible to deny that it is only through such movements that mission work in India has attained to anything like numerical success. In every district where a large and growing Christian community is to be found, that community has been formed and recruited by the reception of *communities* rather than by the slow ingathering of *individuals*. This does not, of course, prove that the development of mass movements is the only, or even the best, method of extending the Kingdom of Christ. It is a mistake to make light of numerical success, but it is a still greater mistake to regard such success as the sole standard and to estimate the results of mission work by quantity rather than by quality. A rapid numerical increase, if accompanied by moral weakness and religious apathy, may be—or is, indeed, likely to be—a very decided hindrance to the progress of the Gospel.

(To be continued.)

THREE GOOD BOOKS ON CHINA.

CHINA'S ONLY HOPE. An Appeal by Her Greatest Viceroy, Chang Chih Tung. Price 3s. 6d. Edinburgh and London: Oliphant, Anderson, & Ferrier.

A BOOK written by one whom Dr. John in his Introduction calls "one of China's greatest men"—a man distinguished for his loyalty, purity, and unselfish devotion—deserves to be read by all friends of China. A book which received the warm commendation of the Emperor, which was enthusiastically welcomed by the Chinese, and which led in great measure, though indirectly, to the *coup d'état* and the bloody scenes which followed, should be read by all interested in current events.

Chang Chih Tung called his book simply "An Exhortation to Study"; but it is evident that the Viceroy is convinced of the dire necessity for change and reform, and that he believes that in the method he advocates lies the "only hope" of escape from misfortune and disgrace. The reforms he proposes may well be called revolutions.

For instance, in the first chapter of the second part he says: "*China still observes 'the old custom' along these lines, and is not willing to strive after something useful because it is novel.*" "*Chinese officials and people elect to remain blind, stubborn, and proud as of old.*" "*Gradually we have found that the knowledge possessed by the Chinese cannot compare with that of Western people.*"

These are daring attacks, in all conscience, on the old traditional régime, and the reader cannot but open wide his eyes and read again such a sentence as the following, coming from the pen of one of the foremost of Chinese literati: "*If the Chinese will not learn the true principles of government, all else will be useless.*"

How can the Viceroy reconcile his appreciation of foreign methods, and his radical attitude, with his position as a Confucianist and his belief in the infallibility of the sages of China? The mode of reconciliation is ingenious. In the first place, as a loyal official, Chang Chih Tung proves, perhaps only too fully, that the Throne is not responsible for the state of the country. How beneficent has been the great, pure dynasty! (Part I., chap. 2.) Next he shows that Confucianism is not what it is represented to be. No foreigner has yet known what it is. Neither is it to be found in the superficial commentaries, or effete philosophies which pass for it. Then follows (Part I., chap. 7) a definition of the learning and a eulogy of the sage, which are evidently intended to disarm conservative critics and win to his side all followers of Confucius, and to help them, if possible, to pass from the first to the second of these two comprehensive statements (p. 114): "*A man who has a knowledge of foreign ways, and is ignorant of Chinese, is become a brute; possessing a knowledge of Chinese and not of the West, he is deaf and blind.*"

The essential difference between Confucian doctrine and foreign learning is, according to the author, that the former

deals with moral questions, and the latter almost solely with practical matters. Without, therefore, sacrificing any claim as to the pre-eminence of Confucianism, the Viceroy feels that his countrymen may imitate the foreigner's practical wisdom and adopt some of his methods. Which, after all, are not his! For the author, with striking ingenuity (Part II., chap. 9) endeavours to show that the Confucian classics contain the origin of the best of all the methods of our so-called Western civilisation. We owe to China mathematics, science, industry, machinery, railways, newspapers, juries, and even parliaments! Why not take advantage of these things, now?

Students of political economy will turn to the Viceroy's discussions on Church and State, Religion and the Sword, Democracy and Republicanism, and all friends will read with a sad interest his statements as to the opium curse, and his gospel to cure this evil. "Think, study, learn; then there will be no more opium-smoking!" His iconoclastic zeal, and his advocacy of religious tolerance, will appeal to many.

No one can read this book without a quickened interest in China, and a deeper realisation of the greatness of the opportunity presented during these stirring times of change to all who may be in that land preaching and living the great Gospel given to Chinese and Westerners alike.

S. L. H.

MARTYRED MISSIONARIES OF THE CHINA INLAND MISSION.

Edited by Marshall Broomhall, B.A. With maps, illustrations, and portraits. 360 pp., demy 8vo. Price 5s. London: Morgan & Scott.

THIS is much more than a series of biographies or a record of persecutions. It contains introductory chapters dealing with the crisis as a whole, and with the rise of the Boxer movement in particular, and also a most valuable set of appendices embracing a diary of events, the text of China's declaration of war, copies of letters to the *Times* and other journals, missionary statistics, &c.

This is not a book to read through at a sitting. Not that it is depressing; on the contrary, its effect is distinctly inspiring. But there is, necessarily, a certain amount of repetition in it, and a good deal of detail which is not very interesting except to personal friends of the martyred missionaries. None the less, it is emphatically a book to buy. No one can read it without an increased admiration for the simple courage and fidelity of our missionary brothers and sisters in China. And it is a book to provoke thought. As Mr. Broomhall says, it is no good saying "the blood of the martyrs is the seed of the Church," and then sitting down and doing nothing. These are momentous days for the future of God's kingdom in China. What is the Christian Church going to do about it?

ONE OF CHINA'S SCHOLARS. By Mrs. Howard Taylor (née Geraldine Guinness). Illustrated. 280 pp. Price 2s. 6d. London: The China Inland Mission.

It was a happy inspiration that led Mrs. Taylor to write this book. It is the life-story of Pastor Hsi, who recently

laid down his life for Christ, and of whom the writer says: "His life was fragrant of the indwelling Christ. His prayers were a revelation. The presence and power of the Holy Spirit in his life filled us with wonder and new hope." Yet this man was, before his conversion, a confirmed and besotted opium-smoker! Mrs. Taylor tells the story with full detail, drawing on her knowledge of Chinese life for facts not actually available in the case of Mr. Hsi. Thus we have in the book a complete picture of the education and family life of the average Chinese, and much valuable information is imparted in this way. The book does not take us to the end of Mr. Hsi's life, and we gather that a sequel is to be written. We shall watch for it with great interest; meantime, we heartily recommend this first instalment.

EXTENSION AT TREVANDRUM.

BY MR. HAROLD T. WILLS, M.A., B.Sc.

THE building of our Students' Hostel at Trevandrum was commenced in the autumn of 1896, and three sides of the quadrangle, with thirty-four rooms, were opened for the accommodation of students two years later. Almost from the first it was full, and towards the close of last year it had become difficult to know what to do with all who desired admission, while



THE NEW WING.

several were only waiting for increased accommodation to enable them successfully to apply for entrance. On my leaving Trevandrum at the end of February last, the members then in residence numbered forty-six, being ten more than the Hostel would nominally hold, some actually sleeping on the tables in the public rooms. This prosperous state of affairs made it essential that

the remaining rooms, which had been left unfinished for want of money, should be completed without delay. The necessary funds were advanced without interest, and in the month of March last twenty-one new rooms in two stories were opened, and most of them at once occupied.

The number of Christians coming to the capital for their education is increasing rapidly every year, and if the Hostel can be filled now, it is evident that it will not be long before further additions will be required. It has not been built a bit too soon, and clearly meets a very long-felt want. The new bye-law of the Madras

While having done what I could, I have not been able yet to do all I want to do in the Hostel in the way of religious work, as my time has been so occupied with the building. I am hoping when I get back to my much-loved work that I shall be able to devote a large proportion of my time to this part of it. The religious privileges of the Hostel are very much appreciated by the students, some of whom are very warm-hearted and earnest Christians, and I see no reason why the institution may not eventually become a most important factor in the evangelisation of India if it is only warmly supported by the prayerful interest of friends at home.



MR. WILLS, WITH STUDENTS OF THE HOSTEL.

University, requiring students not living with parents or friends to reside in some recognised hostel or boarding-house, will, I believe, be soon in force, and such buildings are being called for in all directions. If we had been able, we could have taken in many Hindus who from the first have shown a strong desire to enter; and who knows what might have been the result of bringing Hindu youths into the religious atmosphere of such a home as this is? But of course that is quite impossible so long as we cannot accommodate all the Christians who apply.

There is still a good deal of work to be done to put the building in a state worthy of its position and to make it efficient. Walls, gates, garden, well, and out-buildings need attending to. A small gymnasium is much wanted, and before long a good room for lectures will have to be provided. All this unfortunately needs money, and must wait until the present debt of £300 is cleared off.



THE SUPERIOR PERSON ON MISSIONS IN CHINA.

(SECOND LETTER.)

DEAR MR. EDITOR,—Lord Curzon discusses the political side of the missionary question under three heads—the treaties, the appeal for gun-boats, and the protection of converts. Under the first head he accuses the missionaries of having obtained access to the interior of China by a trick. It is worth while to set out the facts in some detail.

In the Convention of 1860 a clause was surreptitiously introduced into the Chinese text, by the French Catholic missionary who acted as interpreter, to the effect that missionaries might “rent and purchase land in all the provinces, and erect buildings thereon at pleasure.” When the fraud was discovered the British Government was prepared to disown it; but the French adhered to it, and the British consequently tacitly acquired the right also. No one will deny that this was a discreditable and dishonourable piece of business. But on whom does the dishonour rest? Apart from the French missionary who was responsible for the fraud, it rests surely not on the missionaries or missionary societies so much as on the Government. If the British Government, when the trick was discovered, had refused to take advantage of it, and had demanded a clear and open understanding on the subject, there can be little doubt that the missionary societies would have heartily supported them. To turn on the missionaries because the Government acquiesced in an act of duplicity, is hardly fair.

Lord Curzon repeats the old assertion that the Chinese, whilst disliking all foreigners, “regard the missionaries in particular with an intense aversion.” The terrible events of 1900, though lending a *prima facie* support to this statement, do not really bear it out. In no case were the missionaries, as distinguished from other foreigners, singled out for attack. In very many cases the missionaries owed their escape solely to the friendship of heathen Chinese. Indeed, it may be said that but for such friendship scarcely a missionary from the interior would have escaped with his life. In one or two cases refugees saved themselves by declaring that they were missionaries, and not engineers or mining agents, as had been supposed.

“Many of the missionaries,” we are asked to believe, “in times of peril clamour for a gun-boat with which to

ensure respect for the Gospel.” If Lord Curzon would add a footnote giving specific instances of this practice, he would greatly increase the value of his book. Generalisations are always interesting, and Lord Curzon’s are particularly bright and racy, but they hardly satisfy “the cold test of political and practical analysis.”

Again, “the presence of the missionary bodies as a whole is a constant anxiety to the Legations, by whom in the last resort their interests, resting as they do upon treaties, must be defended.” On this point most of us will be inclined to agree with Lord Curzon. But even here there are notable exceptions. For instance, the Hon. G. F. Seward, who for many years was Consul-General of the United States in China, says: “During my twenty years’ stay in China I always congratulated myself on the presence of the missionaries. If in China there were none other than missionary influences, the up-building of that great people would go forward securely.”

But let us be clear on this matter. What are the Legations for, if not to defend interests that rest upon treaties? The representatives of other nations in China have been only too glad to defend their treaty interests whenever occasion arose. Do our ambassadors and consuls wish their posts to be sinecures? If Great Britain recognises the missionary at all, and specially safeguards his interests in her treaties, she is bound to see to it that the provisions of the treaties are observed in his case as in that of any other citizen of the Empire.

Finally, under this head, we find served up again the charge that missionaries rouse resentment by interfering in litigation and civil affairs on behalf of their converts. As a matter of fact this evil, so far as Protestant missionaries are concerned, is almost entirely an imaginary one. In the notoriously corrupt state of Chinese “justice,” it must be exceedingly difficult for a missionary to refrain from the attempt to secure a fair trial for some convert who is being maliciously prosecuted. But how rare a thing such interference is may be judged from the experience of one missionary whose work has been in one of the most disturbed country districts of North China. During the whole of his seventeen years in China he has *never once* interfered in a native lawsuit. On some half-dozen occasions, where there was a deliberate attempt to wipe out a local church, he appealed to the magistrates for toleration; but this was neither on behalf of any particular convert, nor against any individual foe. My friend firmly believes that the experience of the great majority of Protestant missionaries has been similar to his own in this respect. The only interference that could

be complained of has been on the part of *native Catholic priests*, and even this grievance has been greatly exaggerated by the Chinese officials, in order to throw the blame for recent disorders on the Christians. "It cannot be too strongly emphasised that the corruption and injustice of the Chinese courts is at the bottom of all disorders connected with litigation in China."

What truth is there in Lord Curzon's insinuation that the body of native Christians in China constitute a sort of *imperium in imperio*, a secret society hostile to the state? * It is a charge that has constantly been levelled at the Christian Church, from the time of Nero to the days of Kwang-Hsu. When war broke out between China and Japan a few years ago, the heathen party in Japan did their best to fasten a stigma of disloyalty upon the Japanese Christians. But by common admission the Christians distinguished themselves above all others at that time by courage and self-sacrifice for their country.

The position of a Chinese Christian must have been one of peculiar difficulty during the present crisis. However patriotic he might be, how could he sympathise with the Boxer movement, or with the Government which openly supported the Boxers? For my own part, Mr. Editor, I was sorry to see that a number of Chinese Christian refugees had enlisted in the English regiment at Wei-hai-wei. Such action is not likely to remove any suspicions as to the loyalty of native converts. At the same time, I do not believe that there is any reason to doubt the loyalty and patriotism of the Chinese Christians. The missionaries are strongly opposed to any form of partition as a settlement of the Chinese problem. If their first cry is "China for Christ," their second is "China for the Chinese." The rulers of China will one day have the sense to see—as the French officials in Madagascar have come to see—that the native Christians make the best citizens, and that a man loves his country no less dearly, and serves his rulers no less loyally, for being a follower of the Lord Jesus Christ.

It must be confessed that the whole story of European diplomacy in China is one that reflects little credit on Europe. But a fair-minded reader will find in the story nothing that reflects upon the character of British or Protestant missionaries. They have not asked for special privileges, and they claim no special treatment. Of the French and other Roman Catholic missions it is, perhaps,

* Lord Curzon elsewhere speaks of the meagre results of a century of missionary work in China. He makes no attempt to reconcile these two apparently contradictory criticisms.

as well not to speak. They must answer for themselves.

I see I have not left myself space to deal with Lord Curzon's statement of the "practical" drawbacks to missionary work in China, so I must ask your kind permission to refer to this subject in a third and concluding letter.

Believe me, dear Mr. Editor,

Sincerely yours,

M. S. S.

THE BOARD ROOM.

January 29th.—The speech of the Chairman, and the resolution of the Board, touching the death of Queen Victoria and the accession of King Edward, will be found on another page.

The only missionary to be introduced to the Directors was Miss Budden, of Almora, returning to India after a short furlough, and after representing the Society at the New York Conference held last year. Miss Budden declared that every time she met the Directors she was increasingly conscious of their goodwill and sympathy. She further spoke of the openings for work in the Almora district, especially among the Bhôts, through whom she hoped it might soon be possible to begin work in the great closed land of Tibet.

A question from the Treasurer drew from the Foreign Secretary an encouraging statement as to the position and prospects of our Central African Mission. The reinforcements recently sent out had arrived in safety; there was great harmony between all the members of the mission; the new mission to the Awemba was being inaugurated; altogether the condition of the mission was better than it had ever been.

The announcement of the death of Captain Turpie, for many years captain of the *John Williams*, was heard with sorrow by the Directors.

A promise of £25 a year for five years for the support of a native teacher in New Guinea was thankfully accepted from the men's class connected with Prince's Street Church, Norwich.

* * *

At their meeting on February 12th the Directors took leave of the Rev. W. Hopkyn Rees and Mr. J. B. Grant, returning to North China, and of Miss L. M. Joyce, proceeding to Hankow. Mr. Rees recalled the fact that when he first said farewell to the Board, eighteen years ago, he was in the company of James Gilmour and Dr. Kenneth Mackenzie.

The Report of the Finance Committee was of an encouraging character, there being a distinct increase in the ordinary income as well as in legacies (see next page).

New regulations were adopted as to the terms of service and furlough of missionaries, and also as to the salaries of missionaries in India.

The resignation of Miss Parslow, of Amoy, was accepted with regret. Offers of service were accepted from Mr. Bond James (Brecon), Mr. L. C. H. Tomkins, B.A. (Cheshunt), and Mr. W. E. Morgan, B.A. (New College).

FROM THE HOME SECRETARY.

THE following figures show our financial position for the first ten months of our year (April 1st, 1900, to January 31st, 1901) compared with that of the corresponding period of the previous year :—

RECEIPTS :	1900.	1901.
General Purposes	£54,535	£59,576
Legacies	7,652	16,064
China Emergency and Refugees' Fund	—	1,002
Total Receipts	62,187	76,642
EXPENDITURE	110,334	117,350
Deficiency from previous year	10,206	26,905
	120,540	144,255
Balance against the Society to date	£58,353	£67,613

* * *

THERE are two most encouraging features—viz., the increase in receipts for general purposes and in legacies. The former is largely due to a great gift of £3,000 on annuity, followed a few days after by the death of the annuitant, and a generous gift of £1,000 in Australia. Legacies will be further augmented in the course of the next few weeks. The increase in expenditure is, as I have often said, the penalty, or rather reward, of having a *growing* work in hand. Let all our friends take heart and use the rest of the year in making our position known and in doing their best to reduce the deficiency at the close of March. We may confidently expect this year to come out much better than last.

* * *

I QUOTE the following letter, as its cheery tone ought to put fresh heart into many besides the secretaries :—

"You wrote to me in December of 1899 *re* the contributions of our C.E. Society to the L.M.S. I am not aware that any one has written lately to tell you what we have been doing since then. To be sure, we have not done much ; yet, if each church, C.E. Society, &c., had done the same, your anxiety as to income would be annihilated.

"A few of our young men C.E. members devised and arranged themselves to get by the 'penny a week' plan as much yearly as would pay for a native teacher. This has been accomplished, thank God, without diminishing at all the ordinary contributions from our church, school, &c. Then, too, we sent in addition a box of useful articles as Christmas present to Miss Sadler, of Amoy.

"But we have some very warm hearts among us for the Lord and His work, and foreign missions bulk big in our

eyes. We are always praying, working, speaking, and feeling for the L.M.S., of which we are proud in the Lord.

"We think it a shame that you and your fellow workers at the Mission House should need to be begging, begging continually, while there is far more than enough in the hands of the L.M.S. constituents to meet all current and increasing requirements.

"But, *go on, brother*. The Lord is with you and your fellow labourers, and some of us will back you up till death or the last penny. (Go on, I say.)"

* * *

IN addition to the Anniversary Meetings announced on p. 54, I may mention that the Children's Demonstration will be held on Saturday, May 11th, in Exeter Hall (chairman, The Lord Mayor of Birmingham); and the Annual Public and Members' Meeting on Monday, May 13th, in the City Temple (chairman, Sir Chas. Elliott, K.C.S.I., late Lieut.-Governor of Bengal).

ARTHUR N. JOHNSON.

ANNOUNCEMENTS.

ARRIVAL.

MISS SADLER, from AMOY, CHINA, per N.D.L. steamer *Prins Heinrich*, at Southampton, on February 10th.

DEPARTURES.

MISS BUDDEN, returning to ALMORA, NORTH INDIA, embarked at Marseilles per P. & O. steamer *India*, on February 7th.

MRS. RICHARDSON and two children, and MR. W. RICHARDSON, proceeding to SOUTH AFRICA, embarked at Southampton, per steamer *Tasillon Castle*, on February 16th.

BIRTHS.

OAKLEY.—At Almora, North India, on December 14th, 1900, the wife of the Rev. E. S. Oakley, of a son.

HICKLING.—At Bangalore, South India, on December 14th, the wife of Mr. R. A. Hickling, of Chik Ballapur, of a son.

THEOBALD.—At Benares, North India, on January 5th, the wife of the Rev. H. H. Theobald, of Mangari, of a daughter (Alice Margaret).

GRANT.—At Liverpool, on January 27th, the wife of Mr. J. B. Grant, of Tung-An, China, of a son.

MARRIAGE.

CLAYSON—GROCOTT.—At Hong Kong, the Rev. W. W. Clayson, of Canton, to Miss E. S. Grocott (by cablegram).

DEATHS.

SLATER.—On January 7th, at Bangalore, May, the youngest daughter of the Rev. T. E. Slater, in her nineteenth year.

TURPIE.—On January 18th, at Combe Martin, North Devon, Captain Roger Turpie, late of the *John Williams*, aged 88 years.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY.

VOL. LXV. No. 779.—*Old Series.*

APRIL, 1901.

[VOL. X. No. 112.—*New Series.*

THE KING AND FOREIGN MISSIONS.

WHEN the Prince of Wales visited India in the winter of 1875-6 he was allowed to see but little of the work of the missionaries.* The chief officials in power at that time were not favourably disposed to missions.

"The grim spectre of religious neutrality was conjured up. It would have been a breach of neutrality if the Prince had visited mission churches as well as Hindu temples; it would have been a breach of neutrality if he had shown the same condescension to missionaries as to Brahmans and fakirs" (*C.M. Intelligencer*, April, 1876). But in reply to an address presented by the Church Missionary Society, Sir W. Knollys wrote in the Prince's name: "His Royal Highness . . . trusts that no encouragement will ever be wanting on his part to favour the efforts of the missionaries of the Church, who have left their homes to teach the natives of India 'the truths of Christianity and the solace of religion.' If so rapid a success has not attended the labours and zeal of the labourers in so wide a vineyard as their disinterested efforts would seem to have merited, His Royal Highness ventures to appeal to the good that has been already done as an earnest of what will follow."

At Colombo the Prince determined to depart from the plan that had been laid out for him, and to cross over to

Tuticorin on purpose to see the native Christians of Tinnevely. Arrangements had to be made very hurriedly, and the place selected was for many reasons highly inconvenient, but some eight thousand Christians came on foot from all parts of Tinnevely, most of them spending the night in the open air. An address was presented to the Prince, stating that those present represented 60,000 native Christians in the Tinnevely district alone.

The Prince's reply, composed by himself on the spot, and written in pencil in his own handwriting, contained the following words: "*It is a great satisfaction to me to find my countrymen engaged in offering to our Indian fellow-subjects those truths which form the foundation of our own social and political system, and which we ourselves esteem as our most valued possession.*"

There is no reason for thinking that the King has altered his views on the subject of foreign missions. Queen Victoria was a life governor of the Church Missionary Society, and the interest of the Prince Consort in missionary work, especially on the African continent, is well known. We pray that the King—whom may God preserve and bless!—may follow in their footsteps, and may regard the extension of the Kingdom of God, especially within the boundaries of the British Empire, as a sacred charge laid upon him, equally with his humblest subject, by Him who is King of Kings and Lord of Lords.

* For the facts here quoted we are indebted to Mr. Eugene Stock's *History of the C.M.S.*

NOTES AND COMMENTS.

BEFORE our next issue is in the hands of our readers the Society's Anniversary Meetings will have begun. A full list of the meetings will be found on page 96. The great United Demonstration in the Albert Hall on Wednesday evening, April 24th, is sure to be a most impressive and memorable occasion. The combined forces of the Baptist Society and the L.M.S. should have no difficulty in filling the great Hall from floor to ceiling. Full reports of all the meetings, with portraits of the speakers, will be given in due course. In the meantime, we would ask the prayers of all our readers that the blessing of God may rest on every meeting.

* * *

DEATH has been busy since the beginning of the year among our friends and workers. In the following pages will be found short memoirs of Mrs. Sibree, of Samoa, a missionary of singular zeal and attractiveness of character, called home after only three years of service abroad; and of the Rev. J. O. Whitehouse, who has served the Society in various honourable connections for nearly sixty years. We have also to deplore the loss of the Rev. Urijah Thomas, of Bristol, for many years a Director, and always a warm and faithful friend of the Society, to whose public advocacy of the missionary cause we have often been indebted. To the death of Captain Turpie, whose name will always be associated with the *John Williams*, brief reference has already been made. We had hoped to publish this month a memoir of his services from the pen of an old and intimate friend, but the manuscript has not reached us in time for the present issue.

* * *

IN response to urgent appeals from our South Indian missionaries the Board has decided to re-open the Indian Famine Fund. The famine, of which some particulars were given last month, touches our work chiefly in the Cuddapah and Madras districts. That the distress is very real is sufficiently indicated by the fact that the Government—never too hasty in such matters—has opened relief works. Contributions will be thankfully received by the Home Secretary.

* * *

Chung King, Queen of the River of Golden Sand, is the title of our latest publication. It is an account of our West China mission, from the pen of the Rev. A. E.

Claxton. Printed on fine art paper, and illustrated with thirty-three beautiful photographs, the book is a worthy companion to Mr. Abel's *Kwato*. The published price is one shilling, and it will be sent post free for that sum to any address.—We would again call attention to our two latest leaflets, *Siege-Life in Peking*, by Miss Saville, M.D., and *Words of Weight*—testimonies to the work of Foreign Missions from well-known Statesmen, Travellers, Authors, &c. Copies of either of these leaflets will be sent *gratis* on application.

* * *

THE article on "The Supreme Need in Missions" in our last issue was reprinted from the *Booklet Series* (not from a leaflet, as erroneously stated) of the South African General Mission. Copies in this form, price 1d. each, may be had from the Secretary, Mr. Arthur Mercer, 17, Homefield Road, Wimbledon.

* * *

A MEMORIAL FUND has been opened in honour of the late W. B. Phillips, for twenty years a missionary of the L.M.S. in Bengal. It is proposed to erect some worthy and useful memorial in Berhampur. Contributions may be forwarded through the Home Secretary.

* * *

IN our next issue we hope to publish several important articles dealing with our work in Madagascar.

* * *

THE next monthly Prayer Meeting will be held on Monday, April 1st, at 3.30 p.m. On the evening of the same day the annual meeting of the Metropolitan Auxiliary Council will be held. Tea and coffee will be served in the Museum from five to six p.m., and the meeting, at which Mr. Albert Spicer and Dr. G. P. Smith, of Tientsin, will speak, will follow.



THE THRONE OF GRACE.

LET US PRAY for our missionaries returning to North China (p. 83); for the work and workers in Peking (p. 91); for the Society's Anniversary Meetings (p. 96); for the mitigation of the famine in South India (p. 78).

LET US GIVE THANKS "for all the saints who from their labours rest" (pp. 80, 89, 92, 98); especially for the faith of our Chinese martyrs (pp. 80, 88); for the great progress of recent years in South India (p. 84).

THE LIGHT OF DAWN.

SING, O heavens, and into singing
Break, O earth, with joyful cry ;
Spent is night, the dawn is winging
Shafts of light across the sky.
Heaven's fair light the gloom displaces,
Myriad voices hail the morn,
Chanting thro' earth's distant spaces
Songs of joy and praise new-born.

Praise new-born, for o'er the whiteness
Of the harvest-fields of earth
God's own hand is scattering brightness,
Bringing joy and peace to birth.
Lift your eyes, new hopes confessing ;
Lift your hearts, for everywhere
Comes the answer, rich in blessing,
To a century of prayer.

For to-day each tribe and nation
Learns to know the love of God,
And the message of salvation
Far and wide is spread abroad.
Faith can hear new songs ascending,
Heaven and earth in glad accord,
Yes, the dawn *has* come : unending
Let the full day come, O Lord.

N. MICKLEM.

"BY NOTHING SAVE BY PRAYER."

HOW striking is the contrast between the top and the foot of the mountain of Transfiguration ! How swift is the change from the glory of heaven to the gloom of earth ! How unlike the converse of the glorified spirits and the controversy of the unbelieving scribes ! How far apart seem the transfigured Saviour and the possessed sufferer ! Yet the lot of the Lord is the law of His Church. As He went from the splendour to the shadow, from the blessing to the burden, from the communion of the blessed to the conflicts of the unbelieving, even so must His Church go forth from worship to work, from fellowship with Him in His glory to following in the footsteps of His grace. A world, possessed by sin and unbelief, waits its deliverance by His power, exercised by His servants.

How is it that the work has not been accomplished ?
How is it that the deliverance still tarries ? Does not

the failure of the Disciples to cure the diseased boy suggest the answer ? May we not regard the method of Jesus in working miracles as a revelation of the laws of the spiritual realm, even as the miracles themselves were evidences of the subordination of the physical to the spiritual forces ?

There can be no doubt that the exercise of faith was a necessary condition of His miraculous activity. Sometimes it was the personal faith of the recipient of the benefit that He sought to evoke. At other times it was the vicarious faith of an intercessor that was desired. In a few cases it would seem, where faith was lacking both in recipient and intercessor, the usual exercise of faith by Jesus Himself in working His miracles became more evident and intense. His faith had not only to compensate for the lack of faith in others, but had even, as by a vigorous effort, to remove the obstacles which the unbelief of others interposed. At the grave of Lazarus He was not only troubled in spirit, but even found it needful to pray. We may regard it as a law of His own experience that there were cures which even He could work only by prayer.

In this case there was lack of faith all round. Owing to the nature of his disease, the sufferer seemed unable to exercise faith. The father also who sought the cure was wanting in faith. The Disciples, by their unwillingness to submit to their Master's purpose of self-sacrifice, had got out of spiritual contact with Him, and thus could not by faith make use of His power. Hence the failure and the need for Jesus to remove all these hindrances by His prevailing prayer.

As we look abroad on the heathen world, do we not discover the same conditions ? The great mass of heathendom does not desire the Gospel. The faith which seeks and finds salvation is sadly lacking. The Church at home, which should be the world's intercessor, is wanting in vicarious faith, in the assured confidence that the missionary enterprise is destined to succeed in the measure of its prayer. May not some of those who go forth to the work fall short in exercising to the full the power of Christ through some lack of faith ? There is one remedy. There must be more prayer, that God may arouse in the heathen by His Spirit the hunger and thirst for Christ, that the churches at home may be awakened to greater desire for the coming of the kingdom of God, that the messengers of the Cross may go forth with power from on high.

Montrose.

ALFRED E. GARVIE.

A CROWN OF LIFE.

BY THE REV. JONATHAN LEES, OF TIENTSIN.

MY story begins forty years ago, in the very centre of the district which has lately become world-famous, and under the shadow of the ruined barrack so long standing sentinel over the east gate of Tientsin. Then, and through all the changeable years since, three or four streets from the huge eastern suburbs, crossing at this point the filth-laden moat, joined their ceaseless streams of traffic and poured them—like a river entering some mountain gorge—into the narrows of the gate, only to meet there a like torrent from within. The result was, of course, a perpetual block. Yet, though the noise was deafening, the patience of the people was wonderful, and accidents were rare. Between the inner and outer gates ran a line of half-a-dozen shops on either side of the road, mostly used by coffin-makers, tinsmiths, and the like. One of these, brick-floored, and furnished with a lattice-work front, was then used by the London Missionary Society as a street preaching room. In those days there were no church buildings, and the number of baptized men was very small. Later, in 1870, this building was burnt by the mob during that official rising against foreigners which first gave Tientsin its bad pre-eminence. When restored it was still used as a preaching station for some years.

But what terrible scenes have transpired recently around this early home of the city church! It was through this east gate that the Boxer hordes poured during the fatal days of 1900, when it was planned to accomplish the treachery which had been only partially successful in 1870. It was through it that the imperial troops repeatedly went to the hotly-contested fights with the allies at the railway station on the eastern bank of the Pei-ho, and by another road again and again tried to reach and to destroy the foreign settlements. And now, with all the rest of the crumbling, old-world walls, it is to be levelled with the dust, and the narrow street with its thronging memories of great idol progresses, gorgeous marriage and funeral processions, official comings and goings, and the like, will disappear for ever. The Nemesis of long years of misgovernment, injustice, and cruelty has fallen upon Tientsin and its rulers, and men talk of boulevards and electric trams to replace the springless carts and wheelbarrows of the dead past.

One could hardly foresee such changes when standing, a solitary stranger, in that humble meeting-room so long ago. Often under like conditions a crushing sense of isolation, joined to a strange consciousness of the living spiritual force of the message I had to deliver, has thrilled me. Possibly it was so that day. But the larger thoughts of the certainly coming victory of the Gospel of Christ, and of the countless blessings alike for this life and the next which would follow for China, were put in the background by the present glad fact that I was privileged then for the first time to give the ordinance of Christian baptism to one of her sons.

I have no distinct memory of the details of a service which has happily had many successors. Yet it lives for



Photo by

PASTOR SHAO.

[Rev. J. Lees.]

me to-day, not only because it was the first, but because the youth of twenty, or thereabouts, then welcomed into the visible church, has now, after a long and useful life, been received into a more glorious fellowship. I remember well how he stood by the table on the platform among a small group of believers, and made a brave confession of faith in Christ before the dense crowd of his heathen fellow-townsmen, which stood even on the steps from the street. I remember, too, his fervent promise of faithfulness unto death, and that when, after the baptism, I pronounced over him the words of benediction, he burst into tears. It was an unwonted display of feeling in a Chinese, and one which I never knew him show again.

He was soon tested very sorely. He and his brother were paper lamp makers by trade. Though both could read a little, their education was as backward as is that of most of the lower class in North China. But the new life always stimulates the intellect as well as the heart. Shao was an eager learner, and his New Testament became his constant companion. Of course, all the old heathen practices of the family were given up, and this brought trouble. As the eldest son of his widowed mother, Shao was her main support, though the two brothers worked together. He being married, the household was not a

It is almost certain that so superstitious and passionate a woman as Shao's mother was only restrained from such an extreme step by the fact of his being a diligent and capable worker, whose earnings all came into her hands.

But short of killing or disabling him her cruelty was extraordinary. The constant destruction of his beloved books was a trifle. Whenever the whim seized her she would, often even without pretence of provocation, beat him until he could scarcely walk. "Lie down," she would say, "I want to beat you." "Why?" "Because I wish!" And, incredible as it may seem, the full-grown man would lie down upon his face, while the unnatural vixen with a stout bamboo gratified her passion. Truly



Photo by Rev. J. Lees.]

ONE OF SHAO'S VILLAGE CHAPELS.

small one, but I never heard complaint of poverty. The mother, plainly a woman of much energy, was naturally, according to Chinese custom, supreme in the house. At first, too, and for a long time, the wife did not share Shao's new faith, and in any case would have to take her mother-in-law's part. In such circumstances, one cannot wonder that our Lord's words were soon fulfilled. For many long years Shao's lot at home was one of constant suffering, such as an Englishman could hardly understand. The power of a Chinese parent is absolute. I have known of children, even of full age, being deliberately put to death.

an extreme illustration of the Chinese ideal of filial submission! It must be remembered, however, that the woman had only to bring a charge of having struck her against him in the court to compel the magistrate to put him to death.

In spite of such trials, Shao not only stood firm as a consistent Christian, but developed so much zeal and ability that he became one of the first class of student catechists in Tientsin. Just how he managed to arrange matters at home I do not know. I fancy the mother's avarice stood him in good stead, and that she fancied he could make more for her out of the foreigner than from

his lamp-making. He proved a first-rate student, whom it was a joy to teach, and very early grew into a preacher of unusual power.

Only one incident of this period recurs to me. One day there had been a long and earnest conversation in the class upon the Christian ministry as in its true nature a life-service dependent upon, and in obedience to, a Divine call, and not a mere employment entered upon for a livelihood. There was nothing unusual in the effort made thus to deepen the sense of responsibility and privilege in the men, but, on this occasion, so evidently was the Spirit of God working among them that I urged upon them to go no further with their preparation unless they felt the compulsion of a Divine summons. Shao was one of those who, I believe, dated from that solemn hour a deeper life, and none of the number has done more nobly.

For more than thirty years he has served the Church. As preacher in the chapels of Tientsin, as travelling catechist in various counties, as during a long period a singularly powerful and successful preacher in charge of the largest chapel in our Peking Mission, and, finally, as pastor in charge and shortly to be ordained assistant to the Rev. D. S. Murray over the country churches in the counties of Yensan and Ching-yün, where much of his youthful work was done—everywhere he won for himself a good degree as a faithful servant of Jesus Christ, and his death at the hands of heathen fanatics, while still in the full vigour of manhood, means a sore loss to the churches of North China.

I have few details of the dreadful tragedy, and, indeed, do not know just where it happened. But the man was so solid and practical, and had withal so much faith, that one is sure that when the storm of persecution broke out, and he saw that, however some of his people might escape, he, as their well-known leader, could only hope to do so by deserting them, his resolution would soon be taken. I know well many of those villages, and it is easy to think of many country chapels where the pitiless Boxers may have sought and found him. It is said that, with his wife and children, with probably a few other Christians, he was expecting the attack within closed doors. Surely some of the sacred words which have cheered and strengthened generation after generation of God's persecuted saints were open before him on the table, and had again done their blessed work. It is more than likely that the little company had sung together the words as dear to Chinese Christians as to ourselves—

*"Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last."*

And then perhaps they knelt in prayer. It may have been just at such a moment that the summons came. Anyhow, it did come. Going to answer a knock at the door, Shao was cut down at once. His wife, flinging herself upon his prostrate, bleeding body, met a like fate. Their daughter died in the same way. The only other member of the family, a boy, respited for a moment, had what seems an added trial. Yet it gave the young hero an opportunity of proving that he shared alike his father's faith and his father's courage. All through these terrible days, it appears to have been the practice of the Boxer leaders to spare if possible the boys of the Christian families they destroyed, in order to enlist them in their own ranks. Like many other savages also, and quite in accord with an old Chinese notion, that a soldier's courage may be indefinitely increased by eating the liver of his foe, these murderers first compelled young Shao to swallow some of the blood of his parents, and then offered him his life if he would abjure Christ and join in heathen worship. The next instant he had also won the martyr's crown, and the family were united in the presence of the King.

Such is the story as it has reached me. The estimate has been made by someone that not less than 30,000 Chinese have perished during the last few months because of their loyalty to the Lord Jesus. A significant fact in many ways, alike for the Church and for the world, at the beginning of this twentieth century!



BLACKHEATH SCHOOL FOR SONS OF MISSIONARIES.—Examination Results, 1901. London University Matriculation.—First Division: A. E. Hockett. Second Division: E. L. Rowlands, G. G. James. Cambridge University Junior Local.—First Class Honours, First Division: W. F. Rowlands (Distinction in French). Second Class Honours: F. G. Wookey, W. R. Boyd, W. S. Dann, T. B. Dixon. Also passed: H. W. Stephenson, E. S. Elliston, H. P. Hacker, R. O. Price, A. A. Claxton, H. G. Thomas, A. J. Pike, H. P. Willoughby, J. P. Griffiths, O. S. Bulloch, G. O. Teichmann. Cambridge University Preliminary Local.—First Class Honours: A. C. Price (Distinction in Algebra, French, and Religious Knowledge), E. J. Ellison (Distinction in Algebra and Religious Knowledge), T. Y. Price (Distinction in Religious Knowledge). Second Class Honours: A. A. Carnegie. Third Class Honours: H. S. Bion and H. W. Hills. Also passed: A. J. Haile, T. F. S. Fulton, H. C. Goffin, C. D. Dixon, L. Newell, K. M. Bryson (above 14 years), C. H. Dann, R. A. Kerry, F. Richardson, G. P. Willoughby, and J. W. Hadfield.

BACK TO NORTH CHINA.

AN INTERVIEW WITH THE REV. W. HOPKYN REES.

THE tide has turned, and the missionaries who a few months ago were driven from their work in North China are now beginning to return. The first of our own company to return are Mr. Hopkyn Rees and Mr. Grant, who sailed on February 27th, and hope to reach Tientsin about the middle of April.

A day or two before he sailed, Mr. Rees kindly answered a few questions which it was thought that readers of the CHRONICLE would like to put to him regarding his visit to England and the prospects of missionary work in China.

In answer to a question as to the missionary zeal of the home churches, Mr. Rees stated that as far as the Welsh churches are concerned, he has noticed a great increase of interest and enthusiasm since the time of his previous furlough in 1892-3. At that time he visited many more Welsh than English churches, and therefore has but little standard of comparison for the latter; but he has been greatly cheered and delighted by the interest shown in missionary work, especially in the North of England. That Mr. Rees' furlough has not been altogether a time of rest is shown by the fact that during the past seven months he has addressed 141 meetings—an average of more than seven a week during deputation months.

One very practical sign of the interest aroused by Mr. Rees' deputation work is to be seen in the fact that friends in the Welsh churches have combined to present him with £200 with which to replace the library destroyed by the Boxers. In addition to this, Mr. Rees has received about forty volumes from various friends.

"What impression have you formed as to the interest taken in Chinese affairs by the average Englishman?"

"I have been amazed at people's ignorance of China and Chinese character. But there is undoubtedly a great deal of *interest* shown in Chinese things. I have been continually questioned and cross-examined upon all sorts of questions. People have been specially anxious to learn all they could about the Boxers; in fact, that has been my theme at almost every public meeting."

"Have you met with much of the cheap criticism of missionaries which has been so much in evidence lately?"

"No, I can't say that I have. Of course, here and there one comes across it. But the chairmen at my meetings—many of whom have been merchants and others

connected with the East—have invariably defended the missionaries and their work."

"Have you anything to say with regard to the charges of looting and blackmailing that have been brought against the missionaries in some quarters? Of course, no one who knows the missionaries could believe such charges for a moment; but the man in the street, unfortunately, does not count many missionaries among his friends."

"I can only say this—that whilst I don't believe a word of them, I can easily see how they have arisen. The heathen have in many cases been most anxious to indemnify the missions for loss of property, so as to avoid the pleasure of a visit from foreign troops. Would you have the missionaries refuse to accept such offers? Yet you can see how easily these things

lend themselves to malicious charges. Anyone who knows the East will be quite satisfied by the testimony of men like Mr. Bredon, of the Imperial Customs Service, and Minister Conger, and newspapers like the *North China Herald*, which is the most influential paper in China, and which



REV. W. HOPKYN REES.

Photo by]

[D. Satow, Shanghai.

has stood by the missionaries all through. In some cases, no doubt, astute Chinamen, calling themselves Christians, have done a stroke of business for themselves; but such cases would be few and far between."

"What are we to believe as to the numbers of native Christians who have been massacred? I see that one paper this month suggests 40,000 as the number. Don't you think that is an exaggeration?"

"The Roman Catholics are putting their losses at 100,000; but there is no means of finding out how far they are correct, for one never knows the true number of their converts. I am certainly inclined to think that all these reports of massacre and suffering are somewhat exaggerated. We have a saying in China that 'A lie travels a hundred miles before the truth has put its

shoes on !' No doubt the truth will come by-and-by. But whatever the numbers may be, the massacre and suffering of native Christians has undoubtedly been very terrible. When I get back to China I hope to go carefully into the matter and try to get at some approximation to the truth."

"And what about political affairs in China? Do you see any way out of the wood?"

"I think, whatever else they do, the Powers ought to devise some means by which they may prevent the Empress-Dowager from interfering in affairs of State. That is essential. The Emperor should be replaced on the throne and supported by the Powers in his desire for reform."

"But do you think it is possible to dispose of the Empress-Dowager so easily?"

"Well, of course she has a very strong party at Court, whilst the Emperor has very few friends there. But I believe the Empire, as a whole, would rejoice to see the Emperor in power again. If he can be separated from the Court, and given a free hand—under the controlling influence of the Powers—I believe things will go ahead. One thing the Powers should insist on—that is, the cancelling of the official status recently granted to missionaries. It has been the source of much of the present troubles. No Protestant missionary has availed himself of the status, and it should not be allowed to the Catholics."

"What do you think of Sir Robert Hart's plea for putting all foreigners in China under Chinese law, and doing away with extra-territorial rights?"

"It would be disastrous. But it is inconceivable. It may be possible sometime, but the time is certainly not yet ripe for it. Why, Japan only introduced it two years ago, and China is ages behind Japan in such matters. The one great cause of China's weakness is her corrupt officialdom. She will never progress till that is cured. Why, one official whom I know saved £140,000 in eight years out of a salary of £300 a year! And a Chinese general, who stayed with me, told me that he was forced to supplement his salary by drawing pay for 80 per cent. more men than he had, and pocketing the difference!"

"What do you expect to do as soon as you get back to Tientsin? It is not likely, I suppose, that you will be able to go up to your district at once?"

"The first thing I shall try to do will be to communicate with the converts in my district, and help in organising relief for them. At present it appears to be very difficult to convey the relief to those who are in need

of it. Then as soon as possible I hope we shall be able to get to work with re-building, re-organising the work of our native preachers, and all the rest of the work of the mission."

"I need hardly ask whether you are hopeful concerning the prospects of your work, and of missionary work in general in China?"

"Never more hopeful. When martyrs are crowned, prophets are born. Paul's Epistles, Isaiah's prophecies, and John's visions were produced in times of storm and stress. I was never more certain that the golden day is at hand. Faith's brightest visions often come amid the turmoil and darkness. The resurrection of China is at hand. The churches have been purified by fire, and the way in which so many natives went to their doom proves that the God who has wrought so many miracles in China has greater things in store for us. He has done too much in China not to accomplish more. New opportunities demand larger outlay. We need more labourers and more adequate equipment. May God touch the spirits of His followers so that they may be prompted to speed the enlarging work with prayer and gift, and may choice men and women be found ready to join in this most glorious service, and

"When all our plans prove unavailing,
When busy hands and throbbing hearts are stilled,
Doubt not, but rest assured and still unailing;
God's work goes on, His plans are all fulfilled."

PROBLEMS OF MISSIONARY POLICY.

I.—HOW TO DEAL WITH MASS MOVEMENTS TOWARDS CHRISTIANITY.

BY THE REV. W. HOWARD CAMPBELL, M.A., B.D.,
OF SOUTH INDIA.

(Second Paper.)

IF we view the matter from a theoretical standpoint we can hardly avoid the conclusion that the gradual ingathering of individuals, whose conversion is the result of personal conviction, is much more likely to contribute to the formation of a healthy and vigorous Christian community than the reception of masses of ignorant people, the majority of whom simply follow their leaders like sheep. When I came to India sixteen years ago, I was so strongly convinced of this that I was inclined to look on the mass movement among our Māla people as a hindrance to the progress of our

work, and to wish that it were possible to refuse to accept any adherents who did not give evidence of personal faith. Experience has convinced me that I was mistaken. I have found to my surprise that *better moral and spiritual results are secured when people come over in the mass than when they come over as individuals*. There is much more stability in a Christian community which has arisen as a result of a mass movement than in one which has been formed by the ingathering of isolated individuals. Although during the last fifteen years we have received in our Ouddapah district over a hundred Māla communities, I only know of three cases where the

As a consequence, though some of the more ignorant of our people may, under exceptional circumstances, join secretly in idolatrous practices under the influence of superstitious feelings, actual apostasy is extremely rare.

Not only as regards stability, but as regards moral and spiritual development, the results accruing from individual conversions compare, on the whole, unfavourably with the results which follow a communal movement. There are, of course, exceptions, but in most cases, I fear, the Christian convert who lives in a heathen community is unable to rise very much above his surroundings. The social atmosphere almost



Photo by]

A VILLAGE SCHOOL, GOOTY.

[Rev. S. Nicholson.

people have gone back, and in all of these three cases the people had not had time to receive any instruction worth speaking of. Where a community becomes Christian, individual lapses are almost unknown. This is not wonderful, for while every social influence tends to lead the isolated convert back to the old paths, the very opposite is the case with the man who is a member of a Christian community. A return to heathenism in the case of one of our Māla Christians would involve a defiance of the sentiment of the community which could hardly fail to result in most serious social disabilities.

inevitably stifles his zeal and prevents his growth in Christian knowledge and character. In a Christian community, even where its members have come from the lowest and most degraded classes of society, there is always

SOMETHING OF A CHRISTIAN SENTIMENT.

This is a powerful influence for good. The fact that one's friends and neighbours expect one to live a decent Christian life, and will probably show their disapproval if one does not do so, furnishes a very strong motive

for at least outward conformity with the Christian standard.

One can only speak from one's own experience, and, so far as my experience goes, I have no hesitation in saying that, although the members of our Christian community here have not yet attained to anything like a high standard of Christian living, they have been to a very remarkable extent improved and elevated by their acceptance of Christianity. The initial step involved in a profession of Christianity may seem trivial to some, but it really involves an entire revolution in the communal life. To give up their idols, to destroy their little temple, to abandon the old heathen ceremonies which are almost a second nature, and to begin to worship One who is unseen—this is a vast step in spiritual development. The people gradually rise to the conception of truly spiritual worship, and learn to realise something of the presence of God, and to understand that He requires of them righteousness of life. Under the influence of these ideals, a great, though a gradual, change comes over their lives—a change which is recognised and noted by their neighbours.

Some years ago, when I was preaching in Uppalapad, a village near Jammulamadugu, where we have had a Christian congregation for many years, an intelligent ryot (farm labourer), who was a most bitter opponent of Christianity, came forward to argue with me. When he questioned if Christianity exercised any real influence upon its adherents, I began to mention to him several men of his own caste whose lives seemed to give evidence of the power of the new faith.

He stopped me and said: "You don't need to go so far away. We've seen what Christianity has done for the Mālas of our own village. Before they became Christians they were always drinking and quarrelling; they used to poison our cattle and steal our grain; now they have given up all these evil ways, and the only desire they have is to get their children educated so that they may be fit to go out as teachers."

A great change has, indeed, come over the lives of the poor pariah people, of whom our congregations are chiefly composed. Sins which were formerly almost universal have now become exceptional, and what was once regarded as natural and unavoidable has come to be considered a grave offence. Infant marriage, for example, which was once the rule, is now exceedingly rare; cattle-stealing, which formerly prevailed in most villages, has almost disappeared; concubinage, which used to be very common, is decreasing year by year. *A public conscience*

is growing up among the people, and they are giving increasing evidence of a desire to live cleaner and better lives.

Conscious union with Christ, which is the ideal of the Christian life, is not so common as one could wish. I am doubtful, indeed, if we have a right to expect to find it common among people who are still in the very first stages of Christian experience. In infancy there is not much conscious fellowship between the child and its parents, although the young life is being formed and moulded by their influence quite as much as at any other stage. Most of our village people are still in their infancy, knowing little of their Father, and very ignorant of His will; but they are being gradually led to a higher knowledge and a fuller realisation of the Divine presence. Some have felt the power of Christ in their lives, and experienced the blessedness which comes from conscious union with Him. When one speaks to them of Christ, one cannot fail to recognise this. They may not be able to express themselves very clearly. They may not be able to express themselves in any definite terms. But they respond to what one says, and show by look and tone that they have experienced the great change which comes through the presence of Christ in the soul. If I have ever had any doubts as to the existence of genuine spiritual life in our village congregations, my doubts have always vanished when I have joined with a number of our poor people in the fellowship of the Lord's Supper. No one who has seen their

DARK DULL FACES LIGHT UP

at the thought of the wondrous love of our Lord, and their eyes moisten, and their lips quiver as imagination took them back to the scenes of His suffering and death, could doubt that they had given their hearts to Christ and entered into living union with Him.

History tells us that in almost every country in Christendom the inhabitants were in the first place converted to *Christianity* rather than to *Christ*. This is not what we should regard as the ideal method; but, with our experience of the past, it is hard to avoid the conclusion that it is God's plan. There can be no question as to the fact that in India it is the one way in which the Christian Church is making any appreciable progress in numbers and strength. Accessions of individuals, though in some cases of incalculable value, are of little account in comparison with the vast communal movements by which the church is being recruited. Here, in the Cuddapah district, the movement among the lower classes has been

advancing so rapidly that in the last ten years our Christian community has

INCREASED FROM SIX THOUSAND TO NEARLY SEVENTEEN THOUSAND.

Now its increase is only limited by our ability to find suitable men for teachers, and to provide for their support. Scarcely a month passes in which we have not a deputation from some new community offering to give up idolatry and embrace Christianity, and asking us to provide a teacher. I do not think we should be too critical of the motives that inspire such a movement, still less that we should expect too much of the people in the earlier stages of such work as we are engaged in. Weak, ignorant, vicious as many, perhaps most, of these people are when they give up their idols and become Christian adherents, they have, however blindly, come to the feet of Christ. They have entered His school, and however ignorant they may be, in time they must feel His presence, and learn the lessons which He is so ready to teach. Since Paul tells us that "No man can say that Jesus is Lord but by the Holy Ghost," and our Lord Himself says "No man can come to Me except the Father which hath sent Me draw him," must we not recognise, even in the first faltering steps taken by these poor people, the guidance of the Divine Spirit?



HOME NOTES.

WE have received the following from Dover:—

"DEAR MR. EDITOR,—You will remember giving, in the CHRONICLE for last November, some suggestions for the improvement of the annual missionary meeting. I am sure you will be glad to know that we have acted on some of these suggestions with great success; and I very much hope that all the old formal meetings throughout the country may soon give place to the more attractive style of gathering. We began our meeting at seven o'clock, and held the first part of it in the chapel, which was filled as never before for a missionary meeting. Dr. Lavington Hart showed us his splendid magic lantern views of Tientsin and Peking, and gave a lucid description of each view, mingled with bright bits of incident and experience. The views of the Chinese women and children among whom Mrs. Hart has been working prepared us to listen to her talk about them in the school-room afterwards—for we adjourned, after the collection, for a social hour, with light refreshments. But you would scarcely have recognised the schoolroom. Clever hands had transformed it into a large reception-room; and while the coffee and cake were passing round, there was the privilege of a hand-shake and a few words with our missionaries, which

went on till our pastor reminded us that it was now time for Mrs. Hart to speak. Touching stories of suffering and healing made us feel tender and pitiful towards these warm human hearts in China. Surely we shall pray for them, and for the students of the Walford Hart Memorial College as we have never prayed for them before. If you had been with us, Mr. Editor, on Monday evening, I think you would have joined us in the wish that all old-fashioned missionary meetings might be reorganised, and so made far more interesting and successful."

A VALEDICTORY SERVICE was held at Greenheys Church, Manchester, on February 26th, to bid farewell to the Rev. J. Hadfield, returning to the South Seas. A purse of gold was presented to Mr. Hadfield, with an illuminated address, and the meeting was a great success in every respect.

ON Thursday, February 21st, a missionary meeting was held in the parlour of the Beckenham Congregational Church, the Rev. T. Eynon Davies presiding, when Mrs. Sibree, of Madagascar, gave a delightful talk about her work. Although the weather was most unpropitious, the room was quite full, and all were charmed with the manner in which Mrs. Sibree described the various interesting details of Malagasy life.

WE commend a plan adopted by the Dulwich Grove Church (Rev. Albert Swift). Invitation cards for a Missionary Conversation are sent out in the name of the Pastor, Deacons, and Missionary Committee. At the back of the cards is printed a form for filling in the amount promised as a subscription to the L.M.S. for the current year.

THE eleventh annual report of the Sheffield Young Men's Missionary Band shows that during the past year 283 addresses have been given in 63 Sunday-schools by 28 speakers, an increase of 34 addresses and 9 schools over the previous year. The published plan for 1901 provides for 279 addresses by 36 speakers. There are surely many other large towns where useful work along these lines could be accomplished.

At the recent meetings of the South Australian Congregational Union a paper on Work for Foreign Missions was read by Mr. Herbert Phillips: "My conviction is," he stated, "that lack of support arises from lack of information, and I would earnestly urge that our pastors should at fixed intervals give short accounts of the progress of missionary work." In January, 1900, Mr. Phillips gave £500 to the Society's general fund, and in the following May he sent a cheque for £1,000 to the local treasurer with these words: "The pressing needs of the Society impel me to make a further contribution. I feel it most important that the vast fields now being opened up should be promptly occupied."

THE Haringay Church recently appointed a Missionary Secretary, as a result of whose efforts 35 members of the church have already promised to give at least a penny a week to the L.M.S. Copies of the CHRONICLE are given free to all such subscribers.

POINTS FOR PONDERING.

"What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"—DR. JOSIAH STRONG.

PROFESSOR WARNECK estimates that the collective gifts of all Protestants to foreign missions in 1800 were not over £15,000. In 1899 they were more than £3,800,000. What *would* they be if each man gave "as the Lord prospered him"?

It is reckoned that there are still 1,600 languages, or distinct dialects, into which no part of the Bible has yet been translated.

THERE is one Christian minister to every 900 of the population in great Britain, one to every 165,000 in India, one to every 222,000 in Africa, and one to 437,000 in the Chinese Empire.

It has been calculated that during the past century about 1,300,000 heathen have become Christian communicants, whilst another 3,000,000 have been so far influenced as to become "adherents" of the missions. Every year now at least 100,000 converts are added to the church in heathen lands—that is to say, nearly 2,000 every week.

UPON the tablet erected to the memory of the Rev. John Geddie, on the island of Aneityum, in the New Hebrides, these words are written in the native language: WHEN HE LANDED IN 1848 THERE WERE NO CHRISTIANS HERE; WHEN HE LEFT IN 1872 THERE WERE NO HEATHEN.

LESS than a hundred years ago, a Member of Parliament declared in the House of Commons that he "would rather send a shipload of devils to India than a shipload of missionaries."

MR. JOSEPH TUCKER, of 79, Newington Green Road, the well-known Foreign and Colonial Outfitter, has recently issued a new illustrated Price List. This is specially designed to help missionaries and travellers to select suitable outfits at the lowest possible cost. Mr. Tucker appears to be a universal provider; and the large number of testimonials he has received from missionaries all over the world testifies to the high standard of his business. His exhibit at the recent Livingstone Exhibition attracted very favourable notice.

A MARTYRS' FUNERAL.

BY THE REV. J. STONEHOUSE, OF PEKING.

ON a cold snowy morning in January I was roused out of bed at five o'clock, and by six o'clock was in a cart going through the desolate streets of Peking. Soon I was jolting through the gloomy gateway out into the open fields, where all was white with snow, the whiteness relieved here and there by the dark clumps of fir trees clustered round burial-grounds. On I went past the Emperor's summer palace, from the grounds of which the blue smoke of British camp-fires was rising. On further, skirting the foot of the hills, on through villages, until at last the village I was bound for was reached, some thirteen miles distant from any house.

A cordial welcome was given me by friends and strangers, and soon I was seated at a table eating delicately some unnamable preparations of the village culinary artist.

I was there specially to conduct the funeral service of Christian martyrs. It does not fall to the lot of many to be present at such a service. Martyrs are not known in all places. Of all the martyrs the Church has given us in North China, this was the only service I have been enabled to conduct. The others of our martyrs were either burnt and their ashes blown away with the wind, or they were thrown into nameless graves, or left to decay in some ditch, their bones being scattered here and there.

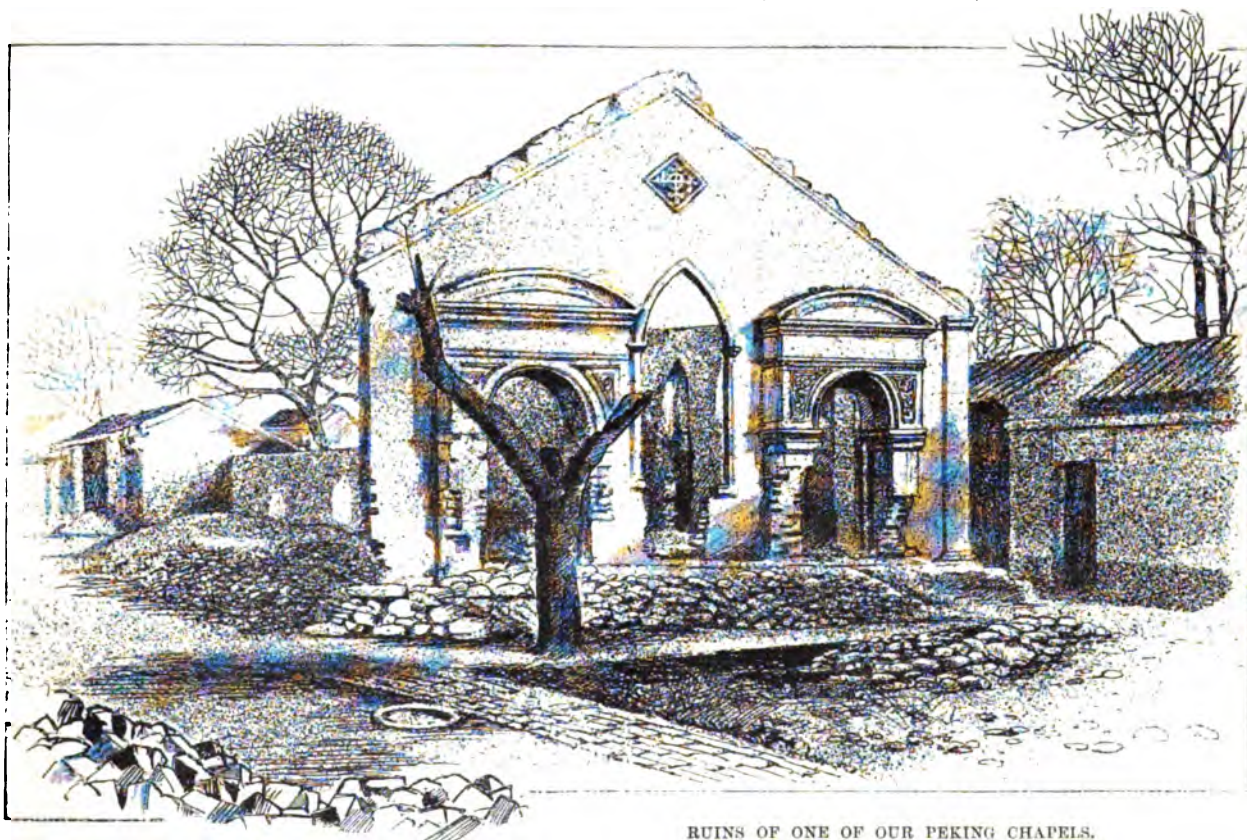
Here in Fu Ching's'un, or Mud Well village, a man called Chang, with his wife, son, and daughter, were killed by the Boxers and their dwelling-house burnt. The man I had employed as a colporteur. He visited fairs and markets around selling Gospels and religious books, his wife helping him when she had time. The son, eighteen years old, was in our Boys' Boarding School; the daughter I saw very little of, as she was mostly at home. The man and his wife were quiet, earnest Christians, and were doing a great deal towards introducing the Kingdom of God in the villages around them. The man was so unassuming that I was surprised that anyone should harm him. It was not the villagers who slew him and his family, but Boxers from another region. The chief of the murderers is now in the French Military prison, and two others are hiding in the hills. These cruel men came in the lovely month of June, and slew this family simply because they were followers of

Jesus. They burnt the house down, and then went off in brutal glee to harry and harm Christians in other places. A friend took up the dead bodies and buried them without coffins. Now, six months after, the villagers decided to give them a public funeral. Two sons of the martyr Chang, who live in the city, invited me to conduct the service. In a fine mat shed with glass windows, erected on the ground of their burnt home, were four coffins side by side, containing the bones of the victims. Flowers and branches of yew adorned the coffins.

The wind got up and the snow blew about, but that

THE REV. JOHN OWEN WHITEHOUSE.

THE death of the Rev. J. O. Whitehouse removes from the circle of the Society's friends and workers one who held a unique relation to the Board and the missionaries. Until increasing deafness made it difficult for him to take part in the work of the Board and Committees, he was one of the most familiar figures at the meetings of the Directors, and he was one of the



RUINS OF ONE OF OUR PEKING CHAPELS.

From photo by Rev. T. Biggin.]

did not prevent hundreds of people from gathering to pay their respects. They came from all the neighbouring villages. The Gospel was preached to them, and one man declared his intention of becoming an inquirer.

Assisted by a native preacher I conducted the service, and our converts sang "For ever with the Lord." Amid much weeping the coffins were placed on silk-canopied biers, and with a procession of banners, and umbrellas, and a native band, were borne to the family graveyard. There amid the drifting snow the earthly remains of the martyrs for Christ were laid to rest,

most useful and trusted members of the Committees. He had an exceptionally intimate, accurate, and exact knowledge of the Society's affairs, and he kept up this knowledge by careful study of the correspondence. His judgment also was very clear, sound, and dispassionate. But he was certainly not one of those who "strive and cry and make their voice to be heard in the streets." Naturally of a quiet and undemonstrative habit, he was usually one of the silent members of Committee, rarely

speaking unless his opinion was asked, or when from his knowledge of facts he saw that the Committee was likely to make a mistake in some important point of policy or of action. When he did speak his views usually carried conviction among all.

Mr. Whitehouse's services to the Society were not, however, confined to his work as one of the Directors, nor was this his most valuable service. He has left a permanent mark upon the mission-field with which he was originally connected, and upon the Society's system of administration. He went out as a missionary to Travancore in 1842, at a very important stage in the mission's development. The burning zeal of Ringeltaube, the founder of the mission, had been succeeded by the steadier and more methodical work of Messrs. Mead and Mault, both of whom had been labouring for upwards of a quarter of a century. Others had joined them, and the work had developed in extent and in quality, but it was still very weak, and needed more careful organisation, especially on the educational side. Mr. Whitehouse took charge of the recently formed seminary at Nagercoil for the training of native evangelists, and though he was compelled to retire from the work in 1857, the memory of his wise and thorough training and discipline, and his personal kindness, has been cherished in the mission to the present day. While engaged in this work he also gave attention to the mission schools, and reorganised them on new and more satisfactory lines. Meanwhile, in 1849, he had married a daughter of his senior colleague, the Rev. C. Mault. The ill-health of Mrs. Whitehouse brought him to England in 1857, and led to his resignation of his position as a missionary of the Society in 1861, at a time of life when under other conditions he would have been entering upon the most fruitful stage of service in the mission-field. In 1874 Mrs. Whitehouse died.

Though prevented from returning to active service in the field, the latter half of Mr. Whitehouse's life was the period during which he rendered his most valuable help to the Society. From 1867 to 1875 he was, at the special request of the Directors, associated with Dr. Mullens in the revision of the entire system of administration of the foreign work of the Society, and his careful and accurate hand is constantly discernible in the form of the regulations for the guidance of missionaries which was the result of that revision. In 1876 he prepared a "Register of the Missionaries of the Society" for the use of the Directors, a book of immense labour, and as valuable as it was laborious. A "Register of Stations" similar to the "Register of Missionaries" occupied his time

during the last years of his life, and, had it not been for the cost of printing, would have been issued as a companion volume to the other.

In addition to these labours, Mr. Whitehouse enjoyed the unique distinction of having been *five times Acting Foreign Secretary*. The first occasion was in 1870, when Dr. Mullens visited Canada and the United States for three months on behalf of the Society. When Dr. Mullens and Mr. Pillans went to Madagascar in 1873, he again undertook the secretarial duties. Five years later Dr. Mullens started (in April, 1879) for Central Africa, on that last journey which was so soon to be ended by his death; and Mr. Whitehouse was again called to the Mission House to take his place in his absence, and he continued in office until December 31st, 1880. On the following day I entered upon my duties as Foreign Secretary, and had the very great advantage for some months of close and almost daily intercourse with him. No one can fully know the gracious kindness, considerateness, and self-abnegation with which the elder man helped the younger from his stores of knowledge and experience during those months of novitiate. Suffice it to say that his action was a daily and beautiful example of Christian feeling, and of the complete subordination of self in the interests of the work. Once more (in September, 1882) he resumed the familiar duties and served the Society in the secretariat until I returned from my long journey in May, 1884. Finally, he took my place for four months when I went to South Africa in 1888, thus establishing a perfectly unique and remarkable record. His deep interest in the Society and his labours on its behalf were manifest to the very end of his life.

Quiet, reserved, undemonstrative, and punctilious in all business, those who did not know him often formed an altogether erroneous estimate of the character of Mr. Whitehouse which fuller knowledge entirely changed. There was in him a never-failing fountain of sympathy, strong but noiseless in its beneficent flow, and manifesting itself in thoughtful kindness and personal interest in all with whom he was associated. Quiet humour, which sometimes came out as a great surprise to those who were associated with him in serious business, an intense love of nature and of flowers, and a power of winning the affection and trust of children in a remarkable degree, were also characteristics of one who shrank from observation, but was one of the most valuable and true-hearted friends the Society has ever had.

R. WARDLAW THOMPSON.

CHINA.

Three weeks after his arrival in Peking the Rev. George Owen was able to write as follows concerning the situation there (January 7th):—"I am much pleased with the spiritual condition of the church. In spite of many demoralising influences there is much earnestness and genuine life among the converts.

From Peking. One is constrained to thank God and take courage. . . . No work has yet been attempted on behalf of the heathen since the siege, but I am making arrangements for the opening of a street-chapel and dispensary next door to our ruined hospital. I also hope to hold a special service for our heathen neighbours every Sunday afternoon. . . . The death-roll of the church would have been much greater but for the tact, resource, and daring of Miss Smith, who toiled night and day for the converts. Everyone speaks in the highest terms of her services. As soon as I reached Shanghai the chorus of praise began, and grew louder as I came further north. But it was not till I had heard the stories of the converts themselves that I fully realised the greatness of the service she has rendered to the church and to the mission. Many with tears and sobs told me how she had schemed and toiled for them during those days of peril when '*Kill them! Kill them!*' sounded through the streets. 'But for her,' they said, 'we should all have died: not one of us would be here to meet you to-day.' So deeply have her unselfishness and love impressed themselves on the converts that they follow her with the devotion of dogs. It is most pathetic and impressive to see them. . . . Miss Smith is probably the best-known and most respected foreigner in Peking to-day. Of course a certain amount of good-natured chaff has been provoked among the foreigners, the general trend of which is indicated by the suggestion that if the Allies wish to end all China's

troubles at one stroke they should make Miss Smith Empress!"

INDIA

Writing from Nagercoil at the end of January, the Rev. J. Duthie says: "Since the closing of the College for the Christmas holidays, congregation work, of sorts, in the villages has been occupying special attention. The foundation of a new chapel in the western parts of the district, which is estimated to cost £200, has been laid. This building will be a big job for the people, who support their catechists; but I am hoping some help from friends may reach them. Another place of worship in one of our oldest congregations in the Cape Comorin direction has been enlarged and greatly improved. At the opening services, a few days ago, we had an overflowing audience of interested and encouraged people. That congregation is also self-supporting. To-day I have been to the opening of a new

Church Extension in Travancore. place in one of our poorest villages, where a few became Christians some years back. First, a piece of land was purchased on which a school shed was erected for about fifteen shillings. But recently a great forward movement was started, and a new chapel costing the enormous sum of FIVE POUNDS has been raised on a commanding site—the top of a rock. But, alas! this enterprise has brought the bold promoters into serious difficulties. A debt of Two POUNDS rests upon that church, and how to clear it off has become a very serious problem indeed. To-morrow I go to a pastorate where a new chapel, urgently needed, was begun some years ago. The foundation and basement only have been completed. The work there will cost £200. Money very scarce, and work hindered. Our Travancore Christians are doing their best towards self-support; but when new chapels, in addition, have to be built, the burden is heavy."

Dr. Davies has received a hearty welcome to Neyoor. He writes (February 18th):—"As soon as Dr. Fells and myself entered Neyoor quite a crowd greeted us with torches and a few fireworks, drums and other instruments being well in evidence. Then there was a speech by Mr. James, the principal hospital assistant, praising God for having brought me safely. The speech was ended by a garland of flowers being put on my neck. A little farther and another garland; then

at the Leper Hospital still another. A little later on came a display of fireworks and speeches. I had no idea of receiving such a welcome or of seeing such clever specimens of native-made fireworks. On Thursday I paid my first visit to Nagercoil to be present at the ordination of a faithful preacher and assistant, Mr. Yesudian. The beautiful church building was crowded with worshippers. Native pastors from places round, in long white garments with a black sash round the waist, suited the sunny Orient. The harmonium was played by Mrs. George Parker, accompanied efficiently on the violin by an Indian, and the students of the college and of the high school, as well as the boys and girls of other schools, sang sweetly "Onward, Christian Soldiers" and other hymns in English. It was something to remember. The service altogether was most impressive."

NEW GUINEA.

The six evangelists whom Mr. Chalmers sent up the Fly River last August (see CHRONICLE for November, p. 272) returned in December. "They have helped the people much," says Mr. Chalmers, "and have spread the news of the Gospel more widely than ever. On their

leaving, the people wept much and begged them to return as soon as possible. A friend has recently given me £12 for the work, and I purpose sending forth eight evangelists, two and two, next month. I cannot hold back. What is a man to do when he is bound to the Spirit's wheels? We can't give up prayer, and we dare not withhold making known the glad tidings."

MADAGASCAR.

Writing on December 27th, the Rev. J. Sharman speaks of the warm welcome given to him and Mrs. Sharman on their return from furlough. He is greatly encouraged by the changes which have taken place during his absence. "Our churches were perhaps never

more crowded on a Christmas Day than they have been this year. I am impressed by the growing confidence of the people and their freedom from the fears that used to haunt them. . . . I have had ten days amongst the country churches, and a most happy visit it has been. I found both churches and schools very thinly attended, but all the churches destroyed during the rebellion had been rebuilt, with the exception of three—in some cases by a mere handful of people. The hard work and generous gifts of many of the people have pleased me greatly."

THE LATE MISS DANIELL, OF CALCUTTA.

ON November 29th, 1900, there passed away to her rest one of our Lord's loving and earnest workers, Ruth Daniell, of Calcutta. She was of Bengali Christian parentage, and was educated in the Free Church of Scotland boarding-school. In 1868 she was engaged as a teacher in the Bhowanipore Christian Girls' School, and for some years was its able and energetic headmistress under the superintendence of the present writer, who, in the Report of 1869, speaks of her as doing her work efficiently and conscientiously and giving great satisfaction.

Through her help schooling fees were obtained, gallery lessons introduced, and the girls encouraged to become zealous missionary collectors and workers, and thus in every way new life was put into the school. In those days there was no boarding-school, though one was much needed, and the orphans and others were boarded with Christian families. These girls she gathered together, and commenced a Sunday-school. As early as 1869, Miss Daniell undertook zenana visitation in addition to her school duties, and from 1873 gave her whole time to that work.

She was the first in Calcutta to induce the Hindu ladies to pay for their lessons, and fees were given to her willingly and regularly. Nor did she hesitate to let it be known that she came as the servant and messenger of Christ. In every house she read the Scriptures, and in many used to leave the New Testament and "Pilgrim's Progress" to be studied in private. Some of her pupils became disciples of Christ, and suffered for Him in their homes. Many were much attached to her, and the friendships then made lasted till her death. In her last illness three Brahmin ladies visited her in the Eden Hospital, thus breaking through the strict exclusive rules of Hinduism that they might once more see their beloved friend and teacher.

In 1883 a great joy, and afterwards a great sorrow, came into her life, and this necessitated a change from Bhowanipore. She then undertook work at Mirzapore in the N.W.P., and after a time at Burdwan, and Mrs. Lambert, of the L.M.S., and Miss Mulvany, of the C.M.S., have testified to the earnest manner in which she worked in both places.

During the last two years of her life, when she had resumed her zenana work, she was an inmate of our home, and we daily saw how fully her Christian character had developed. The love and esteem in which she was held was shown in her last illness, when ladies of every denomination were constantly at the hospital to see her and render what services they could for her. She had many strong characteristics which made all who knew her well love her. Her independence of will and action, untiring energy, and unselfishness were remarkable. She was a most faithful friend. When her time came to die, she was ready to go and to be with Christ. May we be as ready. S. ASHTON.

THE MISSIONARIES' PAGE.



THE publication of Dr. George Adam Smith's *Modern Criticism and the Preaching of the Old Testament* has revived discussion concerning the place of the Jewish Scriptures in the Christian Church. It would be interesting to know how far the native Christians in our different mission-fields appreciate the true distinction between the Old and New Testaments. So far as we are aware, the subject of the Old Testament in the native church has never received adequate discussion at missionary conferences. At the New York Conference it does not appear to have been even alluded to. Yet it is surely a subject of the greatest interest and importance, as well as of great difficulty. One wishes that some wise collection of passages from the Old Testament could largely supersede the use of the complete volume in the early stages of the native church. Would the gain, or the loss, be greater if native converts were fed entirely, in their early years, on the New Testament? We shall be glad to receive correspondence on the subject from missionaries.

* * *

WE have received copies of the sermon preached in Shanghai Cathedral in memory of Dr. Muirhead by Bishop Moule, and also of an "In Memoriam" article contributed by Dr. Griffith John to the *Chinese Recorder*. We have not space for long quotations, and many tributes of honour to Dr. Muirhead have already appeared in these pages; but we must find room for a few lines from Dr. John's article. "William Muirhead," he says, "was one of the greatest evangelists the Christian Church has ever given to the Chinese people. . . . No sooner did he make his appearance at the chapel than it would begin to fill, and within a quarter of an hour it would be quite full, and sometimes actually crammed. It did not take many minutes for the preacher to get hold of his hearers. His fulness of vocabulary and rapid delivery astonished them, his clear, resonant voice interested them, and his intense earnestness moved them as they had never been moved before. I have seen him hold a congregation of three or four hundred Chinese spellbound for an hour or an hour and a-half, and then move on to the next chapel and begin again. . . . A sermon without Christ in it he would have regarded as aimless and useless. 'Christ first, Christ middle, and Christ last,' was a saying often on his lips."

* * *

THE question raised last month by our correspondent, "Bengali Ignoramus," is obviously one of very great importance, and we are glad that the matter has not been allowed to drop. As to the wisdom of beginning to study a vernacular here in England, there may be considerable difference of opinion. With Sanskrit the case is different. But the point upon which we would lay the most emphasis is the need for some previous study of the religion and religious history of the people among whom the missionary is to

work. As Professor Clarke points out in his suggestive "Study of Christian Missions," it is not fair to the heathen religions to judge them solely by observation of their influence on popular life and thought. What impression of Christianity would be gained by an intelligent Hindu or Chinese who came to this country with no knowledge of our sacred books? We should at once demand that he should study the New Testament before he passed judgment on our religion. And the Hindu or Confucian has the right to make a similar demand.

CORRESPONDENCE.

DEAR SIR,—I sympathise with "Ignoramus" and admire the frankness with which he writes. There is much importance in his contention, and I can testify to the value of previous study of an Indian language before setting out, provided the instructor is able to teach the correct pronunciation.

It would not, however, be wise for the Society to incur the expense of a three years' course in Sanskrit. It will be of little help in producing Christian literature, which is the great want of the day. The Indian vernaculars are now developing a useful style, free from the pedantry which familiarity with Sanskrit is likely to produce. If the Society has one man in fifteen or twenty years who has a talent for research in this dead language, it may suffice. Such a missionary would need to publish the results of his investigations in English or the vernacular, for there are few Indians nowadays who can read Sanskrit with that facility which would draw them to a Sanskrit book. Their knowledge of their religion and philosophy is acquired through translations, which increase in number every year. Hence, if "Ignoramus" cannot be spared for this research, the gap may be filled by some missionary candidate at Oxford who has the requisite genius. If such a one arise, he will be one who has the ability to win almost any scholarship he tries for, and thus pay for the extra study in Oxford or Germany which "Ignoramus" advocates.

But with the vernaculars the case is different. If the Civil Service imposes their previous study in England, how much more should the missionary societies. A scheme might be devised in some such way as this:

Let missionary students be drafted to the London colleges, and during the closing years of their course be excused one or more of the usual subjects, so that they may have time to study the language and religion of the country to which they are to be sent. Co-operation is the order of the day, and as in Calcutta there is a United Board of Examiners in Bengali for the missionaries of all the denominations, so, for economy's sake, let the different societies in London utilise the services of the same language teachers, and let a suitable preliminary course of study and a preliminary examination be prescribed. I feel sure that such an arrangement would be a boon both to the young male and female missionaries and to the societies they represent.—I am, dear Sir, yours truly,

OLD STAGER.

THE SUPERIOR PERSON ON MISSIONS IN CHINA.

(THIRD LETTER.)

DEAR MR. EDITOR,—The third class of charges brought against the missionaries by Lord Curzon, he names “practical.” The first of these charges is, of course, our old friend “the well-appointed houses, the comfortable manner of living, &c,” of the missionaries. I cannot believe that it is necessary at this time of day to reply to general charges of this nature. That Lord Curzon makes the charges merely on the evidence of gossip is clear from one item in the account, in which he speaks of “large families encouraged by a liberal subsidy from the parent society.” Had Lord Curzon taken the trouble to make inquiries on this subject, he would have found that the average allowance granted by the societies is probably not more than £20 a child per annum. If Lord Curzon considers that £20 is a “liberal subsidy” from which to clothe, feed, and educate a child—well, he has a right to his opinion. But he has *no* right to make general charges of this nature when it is perfectly evident that he has no knowledge of the true facts of the case.

We come next to the large question of the employment of unmarried women as missionaries in China. Here again Lord Curzon injures his case by ridiculous exaggerations, as when he speaks of “beves of young girls fresh from the schoolroom or the seminary,” or gives (on hearsay evidence) the case of “a missionary community consisting of one male and twenty Swedish girls.” But the whole question deserves careful thought. Are we, or are we not, to send unmarried girls into the interior of China? Certainly they should never be left alone, nor without the presence of a married missionary and his wife. For my own part, I would go further and say that there should not be, in the present state of Chinese sentiment, an unmarried lady and a single missionary at the same station. I am not sure whether I would not even say that *for the present* it would be wise to withdraw all unmarried women from the interior. We are bound to take into our reckoning the views of the Chinese on the relations of the sexes, and if by greater care in this matter we can avoid offence, greater care must be taken. There is, however, no justification for saying that the missionary societies as a whole have been indiscreet. Individual indiscretions there have doubtless been, and some of the newer societies have differed in their practice from the old-established

societies. But to bring wholesale charges against the missionary enterprise on this matter is as unfair as it is misleading.

The “meagre results” of missions in China have been already referred to; but Lord Curzon cannot refrain from repeating his views on the question. “The cause of Christianity,” he says, “is not advancing in China with a rapidity in the least commensurate to the prodigious outlay.” Taking the missionary reports for 1890, he finds that there are only 87,800 native converts. This he considers but a small harvest for fifty years of labour. My own feeling, Mr. Editor, is that if we are to believe a quarter of what Lord Curzon says regarding the folly and incompetence of the missionaries and the unyielding hostility of the Chinese, the conversion of nearly 40,000 Chinese in half a century is the most stupendous miracle in history. It is very kind of our critics to express dissatisfaction with the progress of missions. Those who support the missions, and who therefore (may we suggest?) are the only ones who have the right to complain, are more than satisfied.

Lord Curzon has no expectation that the missionaries will withdraw from China. He admits that their presence is based on treaty rights, which must be upheld. But he suggests that the “irresponsible vagrancy of Europeans” should be strictly regulated by passports. Presumably the “irresponsible vagrants” are the missionaries, though the expression would more fittingly describe some of the travellers and globe-trotters who rank themselves on the side of the critics. It is difficult to see how the missionaries representing the Christian churches of Europe and America can be spoken of as “irresponsible vagrants,” and equally difficult to see what good result would be secured by insisting on their obtaining passports.

“In the last resort,” our author concludes, “more will depend upon the character and conduct of the missionaries themselves than upon the checks devised by even a friendly diplomacy.” It is pleasant to find ourselves in agreement at the last. It is, indeed, true that the establishment and maintenance of good feelings between Chinese and Europeans depends far more on the character of the missionaries than upon the efforts of the politicians. And it is for that reason that we look with equanimity and with hope to the future of missionary work in China.

To sum up. Lord Curzon gives away his whole case when he says (p. 305) that he refrains from indicating any personal acceptance of the truth of all these damaging statements. “I state them,” he goes on, “as I have derived them orally from numerous resident authorities,

as well as from the study of newspapers, of official reports, and of the writings and speeches of the missionaries." In other words, he has introduced a chapter of club gossip and uncritical opinion into a serious political work. It seems to me that but for two facts this chapter would be laughed out of court by every intelligent man: the first fact is Lord Curzon's great reputation; the second is the extraordinary readiness with which the average man will believe evil of missionaries.

Believe me, dear Mr. Editor,
Yours very sincerely,
M. S. S.

A GERMAN HANDMAID TO MISSIONS.

TO counteract the Roman Catholic propaganda in the German Protectorates of Africa, the German Protestants recently formed a society for African interests on an evangelical basis, whose object is the spread of Christian life and teaching among the natives of the German Protectorates, the improvement of their social condition, and the vindication of their human rights. The Society also co-operates in all efforts towards the abolition of the slave trade, and towards the solution of such problems as lie somewhat outside the scope of the ordinary work of missionary societies.

The first task undertaken by them was the establishment, in a healthy, well-watered situation among the mountains of Usambara South (East Africa), of a refuge for liberated slaves, and of an orphanage for homeless slave-children. In addition to these they built a Convalescent Home for Europeans, within accessible distance from Korogwe, a station on the Usambara Railway. Here a cool retreat is offered to those whose health has suffered in the service of the Government, or of commerce and missionary enterprise.

The Society is carrying on an energetic campaign against the excessive importation of spirits, which, especially in West Africa, threatens to destroy the native population. Its efforts in this direction have been to some extent successful. The Brussels Convention of 1890 has been so far modified that the minimum import duty on 50 per cent. alcoholic strength has been raised from 15 francs per hectolitre to 60 francs for Togo and Dahomey, and 70 francs in all other districts. Extra duty has to be paid for every degree above 50 per cent., which means that the raw spirit hitherto imported in large quantities will be subject to so heavy a tax as will make its introduction practically impossible.

Schools for the natives are supported, where they are employed part of the time in garden and field work, and where they are trained at the same time for commercial situations and for subordinate Government posts.

It appears from this short summary that the Society is doing good practical work, while its monthly organ, *Afrika*, is full of useful information on all matters concerning that Continent.

B. HITJER.

CORRESPONDENCE.

To the Editor of the CHRONICLE OF THE LONDON MISSIONARY SOCIETY.

DEAR SIR,—In reply to the valuable remarks of Mr. Travers Buxton, called forth by the article in your November number on "The Abolition of Slavery," I may perhaps be permitted to say that we can hardly expect on this question the same measure of Christian enlightenment in Germany—where a philanthropic interest in slavery has asserted itself only since the development of her colonial policy—as is represented by the Anti-Slavery Society, which is in advance, even here, of the general tone of the public mind, and—by Mr. Buxton's own admission—of the policy of the English Government.

It should be added that the article purported to be a digest of a series of papers (too lengthy for insertion in full) by a German judge, who has thoroughly studied the question, and whose views, while on the whole in sympathy with the principles of the Anti-Slavery Society, were mainly intended for practical application to the slavery problem as it presents itself in the German Protectorates of Africa. And it is, I think, matter for thankfulness that there is an increasing section in the German nation which feels the necessity of grappling with this great problem in a just and righteous way.

I enclose a brief statement as to the aims of the *Evangelischer Afrika-Verein*, as summarised from their last report.* It may interest your readers if you can find space for its insertion.

Faithfully yours,
B. HITJER.

"SPECIAL CONTRIBUTIONS."

SIR,—Two or three years ago, in response to an appeal in the CHRONICLE for funds to start a new school in a village in South India, a lady sent £5, with the promise to send that amount for three years. A native Christian had given a piece of land, and the first £5 was used to build a simple schoolhouse, and a teacher was appointed to reside in the village. Two years ago the missionary in charge was able to report that there were thirty-five children on the register, of whom seven were girls.

The teacher and his wife are doing a very good work, and they and their school are an influence for great good in their village, for not only do the parents permit their children to receive Scripture teaching, but they attend the Bible-lessons themselves, and also the morning prayers with which the school is opened; and surely we may hope that good seed is falling into good ground to bring forth fruit to God's glory some day.

On Sunday mornings the little schoolhouse is used as a chapel, and the teacher conducts a service, which is attended by the villagers as well as the scholars.

The following extract from a letter written last September

* See preceding column

speaks for itself :—"Your school is doing excellent work in the village, and is greatly appreciated by the people. Our plague-doctor, a man recently out from home, was very pleased indeed with it, and expressed his pleasure in very emphatic terms. Amongst other things he gave this testimony : 'I am not a saint—far from it ; but I was delighted with all I saw and heard of that school. I very much wish that the people at home could see it as I have done, and then I am sure that you would have a school in every village.'"

This school costs about £10 per annum, half of which is met by school-fees and a Government grant ; but the £5 which is sent from England brings more satisfaction to the sender than any other portion of her income.

This short account is written *à propos* of Mr. Cousins's article in the February CHRONICLE, in the hope that many others will be induced to invest £5 in an Indian school (in addition to their ordinary subscriptions to the Society), for they will find themselves well repaid by the interest and pleasure it will bring to them. ONE WHO KNOWS.

OUR ANNIVERSARY MEETINGS.

MONDAY, APRIL 22ND.—Prayer Meeting at the Mission House at 10 a.m., Rev. W. Hardy Harwood presiding.

TUESDAY, APRIL 23RD.—Annual Ladies' Meeting in King's Weigh House Lecture Hall, Duke Street, Grosvenor Square, at 3 p.m. Speakers : Miss Monement (Norwich), Mrs. Bryson (Tientsin), Miss Simmons (S. India), and Miss Large (Rarotonga). President, Mrs. Robert Whyte. Tea and Conference at 5 p.m. Tickets 6d. each.

WEDNESDAY, APRIL 24TH.—United Meetings with Baptist Missionary Society.—Sermon in City Temple, 11.30 a.m. : Rev. Richard Glover, D.D., of Bristol.—Albert Hall. Demonstration at 7 o'clock : Chairman, Lord Aberdeen ; speakers, Rev. J. S. Whitewright (B.M.S., China), Rev. Dr. Lawes (New Guinea), Rev. Dr. Clifford, and Rev. C. Silvester Horne, M.A. Admission by ticket only, to be obtained from the Secretaries. Numbered tickets for boxes (as far as available) and stalls, 1s. each.

Also on Wednesday afternoon, Annual Meeting of Watchers' Band in the City Temple at 3.0. Chairman, Rev. C. New, of Hastings. Speakers : Miss Christlieb (Anantapur), Dr. Cochrane (Mongolia), and Rev. H. Johnson (Central Africa).

FRIDAY AFTERNOON, APRIL 26TH.—United Women's Meeting of the Baptist Zenana Society and the L.M.S. At 3 p.m., a Meeting for Social Intercourse, in the Crown Room, Holborn Restaurant (entrance from Newton Street). Mrs. Edward Robinson, of Bristol, President of the Baptist Zenana Society, will preside. Short addresses will be given by some of the Lady Missionaries of each Society. Tea and coffee at 4.30. Tickets, 1s. each, may be had on application to the Secretaries of the Societies.

MAY 5TH, 12TH, AND 19TH.—Missionary Sermons in London.

SATURDAY AFTERNOON, MAY 11TH.—Children's Demonstration, Exeter Hall : President, the Lord Mayor of Birmingham.

MAY 13TH (EVENING).—Annual Public and Members Meeting, City Temple. Chairman, Sir Chas. Elliott, K.C.S.I. (late Lieut.-Governor of Bengal).

OUR FELLOW WORKERS.

"One is your Master, even Christ, and all ye are brethren."

A PLEASANT gathering was held in Paris on Sunday, February 24th, when the collectors of the Paris Missionary Society were invited to hear addresses from Messrs. Sibree, Peill, and Hockett of the L.M.S., all of whom were in Paris at the time, perfecting their knowledge of French.

"We have always felt the greatest admiration," says the *Journal des Missions Évangéliques*, "for the remarkable efforts of the English and Norwegian missions in Madagascar to adopt French methods of teaching. No one has rejoiced more than ourselves to see the Colonial Government recognise the amazing progress they have made in this respect. It is indeed a touching sight to see missionaries of age and experience becoming scholars again in order that their influence in Madagascar may be in harmony with the French spirit."

At the recent Teachers' Examination at Antananarivo, out of 187 successful candidates 138 were Protestants, and only 49 Roman Catholics. Of the Protestants, 57 were connected with the Paris Society, 46 with the L.M.S., 22 with the Norwegian Mission, and 13 with the Friends.

THE Church Missionary Society has started a Medical Mission at Bermondsey with the object of providing simple medical training for ladies who have been accepted for foreign service in connection with the C.M.S.

THE British and Foreign Bible Society reports an extraordinary increase in the sales of Malay Scriptures from Singapore. In the past few years the sales have averaged about 3,500 per annum, and in 1899 they were even less. But last year the number of copies sold exceeded 11,000, and several new editions have had to be printed in consequence. In Japan the sale of Bibles and portions of Scripture last year was 137,422 copies, as against 98,439 the previous year.

A GLIMPSE into the difficult conditions under which missionary work is carried on in Labrador is given by one of the Moravian brethren. A member of his church had passed away, and, in order to conduct the funeral service, the missionary had to set out early in the morning and travel two full days through the snow to the house of mourning. On the third day the little company started for the churchyard, the coffin being placed on a sledge, and the mourners following in similar conveyances, drawn by dogs. In the lonely churchyard, situated near an abandoned trading station, a number of fishermen from the bay had assembled, and here the body was laid to rest under snow and ice, the scene on that desolate shore lending peculiar impressiveness to the blessed message of everlasting life for those who die in the Lord.

WHY OUR EXPENDITURE GROWS.

A PICTURE GIVES THE REASON.



GLANCE at the accompanying picture will show what is involved when the Society undertakes, with all hope and prayerful confidence, the opening of a new station. In 1891 Anantapur was opened and work commenced with a staff of five workers at a minimum cost of about £250 a year. It was a beginning. But think of it; five workers for 3,500 square miles and 460,000 people! The task seemed almost hopeless. But no. The seed sprang; the one out-station has become twelve; the dozen Christians have grown to over 200, and the mission staff from five to twenty-five, at a minimum cost of £680 per annum. And is it now to stand still? That were faithlessness indeed. We are just beginning to cover and regularly visit the 700 villages of the district. But, as the people say, we "come and go, come and go." We need, and the heathen need, Christian men and women *at close quarters*, say in 100 villages out of 700. And this, surely, is our

duty. We have been dropping the seed here and there; and, thank God, it has sprung up. But the time is coming, and has long since come in the mind of Christ



THE STAFF IN 1891.

Himself, when His servants should plough the whole field with furrows that no passing storm shall wash away, and in which the seed shall have some chance of taking effective root. In other words, we must work for Christ as for each other, in a *business-like way*. But this means that the whole wealth of Christian nations must be captured for Christ. When the Church itself believes this, and acts upon it, the world will begin to believe it, and worldly Christians will surely begin to feel ashamed.

WM. HINKLEY.



THE ANANTAPUR STAFF IN 1900

THE LATE MRS. J. W. SIBREE.

IT was far, indeed, from our thoughts, when we first met Mrs. Sibree on the deck of the steamer one Sunday night nearly three years ago, that before her third year of service in Samoa had closed she would be called home. Though the scenes of our work lay far apart, and we only met at holiday times, the friend-

ship thus begun was a source of great enjoyment and helpfulness. I was looking forward to meeting her these Christmas holidays in Apia, where she and Mr. Sibree were staying, but on arriving from Tutuila we heard that she was lying seriously ill. When I saw her again she had fallen asleep, and we laid her to rest in the little mission enclosure at Malua, side by side with others who have loved and worked and laid down their lives in Samoa.

Speaking of Mrs. Sibree as a personal friend, our mission circle has suffered a very great loss. She has left on all our minds and hearts an impression which will not quickly fade. Her personality was so vivid, her originality and wit so striking. Her conversation and letters were, like herself, full of life and energy. She was always busy, yet always at leisure to help those who needed her care and kindness.

As a worker she will be no less missed. From the first she took upon herself a very large and important share of the work of the district to which she and Mr. Sibree were appointed. She learnt the language with surprising rapidity, but even before she could talk Samoan readily she started a school for girls, gathering together a large number from the surrounding villages every Friday; as she said, even though she could not teach them much, perhaps just the influence of meeting with them would do good and help them when back in their homes. She always closed school with a short

service, and her addresses, full of the illustrations which appeal so readily to Samoans, well thought out and earnestly prayed over, will be long remembered by the girls. The boys, too, of Mr. Sibree's school had a large share of her interest, and those, both boys and girls, who were privileged to be in her "family" will not easily forget her affectionate and wise guidance and care. The wives of the native pastors of the district looked up to her as their leader and helper, and she spent many an hour talking with them at the Mission House and when she visited them in their own homes.

On all Mr. Sibree's journeys she accompanied him, whether on his Sunday-preaching excursions or his long visitations to all the villages in their district, helping in all his work, school examinations and dispensing, and using every opportunity of speaking to the women and girls, and occasionally giving addresses to the village Sunday-schools. She had a good knowledge of medicine, and she used it unstintingly. There being no practitioner on Savaii, the people throng to the missionaries, and part of every day is taken up with dispensing and tending the sick. I cannot do better than quote here from a letter of Mr. Sibree: "I can't tell you how I shall miss her

there (in the dispensing work). When I first came I knew nothing, and she taught me all. She always took over at least half the dispensing, and always attended the babies and women if possible. Her medical knowledge was invaluable; I know she saved many lives."

Her working days on earth were short, but full of faithful, loving, consecrated service. We thank God that He gave her to us for a time. Though we deeply mourn her loss, we know that she has passed into the presence of the King, and has joined the ranks of those who serve Him with a perfect service.

ANNIE E. FRENCH.



MRS. SIBREE.

THE BOARD ROOM.

THE Board Room was well filled on February 26th, the "Examiner Conference" having brought up some country Directors not often seen. The Directors had the privilege of welcoming two young missionaries fresh from the field. Miss Ethel Sadler, who has just come home after her first term of service at Amoy (South China), spoke very brightly and hopefully of her work among the women and girls at Amoy.—The Rev. F. L. Marler, who has also just finished his first term of service, has had charge of the Training Institution at Gooty, South India. He spoke of the great importance of adequate training for native workers, with a view to the development of the native church on lines of self-government and self-support. He was glad to feel that in working on such lines as these he had the full sympathy and support of the Directors.

The Foreign Secretary reported the death of the wife of the Rev. J. W. Sibree, of Samoa, after less than three years' service in the foreign field.

At their meeting on March 12th, the Directors welcomed Miss Christlieb, home on furlough from South India, and said farewell to the Rev. J. Hadfield, returning to the Loyalty Islands to begin his twenty-third year of service.

Miss Christlieb, whom the Foreign Secretary introduced spoke of the need for patient individual work among the women and girls of India, and among the country people generally. One could hardly expect the people to develop a strong Christian life with the very small amount of teaching and pastoral care at present given to them.—Mr. Hadfield, who during his furlough has been seeing the Uvean Bible through the press, spoke of the great generosity of the Loyalty Islanders. It was not generally known that their annual contribution to the Society more than covered the cost of the mission. In addition to this, they entirely supported a mission of their own to New Caledonia.

The Foreign Secretary spoke of the loss the Society had sustained in the death of the Rev. Urijah Thomas, of Bristol, formerly a Director, and always a warm friend of the Society.—The death of the Rev. J. O. Whitehouse had removed one who occupied a unique relation to the Society. After fifteen years of strenuous and successful work in Travancore, Mr. Whitehouse was on five occasions appointed Acting Foreign Secretary of the Society. He also, up to the time of his death, had charge of the important Register of Missionaries. (*See Memoir*, p. 89.)

The Rev. E. Hawker, B.A., formerly of South India, was appointed to Tutuila as *locum tenens* for the Rev. E. V. Cooper. Mr. H. A. Popley, B.A., of Hackney College, and Messrs. R. W. Ross and S. J. Cowdie, of Cheshunt College, were appointed to South India.—Offers of service were accepted from the Rev. W. H. Evans, B.A., of Llanisaint-fraid, and Miss Inglis, M.A., of New Zealand.—The Rev. J. Mathers, B.A., B.D., of Cuddapah, was transferred to Bangalore.—The special thanks of the Directors were voted to the Rev. T. Bryson and Miss G. Smith for their services during the recent troubles in China.

MISSIONARY STUDY CLASS.

SUBJECT: MISSIONS IN CHINA.

VII.—THE TWENTIETH CENTURY.

WE have now completed our brief survey of China—the land and the people, its religious history and systems, and the work of Christian missionaries up to the present time. It remains to ask what are the prospects of missionary work during the coming century. Has our survey left us with any reasonable grounds for believing that the Christian faith will make great and speedy progress in China?

The whole outlook has been so changed by the tragic events of last year that our text-book is not of much use to us on this question. Every forecast written before 1900 needs re-writing in the light of that memorable year. Will China now cease to despise the nations of the West, and open her doors to all that they can give her? or will she cherish resentment and wait for a favourable opportunity for striking a more deadly blow?

Who can say? Much will depend on the negotiations now proceeding. But one or two things seem fairly certain—

1. The development of China's material resources will make rapid progress during the next few years. This will mean increased intercourse between East and West, and a consequent diminution of Chinese ignorance and prejudice.

2. There will be a new desire for Western learning on the part of the educated and official classes. Will this lead to atheism and agnosticism, as has been the case so largely in India? Or will the missionary societies, through their schools and colleges, be able to leaven this new movement with Christian thought and faith?

3. The native church will be tested even more severely than it has been tested by the recent persecutions. It may find itself courted because of its connection with the foreign Powers; or it may have to suffer long years of ill-will and petty persecution. In either case it will need all our sympathy and prayer.

The appeal with which our text-book closes may well be taken to heart by all of us. For good or for ill, China is bound to play a large part in the future of the world. Now is the time for the Christian Church to cast all her energy, all her resources, all her spiritual influence, into the work of winning China for Christ. It is the psychological moment. Shall we let it pass?

Questions for consideration:—

1. Does the history of Japan furnish any guide as to the probable development of events in China?
2. What are some of the reasons which justify the expectation that China will play a large part in the history of the future?

3. *What grounds are there for thinking that our own Society is called to bear an important part in the evangelisation of China?*

In addition to the text-book, the following may be consulted with advantage:—*China's Only Hope* (see CHRONICLE for March, page 71); Martin's *Cycle of Cathay*, chap. xv.; Johnston's *China and its Future*, chap. vii.; Sir Robert Hart's article in the February *Fortnightly Review*.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I WISH again to express my gratitude to those secretaries who have returned their renewal forms early in March. Most of them, too, have been good enough to arrange the forms in order of number, and have attended carefully to the little business details which, when omitted, cause so much time and trouble here. I shall be thankful to receive the remaining branch returns as soon as possible.

* * *

HERE are extracts from the letters of two of our South Indian lady missionaries, which are a warm testimony to the efficacy of prayer: "I am perfectly convinced that some of the, may I say, almost strange and unexpected joy and realisation of Christ's presence and help in the work have not come from my own feeble prayers, but from those who at home were remembering us before God. My birthday was once one of those days, and outwardly it had nothing to make it at all an encouraging or happy day, in fact, I remember there was a good deal to do the opposite; so it was help prayed down for me by home friends, I am sure. Since then I have tried to be more careful in looking at the birthday list in the booklet, for I would like others to have the same beautiful present I received that day."

* * *

"I do like the work so much, and often wish I had more time and strength to give. After all, that is not the most important; it is the power from on high we require. I feel so much the result of prayer. I mean often when I am out—such an uplifting, a something outside myself, I hardly know what. It is, of course, the answer to the many prayers that go up for us."

* * *

MAY I remind Watchers once more of our annual meeting, to be held in the City Temple, on Wednesday, April 24th, at 3.0 p.m.

* * *

THEN on the following day, April 25th, as stated last month, we shall be very glad to see any Watchers here at the Mission House to meet some of our missionaries. Tea will be provided in the Museum from 3.30 to 5 o'clock.

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Pokesdown ...	—	Rev. H. Schofield.
Clare ...	—	Mrs. Lewys Thomas.
Wem (revived) ...	—	Mrs. Merchant.
Overton ...	—	Mrs. Dear.
Brixton Independent ..	—	Miss M. Quelch.
Burnham ...	—	Mrs. W. G. Ward.
Leytonstone, Harrow Green	—	Miss E. Shields.

JESSIE M. BALGENTIE.

A GILBERT ISLAND WARRIOR.

THE Rev. W. E. and Mrs. Goward, who have many friends in this country, have recently begun their lonely and adventurous work in the Gilbert and Ellice Islands. The islands are under the British flag, and have a total population of some 11,000. Of these 2,832 are church-members, and there are 3,500 children in the mission schools. We shall hope to present our readers from time to time with interesting accounts of the work of Mr. and Mrs. Goward. In the meantime we give, on the cover of this magazine, a specimen of the "raw material" they have to work upon. The warrior there represented is an inhabitant of the Gilbert Group. His coat of mail is made of cocoa-nut fibre, woven very thick. His helmet is the dried skin of a fish, and his spear is made of cocoa-nut wood with sharks' teeth set in three or four rows all round.

ANNOUNCEMENTS.

ARRIVALS.

REV. J. MATHERS, B.A., B.D., from CUDDAPAH, and REV. F. L. MARLER, from GOOTY, per Austrian Lloyd steamer *Imperator*, on February 21st.

DEPARTURES.

REV. W. HOPKYN REES, MR. J. B. GRANT, returning to NORTH CHINA, and MISS L. M. JOYCE, appointed to HANKOW, CENTRAL CHINA, embarked at Southampton, per N.D.L. ss. *Princess Irene*, on February 27th.

BIRTHS.

FARQUHAR.—At Calcutta, North India, on January 31st, the wife of Mr. J. N. Farquhar, M.A., of a daughter.

GAUNT.—At Ilford, on March 4th, the wife of the Rev. L. H. Gaunt, M.A., (L.M.S. Editor), of a daughter.

PELL.—At Edinburgh, on February 16th, the wife of Dr. A. D. Pell, of Tsang Chow, of a daughter.

LESTER.—At Ealing, on February 27th, the wife of the Rev. H. F. W. Lester, of Bellary, of a daughter.

POWELLSON.—At Hankey, South Africa, on February 21st, the wife of the Rev. R. Howieson, of a daughter.

MARRIAGE.

GELLER-NEAL.—On January 5th, at Union Church, Hong Kong, by the Rev. H. J. Stevens, of Canton, assisted by the Rev. G. J. Williams, pastor of Union Church, Wilton Herbert Geller, of Hsiao Kan, Hankow, to Mabel Love Neal, of Canton.

DEATHS.

SIBREE.—On December 16th, 1900, at Apia, Samoa, Gertrude, wife of the Rev. J. W. Sibree, of Tuasivi, Savaii, Samoa.

GEE.—On February 25th, at Chatteris, Henry Gee, formerly of Samoa, in his 8th year.

WHITEHOUSE.—On March 2nd, at High Barnet, John Owen Whitehouse, formerly of Nagercoil, Travancore, aged 85.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY.

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MAY, 1901.

[Vol. X. No. 113.—*New Series.*

NOTES AND COMMENTS.

THE united meetings of the L.M.S. and the Baptist Missionary Society will be over before this issue is in the hands of most of our readers. We hope next month to give a full report, with portraits of all the speakers. In the meantime we must concentrate our energies on our own Annual Public and Members' Meeting, to be held in the City Temple on **MONDAY, MAY 13TH**. The chair will be taken at 6.30 p.m., by Sir Chas. Elliott, K.C.S.I., formerly Lieut.-Governor of Bengal. We are fortunate in having secured as one of our speakers the Rev. J. L. Barton, D.D., one of Dr. Judson Smith's colleagues in the Secretariat of the American Board of Commissioners for Foreign Missions. The other speakers will be our own Foreign Secretary, Dr. T. V. Campbell (S. India), and the Rev. D. S. Murray (North China). At the Children's Demonstration in Exeter Hall (Saturday, May 11th, at 3 p.m.) the Lord Mayor of Birmingham will preside, and addresses will be given by Miss Horne (Amoy), Mr. Harold T. Wills (Trevandrum), and the Rev. Harry Johnson (Central Africa). For this meeting a few reserved tickets are for sale, price 1s. each.

* * *

THE Australasian Report for 1900, just to hand, reveals a most encouraging increase both in general interest and in contributions. The total income for the year was

£8,418, which is the largest amount ever raised in one year. It is a happy augury for our interests in the new Commonwealth—an augury also, we may hope, of increase in the general income of the Society when the accounts for the year ending March 31st are finally made out.

* * *

IN the Report on Public Instruction in the North-Western Provinces and Oudh for 1899-1900 occur the following words:—"The schools managed by the British and American Missionary Societies continue to do most useful work, and among them are some of the best schools in the Province—*e.g.*, the London Mission School at Benares. The managers of these schools appear to be paying increased attention to the supervision of students in hostels and boarding-houses, a branch of educational work which they are well able to take in hand, and which seems to me to deserve all possible encouragement."

* * *

WE would call the attention of our readers again to the book entitled "Chung King, Queen of the River of Golden Sand," by the Rev. A. E. Claxton. It relates the story of the rise and progress of our interesting mission in West China, and is adorned with a large number of really excellent illustrations. The whole book is printed on art paper and bound in a striking and artistic cover. The *Christian World* speaks of it as "brightly written

and lavishly illustrated." The price of the book is one shilling, post free, and as all the profits will go to the funds of the Society we hope it will have a very large sale.

* * *

ONE of the best books ever written on the general subject of Foreign Missions has just been published by Messrs. James Clarke & Co. We refer to *A Study of Christian Missions*, by Dr. W. N. Clarke, author of the well-known *Outline of Christian Theology*, and other works. Writing from a modern and scientific standpoint, Dr. Clarke gives a clear and inspiring indication of missionary work. A few brief extracts will indicate the character of the book. "Christianity has such a conception of God as no other religion has attained; and, what is more, it proclaims, and brings to pass such an experience of God as humanity has never elsewhere known. It is in this that we find that superiority which entitles Christianity to offer itself to all mankind." "The narrowing of the idea of salvation is a main cause of the weakness of the missionary motive. To be saved is to be brought into moral fellowship with God, and hence to become in heart a saviour." The "next need" in missions is that "somehow we should come through the period of hesitancy and weak faith into a time when the living God is so real that we are ready to act in view of Him, as promptly and joyously as ever our fathers did." "It is the duty of Christian people to perceive that this quickening *can* come, and to expect that it *will* come. We shall hasten it if we believe in it." It is to be hoped that this book will be very widely read, especially by our ministers and young men. Its price is 3s. 6d.

* * *

THE death of Mr. Henry Jones, on March 28th, has removed from our midst one with whom missionaries and others connected with the L.M.S. were often brought into close and pleasant relations. For thirty-three years he served the Society, first as accountant and afterwards as cashier, only retiring in 1897. His conscientious care and genial manner won for him universal respect and esteem, and many in the mission-field will hear of his death with sorrow.

* * *

As we go to press news comes by cablegram of the sudden death of two of our missionaries, the Rev. R. Howieson, of Hankey, who went out in 1898, and the Rev. G. Mackendrick, of Central Africa, who only sailed in June, 1900. Memorial notices will appear in our next issue.

TO A CHINESE MARTYR.

OFT have I read of saints of God,
Who stand from trivial lives apart,
Because with Christ they gladly trod
The way of death with glowing heart,
And still we read with quickened breath,
The story of their scorn of death.

But thou hast kept the faith, unknown,
O loyal soul, for whom we shrank;
Where thou hast died, no cross of stone,
No legend tells thy rightful rank,
Where'er the tale of Christ is told,
With those thy peers in days of old.

And we for thee were filled with fears,
Lest thou when tried should'st fall away;
For some have lived with Christ for years,
And thou hadst known Him but a day.
Enough the glimmering light of Christ!
For thee His dawning love sufficed.

And when they tell with hearts aflame,
The wonder of a race restored,
Though none thy undistinguished name
Or hidden bitterness record,
Yet He, for whom thy life was lost,
The Lord, the Reaper, knew the cost.

E. SHILLITO.

THE THRONE OF GRACE.

"Let us come boldly, therefore."

LET US PRAY for the widow and children of our martyred missionary, and for the workers left in Peking (p. 103); also that new labourers may be forthcoming to take the places of those who fall; for guidance in the beginnings of our mission to the Awemba (p. 115); for blessing upon our Annual Meeting (p. 101); for all who help to disseminate Christian literature (pp. 112, 118).

LET US GIVE THANKS for the life and labours of Mr. Stonehouse; for the bright prospects of our Awemba mission (p. 115); for the good work of our Madagascar Printing Press (p. 112); for the opening of new doors in Hunan (p. 106).

KESWICK CONVENTION.—Missionaries of the L.M.S. who are at home, and who would like to attend the Convention (July 22-27), are invited to send their names to the Mission House, putting the words "Keswick Convention" outside the envelope. It is hoped to provide free board and lodging for a limited party.

THE CROWN OF MARTYRDOM.

THE DEATH OF THE REV. JOSEPH STONEHOUSE, OF PEKING.

IN our last issue appeared a simple and touching description, from the pen of the Rev. Joseph Stonehouse, of a funeral service conducted by him over the graves of a family of Chinese martyrs. We little dreamed that before the April CHRONICLE was in the hands of its readers, Mr. Stonehouse himself would be called

to join the ranks of that mighty host whose blood claims the land of Sinim for Christ. Yet so, in God's inscrutable providence, it proved. For nearly a hundred years the London Missionary Society has been at work in the Chinese Empire. Often have its servants suffered violence, and often been in peril of their lives. But Joseph Stonehouse is the first to whom the call has come to suffer martyrdom. Henceforth, a new tie binds us to the land of China.

Of the details of the tragedy we know, as yet, but little. On Monday, March 25th, a cablegram was received from Peking, dated the 24th, in these words:—*"Stonehouse reported murdered. Biggin going."*—OWEN." On the following day came the further message, despatched on the 25th:—*"Robbers shot Stonehouse, country, Saturday. Funeral Peking, Wednesday."* Reuter's Agency gave the additional information that Mr. Stonehouse was shot whilst crossing a ford in the district of Tung-an, midway between Peking and

Tientsin. From Mr. Stonehouse's own letters we know that since the beginning of the year he had made it his special work to visit the country stations round Peking, relieving the destitute, investigating claims for compensation, appointing new evangelists in place of those who had suffered death, and generally re-organising the work. A letter written from Peking on February 8th, and

received here on April 1st—the very day of the memorial service—gives a very vivid picture of the condition of North China, and clearly shows that Mr. Stonehouse's last few weeks must have been among the busiest of his life.

"My desk," he writes, "is covered with appeals, each one requiring immediate attention, and yet having to wait weeks simply because I cannot get round the stations quickly enough. The prospects of the Church are dimmed by these compensation payments. The officials almost always manage to keep a fair amount in their own pockets. The preacher comes in for a share of abuse, as it is imagined that he also is making money out of the affair. I have had many complaints made, but so far they have proved baseless,



THE LATE REV. JOSEPH STONEHOUSE.

though it is difficult to get at the truth.

"Besides these, there have been converts going about, reckoning to collect money for the Mission, and terrifying the people; the money they keep to themselves, but the people do not know this. Already I have had four such

arrested and put in prison, and am on the track of another or two. Again, men who are not Christians also go about collecting money, using threats and flourishing weapons. Five such were lodged in the Tung-an *yamen* while I was there. The odium of all this falls on the Church. In fact, the bitterness of spirit displayed in some places is such that I am inclined to think another rising against Christians will take place within two years. The Boxer spirit is suppressed, not broken; in fact, in the Ku-an district, and at Hsin-an, the Boxers are drilling. They are too wary to do it openly, and manage to befool the foreign troops.

"Everywhere that I have gone the officials and gentry have received me with honour. Lodgings, food, presents of cakes, tea, sugar, and such like have been given me; the officials sending their own servants to attend me, and giving an escort through robber-infected regions. Whatever I ask for I can have. But it is all superficial; I find everywhere that a request is made that I shall protect them from being looted by the foreign troops. They treat me kindly in the hope that they shall not suffer. I have seen no signs of love or desire to come closer in contact with the Church.

"Apart from the above somewhat dismal account, I have hope that if we can manage to conduct our affairs honourably, as we are constantly and strenuously impressing on our preachers and converts to do, much of the murmuring and bitterness displayed will die away. Our work must be carried on, whatever the immediate prospects are. Our stations are all in existence; our converts need ministering to; we must maintain our position, and be ready for the time when evangelistic labours can be carried on freely. To this end I advocate having all our available foreign staff in the field as soon as possible, for God has a mighty work for His servants to accomplish, and we must be ready to take the earliest opportunities."

Evidently it was while engaged in this labour of love that our brother met his death. That is the glory of martyrdom throughout all time. *They killed him who would have done them good.* "They hated me without a cause." Says one who knew him well and laboured for many years at his side: "Stonehouse never considered himself at all when there was any duty, dangerous or otherwise, to be attended to. It is too sad that he should have fallen victim to the greed of men who wanted not his life but the money which he was taking to the starving."

A letter to the Rev. A. D. Spong, of Hove (dated January 12th), well shows the spirit of the man.

"I am amazed," he says, "that home people should think that we have done some heroic thing in staying on here. Why, there was nothing else to do! . . . The church has been battered, but it has not fallen; the foundation has not been shaken. Where is it all going to end? For the present the Boxers have the upper hand, the foreign Governments are hoodwinked and bamboozled; for all that we hope and pray that the Kingdom of God will triumph. And indeed it will do so, but on better lines than before.

"The cheerfulness and confidence of the converts excel that of the missionary. There are father, mother, brothers, sisters slain, houses burnt or pulled down, all their worldly possessions taken from them, yet never a word of complaint. I have not heard one murmur. They grieve over the loss of loved ones, yet are hearty and enthusiastic in the services. They mean, I think, God helping them, to make the Church of Christ more glorious than before.

"Our martyrs stand parallel with those of the early Church. Those that remain are true to Christ. They don't know much doctrine, and some churches at home might think them heterodox; but they know Jesus, and no evil has yet arisen to drive them from Him. Thank God for the Church in China, and pray earnestly that the perils which still beset her may be overcome, and that she may rise fair and stately, a joy of God on earth."

The story of his life, so far as bare facts can tell it, is soon told. Born at Middlesbrough in 1854, he received his theological training at Rotherham, with the intention of devoting his life to the missionary cause. In 1882 he was appointed to Shanghai, and there laboured for four years. In 1886, owing to the exigencies of the mission, he was transferred to Peking, where for the last fourteen and a half years—with the exception of a furlough in 1892-1894—he has been at work in connection with our East and West City Missions.

Of Mr. Stonehouse's work as a missionary none is better qualified to speak than our senior missionary in North China, the Rev. Jonathan Lees. "He was a true-hearted missionary," says Mr. Lees, "and possibly has done some of the best work of his life during the sad months just passed. His reserved, nervous temperament often hindered those who did not know him well from estimating his true worth, but I am much mistaken if the revelations of the great day will not prove that God has given him many precious souls as the reward of years of patient and faithful toil in a hard and trying field. . . .

He will be remembered in future years of victory and peace as one of the honoured ones who, by their obedience unto the end, laid deep and strong the foundations of God's Church in China. If, as I hope, our churches are the more touched with Christian love and pity for



MISSIONARIES ON THE DEFENCE COMMITTEE IN THE SIEGE OF PEKING.—(Mr. Stonehouse is the second from the right.)

China as the result of this latest proof of its needs, and if God's voice, sounding from the grave of His servant, awakens some younger hearts to covet a personal share in the work and peril of winning the world's greatest heathen empire for Him, then Joseph Stonehouse will not have died in vain."

SIDELIGHTS ON THE CHINESE CRISIS.

WE have received from the Rev. J. Macgowan, of Amoy, two very interesting letters from Chinese officials. Both give a pleasant impression of the attitude of the best minds in China towards Christian missions.

The first is from a county magistrate in the Ting Chiu Prefecture, and runs as follows:—

"I have lately been revolving in my mind the thought that the missionaries of your honourable country have come to China for the purpose of exhorting men to virtue. It therefore follows that you are men that are circumspect and discreet in character. It is all the more incumbent on me, therefore, to see that the Treaty of Peace between England and China should be carried out, so that feelings of harmony may be maintained between us.

"It is, of course, understood that your preachers should act on the principle that if any of the Christians come in collision with the laws of the country, they should be brought before the local authorities to be tried. Should any of your men interfere in lawsuits, &c., neither Chinese law nor the rules of your Church would permit of such a thing.

"Now, I find that in the villages of Pek-Sa and Kaw-Chau houses have been rented for the preaching of Christianity. On several occasions I have interfered to protect these from the plots of evil men. Lately disputes have arisen which have nothing to do with religion, and the preacher at Pek-Sa has brought these before my notice for settlement. Because I have not carried out his wishes in regard to them, he has made disturbances in my court and sent insulting letters to me. This is not in accordance with the principles of reason. The preacher should be made to act in compliance with the rules of your Church, and not attempt to shield anyone who has violated the law. I think he ought to be dealt with very severely for his wrong conduct.

"I trust that you will listen to my appeal and dismiss him from his position, and thus you will have my unending gratitude.

"Saluting you, I am,

"(Signed) CHIONG SEK-GIAN."

The second is from Yuan Shih-Kai, the famous Governor of Shantung, who distinguished himself last year in fighting against the Boxers. It is in response

to a communication made to him by the representatives of the American Baptist, American Presbyterian, and English Baptist Missions :—

"You, reverend sirs, have been preaching in China many years, and, without exception, exhort men concerning righteousness. Your church customs are strict and correct, and all your converts may well observe them. In establishing your customs you have been careful to see that Chinese law was observed. How, then, can it be said that there is disloyalty? To meet this calumny I have instructed that proclamations be put out. I propose hereafter to have lasting peace. Church interests will then prosper, and your idea of preaching righteousness I can promote.

"The present overturning is of a most extraordinary character. It forced you, reverend sirs, by land and water to go long journeys, and subjected you to alarm and danger, causing me many qualms of conscience. Everywhere (in Shantung) it is now quiet, and the missionaries of Germany and France have returned to the interior to preach, as formerly. If you, reverend sirs, wish to return to the interior, I would beg you first to give me word, that I may most certainly order the military to protect and escort you.

"With wishes for your happiness, yours in reply,

"(Signed) YUAN SHIH-KAI.

"Chinanfu, 11th moon, 27th day

"(Jan. 17th, 1901)."

AN ALLEGORY.

IN a recent letter from Miss Georgina Smith, of Peking, occurs the following beautiful allegory :—"I have lately had given to me," she writes, "one of those little tree-plants which the Chinese gardener seems to know the secret of developing to such perfection. It looked a dead, dry, leafless thing which had succumbed to the wintry blast. But now the tree has blossomed and is laden with a mass of fairy-like yellow flowers which fill the room with their fragrance. Such is our church here. The Lord has caused His north wind to blow upon His garden; but the wisdom of the Spiritual Gardener is seen in the results. The plants seem to have blossomed into sweeter fragrance. The church is nearer to God to-day than ever it has been in the past. May she bring forth much fruit to His glory!"

A NOTABLE VICTORY.

THE CAPITAL OF HUNAN OPENED.

Hankow,

February 9th, 1901.

MY DEAR MR. GAUNT,—This has been to me an exceptionally happy week. On the 7th inst. I received a letter from our Consul, Mr. E. H. Fraser, C.M.G., enclosing a bank order for Tls. 16,000, sent by the Hunan Government in accordance with the agreement for the settlement of our Mission's losses in Hengchow Prefecture. To-day I have received another letter from the Consul informing me that "the Governor of Hunan wires through the Viceroy that he has had our deeds sealed and handed to Mr. P'eng; also that he has issued a proclamation reciting past errors and the fact of compensation being paid, so as to secure peace in the future."

I send you this news by the first opportunity, believing it will be to you, as it is to me, good news indeed. But the Chang-sha deed has a history—a history which the friends of the L.M.S. ought not to be unacquainted with. It takes us back to the remarkable journey which Mr. Sparham, Mr. Grieg, and myself made in Hunan in April and May of 1899. On that journey we spent two days at Chang-sha, receiving officials and discussing various points of interest with them. The first point that came up was that of our admission into the city. The officials at once allowed our *right* to enter, but begged us not to press it on account of the examinations that were going on at the time. The second point was that of being allowed to procure a house at Chang-sha for missionary purposes. Seeing that entering the city would amount to nothing more than being carried into it and out of it in a closed chair, and that in the dark, we came to the conclusion that it would be our wisest policy to give up the first point if by so doing we could carry the second. So we told them that, though very anxious to enter the city, we would not, in the circumstances, press our right to do so, if they would give us permission to purchase a house at Chang-sha, stamp the deed in the event of our finding a seller, and protect the mission when once established. This proposal was no sooner made than they jumped at it, thinking, no doubt, that any effort put forth by us to procure a house at Chang-sha would be labour lost.

But we had already found a man who was willing to sell, and he was in the boat at the time, listening to the

conversation between the officials and ourselves. No sooner did the officials take their leave of us than this man expressed his readiness to sell; so the deed was written out then and there and the earnest-money paid down. Having got the deed into our hands, we sent word to the officials informing them of the fact, and requesting them to stamp it in fulfilment of their promise. For this, however, they were not prepared. The fact is, they never expected us to succeed, and they never intended that their promises should be taken as serious by us. We waited some hours to see if any action would be taken by the officials; but not a man among them would come near us. The district magistrate sent his card, but would do nothing more. I sent my card to the military official in charge of the city, and he went so far as to return it. Later on, however, a messenger was sent by him to say that though nothing could be done at that time, the matter would be taken up and put through on our way back from Hengchow. Another empty promise, of course. Seeing that the officials had come to their wits' end, and that nothing was to be gained by waiting on, we resolved to proceed without further delay on our upward journey.

On our way back to Hankow we called at Chang-sha again, and made an attempt to get the deed stamped.

Mr. P'eng took it to the *Yamen*, and asked the magistrate to seal it according to promise. The magistrate took the deed and kept it, telling Mr. P'eng that he would return

it after consulting with the higher officials. This was on May 24th, 1899. We have never seen the deed since. For nearly two years we have been trying to get this precious bit of paper out of that *Yamen*, and three of H.B.M. Consuls at Hankow have given us every help in their power to secure it; but all to no purpose till now. The Chang-sha officials had made up their minds to keep us out of the city. They fought hard, and but for the troubles of last year they would have succeeded in carrying on the fight a year or two longer. The Hengchow riot, however, supplied us with the very leverage we needed in order to deal effectively with them.

It has been a long fight and a hard one, but it has ended in a signal and a most important triumph. It reminds me of the Wu-chang fight in Hupeh, nearly forty years ago, when the officials tried to keep me out of that city. But the fight over Wuchang was not as

long as the fight over Chang-sha, that being not quite six months, whilst this has been nearly two years. "All's well that ends well." We are now rejoicing in this most important victory. No foreigner has ever held property in Chang-sha till now. Even the Roman Catholics have



Photo by]

[Dr. Wills.

CHANG-CHIH-TUNG, VICEROY OF HUPEH AND HUNAN.

not succeeded in gaining a footing there. We, however, have succeeded, and we have done so openly, and with the full permission of the Chang-sha authorities, both higher and lower.

It is something to be able to tell you that Chang-sha is open to the Gospel. It is twenty years since I first visited this famous city. Ever since it has been one of my ambitions to establish a mission there. For years there was nothing in the outlook to inspire hope. At one time it looked hopeless. Thank God it is now an accomplished fact. But I would remind you that the opening of Chang-sha really means the opening of Hunan. Being in possession of the capital, we shall have no great difficulty in securing a footing in any other part of the province.

You will, I am sure, join me in praising God for the good news which I am able to send you by this mail.

I am, dear Mr. Gaunt,

Yours sincerely,

GRIFFITH JOHN.

ITINERATING IN SOUTH AFRICA IN WAR TIME.

BY THE REV. JOHN BROWN, OF TAUNGS.

I.

February 2nd, 1901.

WO years ago my district was enlarged towards the North, and about a hundred and forty more church members, living between Vryburg and Mafeking, came under my pastoral care. I should have liked to visit them in the waggon as usual, but it is a journey of four days, and most of the road passes through Boer farms. For months the people have not been able to come to Taungs. Even those who could afford to travel by rail were not allowed to have permits. Some of them live near the railway, and as there is a country hotel at the station, I have hitherto visited them by rail. When I was there last August I fully hoped to be able to use the waggon next time I go to the different villages; but alas! I had brighter hopes of an early ending of the war months ago than I have to-day.

Another visit was very desirable. Church work needed to be done. Inquirers were ready to be received, and members of the church deserved discipline. There were babies to baptize, and a dozen couples were wishing to be married. Books, too, were needed; and I had received

one letter asking me to take medicine with me, and another telling me not to forget my forceps, for an old deacon wanted to have an aching tooth out. Hence I fixed upon the first Sunday in February as the day when the people could come from far and near in expectation of meeting the missionary.

As the day came near I had reasons for doubting the wisdom of my appointment. Last week another train was looted and burnt by the Boers, one man on our side being killed and four wounded. Travelling by rail in Bechuanaland has long been risky; now it is dangerous. No trains run after dark, or without an armoured train in which there is a force of men as escort. This week passenger trains began to run only on alternate days, and it was evident that those who could stay at home would be wise to do so. Still, as I had promised, and knew that some of the people would have travelled a good way to meet me, I felt bound to go if possible.

Yesterday I started at midday in intense heat and a scorching wind. We have been experiencing another of the many disappointments common in this weary land. A month ago all was green and hopeful. To-day the grass is burnt up, and the gardens are hopelessly withered. Before reaching the station I saw an immense camp of military tents. Lord Methuen's column had come in to fit out for another chase after a nimble enemy. It had just returned from following a Boer commando in the Kuruman direction, but, as usual, had failed to catch them or make them fight. After capturing a convoy, threatening Kuruman, and unsuccessfully attacking Daniels Kuil, the Boers doubled back behind Methuen's column and made for their old haunts in the hills to the north-east of Taungs, even sniping the column more or less during the return journey.

Yesterday I was again impressed with the enormous expenditure that is going on in connection with the war. When John Bull fights, he fights like a gentleman so far as being heedless of expense is concerned. I passed sixty or seventy waggons, each of which had yokes for sixteen oxen, and most of them were laden with food for horses. There were also a number of mule waggons being got ready to start. The mere fitting out of one column for one journey must cost a large amount, and columns are at work all over the country.

A fact for which I can vouch will explain part of the Government expenditure. Last week I was talking to a native who bought my old waggon for twenty pounds before the war began, and who used to hire me his span of oxen, which was about the best span in Taungs, at the



Photo by]

[Rev. W. C. Willoughby.

THE CONGREGATIONAL CHAPEL, VRYBURG.

rate of five shillings a day. When Taungs was relieved this man went into Government transport work with that waggon and those oxen. I asked him how much he had received from Government, and his answer was: "Four hundred and fifty pounds, and all that is owing to me has not been paid yet." Government is under contract with this man to supply him with a waggon and a span of sixteen oxen, or the equivalent in money, when the war is over. It is nice, of course, for those who are making money at this rate; but some of us have to lose by it even here. I, for instance, shall not be able to hire oxen at the same rate as before, and no doubt somebody will wonder at the increase of expenditure in my district.

The convoy I have mentioned as having been captured by the Boers, on its way to Kuruman, was valued in the Kimberley newspaper at £50,000; and this is only one of many such captures. It would only need three such convoys to total the annual income of our Society.

When I reached the station I found that the train to the North was behind time, but I went to get my permit and my ticket. "Beyond Vryburg," said the Station-master, "you had better not try to go just now. There is fighting going on in that direction to-day. The wires are cut and the line is wrecked, and a detachment has had to retreat to Vryburg, after losing its guns. If I were you I would go back home and wait."

I said, of course, that I wanted to go on, if possible;

but just then an officer came in, and said that no permits would be issued to the North that day, and no ticket can be obtained without a permit. That settled the matter as far as I was concerned. There would be no train on Saturday, and passengers by Sunday's train would have to sleep at Vryburg, even under the most favourable circumstances. Hence I could do nothing but come back home, feeling very tired and discouraged, and longing for the quiet times when we used to travel

without asking anybody for a permit, and trek night or day without a thought of fear.

To-morrow week I had promised to be in the Southern part of my district, but I must now send word to four couples in that direction who want to be married that they must come to Taungs. I must try again for the North, and I hope that by the end of next week I shall find telegraph wires mended, rails replaced, and the line open, with no more dangers than those common to a country in time of war.

II.

February 15th, 1901.

I wonder if anybody will care to hear how I reached my out-station at last. I have told of the attempt that failed. On the following Friday I was at the station an hour before the train was due, in order to have plenty of time for getting a pass and a ticket. I was told by the officer issuing passes that I must go to the Commandant, and he would wire to Vryburg for permission from the Commandant there. Then I was told that the wires were blocked by military telegrams, and it was not at all likely an answer would be received before the next morning. By that time the train was nearly due, and there would not be another till Sunday afternoon!

I went back to the Commandant to explain how important it was that I should go, and asked that an

exception should be made in my case. He then gave me a conditional pass to Vryburg, explaining upon it that the wire required by the orders was on the way. I could not help thinking of the perfection to which the English have brought the red tape system, all this routine being necessary in the case of a well-known missionary! I thought, also, of the much more effective Intelligence Department of the Boer leaders, which does not depend upon red tape at all.

It was dark when we reached Vryburg, and the train was to wait there till dawn. I went to the Intelligence Office and asked the officer to endorse my pass so that I might get a ticket for Maribogo. "That I can't do," was the reply; "you must wait till to-morrow morning, at ten o'clock, and then go to the Intelligence Office in the town."

I explained once more the object of my journey, mentioning delayed weddings as one important item. "Weddings!" said the young fellow, laughing; "they will only be the more pleased to see you if you have to keep them waiting another week!"

At last I was told that the Commandant would very likely come to the station during the evening, and the matter would be explained to him. When I went again I found my pass endorsed. By that time the booking office was closed; but this difficulty was arranged for me by a friendly official; and though I could not sleep, I was able to look forward to the next day with a sort of satisfaction.

When I reached my destination I was glad to find that most of the people were coming in again from the distant villages, and they were very glad to know that I had arrived at last.

On Sunday I had the usual services, and enjoyed them; and Monday morning was given over to the weddings.

The twelve couples I had heard of had increased to fifteen. I don't think I have ever married so many in one day before. The church—if church it can be called—is conveniently central, but it is only a small place, with low walls and holes for windows.

The fifteen couples were married at last, and the registers were signed, and then I should have been glad to return home. There would be no train, however, till the next day, so I was obliged to wait.

Before we reached Vryburg we were reminded that there were dangers in the way. The trains were stopped, and the gun on the armoured train began to fire. All that I could see was a small party of horsemen in the distance, and they galloped off. Trains going south are

seldom interfered with, as they consist principally of empty trucks having nothing to loot. The two lots of trains were to pass at Vryburg, and wait there till dawn. When two hours passed after the train from the South was due, I went to try and get information from an official whom I knew as to the delay. I was told that a party of Boers—eight hundred, it was stated—had that day crossed the railway between Vryburg and Taungs. They did not yet know what damage, if any, had been done to the line; and the southern train would stop for the night on the other side of the Boers' crossing-place. I need not say that sleep was scarce that night so far as I was concerned; but even then I felt that things might be worse than they were, and I was selfish enough to be glad that other trains would have to run over that section before the one I was in.

Until late next morning we watched eagerly for the armoured train to appear; but when it did come, and we saw that the usual three trains were coming on behind it, a few hours' waiting while the trains wriggled in and out of sidings which had not been designed to accommodate eight trains, did not seem to matter much. That day I noticed that not only was there an armoured train with a party of soldiers as escort to each lot of trains, but the last truck of each train was an armoured truck with soldiers in it.

I was glad to be safe at home again, and thankful that my next trip would be to a part of my district where itinerating by waggon is still possible and fairly safe. This terrible war presses upon us very much less than upon many, but I question if there is any family in the country that is not feeling the pressure of it more or less. We shall all be thankful, indeed, when it is over.

THE SABBATH IN THE MADAGASCAR OF TO-DAY.

BY THE REV. J. PEARSE.



IN the year 1895 I wrote in the "Antananarivo Annual" to this effect: "In all parts of Madagascar where I have lived and laboured, or where I have visited, the Sabbath is as well observed outwardly as in any place with which I am acquainted in England or Scotland." I think the statement still holds good; but, alas! in both countries there has been retrogression rather than advance in the outward observance of the

Sabbath, and in Madagascar the Continental Sunday is beginning to take the place of the old-fashioned Sabbath.

From the time when the Queen, Ranavalona II., publicly announced herself a Protestant Christian, she exerted an influence in favour of the outward observance of the Sabbath. No Government service was required to be performed; public markets were closed by proclamation; labour of all kinds was discouraged; and the Sovereign herself was a regular attendant at the religious services which were conducted morning and afternoon in the Chapel Royal, within the Palace enclosure. At the



A TYPICAL OLD MALAGASY COUPLE.

time of the French occupation of Madagascar, the observance of the Sabbath in Imerina—the central province of the island—had become quite Puritanical in its character, and the “rigid Sabbatarianism” which existed at that period was made the subject of ridicule and satire by a certain “special correspondent,” whose book, published after his return to England, shows that he had not much sympathy either with their Sabbath keeping, or with any other expressions of the religious life of the Malagasy, among whom he sojourned for a few months only—those months covering the period of the greatest crisis in their history, when everything was, perforce, in a most abnormal condition.

There is now a considerable change—especially observable in the city of Antananarivo. All public

offices are closed on the Sabbath, and no Government service is required from the people, or in any way encouraged by the head officials; but the general tone of the French influence in relation to the religious observance of the day is either negative or directly adverse to the former “rigid Sabbatarianism” of the author of the book I have referred to. During the early hours of the Sunday morning, in that part of the bazaar which is devoted to the sale of provisions, what takes place differs but little from what may be observed on any other day of the week, and buying and selling go on pretty freely. In the afternoon, from five till six o’clock, the Government band plays in the Place de Jean Labord. Official gentlemen and colonists with their families promenade around the flower-beds, or lounge on the seats placed near the bandstand. When the weather is favourable a large number of natives gather at this spot.

During 1899 a theatre was built in Antananarivo, the working at which was not suspended on Sundays till 11 a.m.; and after it was completed and opened, during the theatrical season Sunday afternoon matinees were given at hours corresponding to those during which the afternoon services have always been conducted in the churches of the different missions. Other Sunday theatrical representations have offered attractions to the natives. In the newspaper called *Ny Vaovao*, published weekly in the vernacular, there was this announcement a short time ago: “Next Sunday afternoon, at 3 o’clock, there will be a theatrical representation at the Café Français, at Isoanierana. Both the French and Malagasy languages will be used. It is anticipated that a great crowd will attend, as the representation is reported to be most fascinating.”

A Sports Club has been formed in the city, in connection with which public competitions in various sports are occasionally organised and prizes awarded to the successful competitors. Sunday is the only day on which I have known this club to celebrate its fêtes, which are great attractions and draw a large number of spectators.

French influence has introduced a new condition of things rather than radically changed what were the previous religious habits of the nominally Christian portion of the community. Previous to the occupation almost the only persons you met or overtook in the public thoroughfares of Antananarivo on Sunday were those who were going to the services at one or other of the places of public worship. Now, in the morning you meet many persons returning from the bazaar with their purchases; and, side by side with these, you observe men and women and children in large numbers, in clean and neat attire, and with Bible and hymn-book in their hands, quietly wending their way to the House of Prayer, where, according to my observation, the attendance has not much decreased from what it was during the reign of the ex-Queen Ranavalona III.

OUR MADAGASCAR PRINTING PRESS.

AN INTERVIEW WITH MR. STOWELL ASHWELL,
SUPERINTENDENT OF THE PRESS.

THERE can be no question that a printing press is indispensable to the effective conduct of a mission. The schools and colleges established by the missionary involve the necessity of providing educational manuals; and the general intelligence of the people, awakened and quickened by Christian teaching, demands for its guidance and nourishment a suitable literature. These imperative needs could not be met without the aid of the printing press. Certainly, as its history abundantly shows, the Madagascar Mission in the course of its development, and in the process of achieving its present commanding position and wide range of influence, has been greatly indebted to this powerful auxiliary.

The Press is situated on high ground at the top of the long slope, which forms part of the main road leading from Analakely to the open space in the centre of the city. The central position of the establishment renders it easy of access from all the important business quarters.

The present superintendent, Mr. Stowell Ashwell, has kindly allowed himself to be interviewed by a representative of the CHRONICLE, and from his remarks we have been able to gather some facts that may interest our readers.

"May I ask how long you have been in charge of the Printing Press?"

"Since 1887. At first, of course, owing to my ignorance of the language and the abilities of the workmen, my position was somewhat trying and difficult. But things soon began to work smoothly, for I quickly found that I had a good staff of men, who had been trained by my predecessor, Mr. Parrett."

"Then you did not yourself originate the establishment?"

"Oh dear, no! The first printing press used in connection with our Mission was brought out as early as 1826, and was set up at Ambatonakanga. It was made of wood, and it must have been a very primitive affair, for the machine, type, and other appurtenances together only cost £15. Unfortunately, soon after his arrival, Mr. Hovenden, the printer appointed to take charge of the press, was seized with fever and died. His death caused delay in getting the press to work. Chiefly through the exertions of the Rev. D. Jones and Mr. Cameron, the

latter an artizan missionary, the press was at length set up. Mr. Cameron, in a small pamphlet he wrote, gives a graphic account of their first essays in printing. I cannot do better than quote you his words: 'Among the late Mr. Hovenden's books we found a work on the printing press and printing, so we anticipated our success in becoming printers as all but certain. The various timbers with their bolts and screws, the platten, the great screw, the stone bed or plate, the compositors' frames and cases for letters, &c., &c., came together piece by piece, or dropped into their places without much trouble, and the printing-press stood upright before a score of delighted eyes. Mr. Jones was now the chief manipulator. The frame was furnished with type in English fashion, and composing was commenced. Mr. Jones, assisted by Mr. Griffiths, adroitly picked out the letters one after the other, and the first twenty-three verses of the first chapter of Genesis were put together, wedged in the iron frame, and laid on the smooth, flat stone. . . . Down went the screw with force, and the first page was printed. Most of it could be read, but it was a very perfect blur.'

"The press was subsequently transferred to Imarivolanitra, but was afterwards taken back to Ambatonakanga, where it remained till the close of the early stage of the Mission. In 1828 Mr. Baker was sent out as missionary printer, and to the plant was added a new and more efficient iron press. On these two presses were printed several editions of the New Testament, various useful books and tracts, the first part of the *Pilgrim's Progress*, a Malagasy-English dictionary, and, above all, the first edition of the entire Bible in the Malagasy vernacular. In 1862, the year following the re-opening of the Mission after the period of persecutions, a printing press was established on the present site, and here it has since remained. From time to time, especially in 1876, very considerable additions have been made to the plant and buildings, and now, as you see, we possess very commodious premises with the necessary appliances for carrying on our work satisfactorily."

"Do you find the natives make capable workmen?"

"Yes, certainly; but they need to be vigilantly superintended. They possess a fair amount of intelligence and manual dexterity, and as compositors, pressmen, and binders they can turn out some very creditable work. But, as I say, to prevent them falling into loose, slovenly ways, and becoming careless and wasteful, they need sharply looking after. Speaking generally, they lack initiative, and go on day after day doing their work with reasonable steadiness, but without

any eager interest in it or manifesting any desire to excel. I have about sixty men and boys on the place now, and on the whole they are fairly honest and trustworthy. Some of them, particularly the foremen, I have considerable confidence in. Several of them have been connected with the establishment for twenty-five years and upwards. I must say that during the thirteen years that have passed since I took charge of the business I have had comparatively little trouble with the men; they have never indulged in the luxury of a strike, though they were once near it, and any disputes that have occurred have been settled without serious difficulty."

"What rate of wages do you pay?"

"My chief foreman gets £2 12s. a month (mind you, not £2 12s. a week). You lift your eyebrows in surprise at that. An ordinary journeyman printer in England, of course, wouldn't look at such a wage. But here in Madagascar it is fair pay for the work done. Anyhow, that is all he gets. The foreman of the compositors' room receives £2 4s. a month, and the man in charge of the binders £2 a month. The

wages of the ordinary workmen range from twelve shillings to forty shillings a month. My monthly wage-list amounts to rather over £50."

"I suppose most of your publications are intended for Mission purposes?"

"Quite so. We issue every month our magazine, *T'eny Soa* ('Good Words'). We also print for the Paris Mis-

sionary Society their monthly serial, *Ny Mpamafy* ('The Sower'). Amongst the great variety of books that we have printed, I may mention commentaries on most of the Books of the New Testament and of a few of the Old Testament, manuals of Theology, Church History, Botany, Geology, Histories of Rome, Greece, Madagascar, &c., 'The Pilgrim's Progress,' a new Malagasy-English

Dictionary, a Bible Dictionary, tens of thousands of Hymn Books, and a countless number of school-books and tracts. Our issues last year reached 135,000. But we do not confine ourselves to this class of printing. We do a good deal of work for commercial firms in the shape of account-books, invoice forms, bill-heads, &c.; and, since the establishment of French rule in Madagascar, we have had a continuous flow of orders from the Government offices. In this connection I may say that we have been entrusted by the Education Department with the printing of their monthly educational magazine.

"We do printing in three languages—Malagasy, French, and English; and the quality and deepatch of



THE L.M.S. MISSION PRESS, ANTANANARIVO.

our work, I think, gives general satisfaction: we see no reason to be ashamed of it. You will notice, too, that in addition to our printing proper we have a sale room where may be obtained school requisites, general stationery, and a considerable assortment of articles, as the auctioneers say, 'too numerous to mention.' I may also remark in passing that we act as general agents for the

missionaries. All sorts of commissions are given to us. A missionary damages his saddle, wants a picture-frame made, requires glass, putty, and a glazier, or is hard up for a carpenter, bricklayer, or some other tradesman. Where shall he turn to in his difficulty but to the Printing Office?"

"With all this business a good deal of money must pass through your hands. I suppose you make a certain amount of profit?"

"Our annual turnover is rather more than £4,000, and, as we profess to conduct our establishment on business principles, we do make some profit. We have to make the establishment pay its way, and so cannot afford to work for nothing. I will draw a discreet veil over the exact amount of the profits. Suffice it to say that they are reasonable and more than cover the salary of the missionary superintendent."

FAITH-HEALERS IN MADAGASCAR.

IS THIS OF THE SPIRIT?

BY DR. G. H. PEAKE, OF FIANARANTSOA.

A VERY remarkable religious movement has lately sprung up amongst us here in Betaileo. It was first brought to my notice some few months ago by a patient who told me that he had sought for healing at the hands of some men who professed to heal by faith. These men have been given the name of "Apostoli" (apostles). They go two and two from one village to another preaching the Gospel and healing the sick. Those who seek healing are told to cast away their idols and charms and to repent and be baptized.

Numerous stories of marvellous cures of the blind and lame are afloat about them. They are also said to have the power of casting out evil spirits. Several authentic cases have come under the notice of missionaries of the Norwegian and our own societies. Persons who have long been paralysed or lame have been completely restored. Hundreds have professed conversion and sought admission to our churches. In some places in the Ambohimandroso district our missionaries have baptized as many as twenty and thirty applicants. Betaileo people who have been for many years absolutely indifferent to the Gospel have been awakened by the preaching of these men. They have come to the services and shown a great desire to receive Biblical instruction.

Sorcerers have thrown away their charms and professed conversion.

The movement has spread northwards as far as Antsirabe and Vakin' Ankaratra, and *thousands* are reported to have professed conversion and sought admission to the churches in those districts.

Of course these "faith-healers" have already met with opposition. They were ejected from the district of Betafo, in the north, by an official order. In the south, at Ambalavao, two of them were imprisoned, having been accused of taking money and cattle from the people under false pretences. They were acquitted at the trial and given permission to continue preaching. They immediately entered our church there, followed by a great crowd, and held an all-day service.

Many injurious reports are also circulated concerning them. It is said that they are preaching a new gospel, or forming a sect, or opposing the work and teaching of the missionaries, &c.

The movement commenced at a little place out to the west of Fianarantsoa, in a district under the superintendence of the Rev. M. Meeg, of the Lutheran Mission. A Betaileo who was once a church member with us, but who subsequently joined the Lutheran Mission, was for many years a great sufferer. It occurred to him to seek for healing by prayer, and he was completely cured. He then commenced to pray for others and to heal them in the same way, and thus the movement began. I wanted very much to find out the truth about it all, and having heard of a gathering to be held by them on New Year's Day, at a place three hours' ride from here, I went and attended the meeting. The service was held under the trees in Mr. Meeg's garden. There was no excitement; everything was conducted with marked order and quietness. The speakers were very quiet and humble in manner and speech. They always began with a prayer remarkable for its simplicity and trustful tone. They completely refuted by what they said all the false reports I had heard about them. They were preaching no new gospel, but the same old Gospel of Love which they found in the New Testament. They remembered with gratitude the missionaries and the missionary societies at home, through whom they had received this Gospel. They had no idea of building new churches, but had everywhere encouraged the people to attend the existing Protestant churches in the districts in which they lived. One speaker was a recent convert from Vakin' Ankaratra. His testimony was extraordinary and very touching, such as I have never heard from the lips of a Malagasy.

Altogether, our interest has been greatly aroused in this movement. I hope I shall be able to tell you later on of its continued growth and results.

CHINA.

Mr. Liddell, of the Mongolian Mission, has been trying to get back to Chao Yang, but without success. Writing on February 12th, he says:—"When I got to Shan-hai-kuan [on the coast, about 130 miles east of Tientsin.—Ed.] I found that the Russians were not allowing anyone to travel further without a Russian passport. I spent four days trying to get a pass; then it happened that a Russian officer died who was of the Protestant faith, and I was asked to conduct the military funeral. Strange to say, one of the officers could speak English well, having been educated at Eton, and he got me a pass as far as Kin Chou [another hundred miles east, at the head of the Gulf of Liao

Desolation in Mongolia.—Ed.]. The cold was very intense, and when I reached Kin Chou, at 2.30 a.m., I found it very difficult to get any shelter, all the inns being crowded with refugees. Next day I got a messenger sent off with a letter to Chao Yang. Five days later an old bookseller turned up and told me that not one stone of the mission buildings was left standing. Even the foundations had been dug up. Eight of our Christians have been killed, and others are missing. Almost all the houses of the Christians have been looted and destroyed, so that they are left without clothing, food, or shelter. They are living in caves and mud houses, and are suffering severely. It is gratifying to know that all who were killed bore splendid testimonies. . . . The whole country is infested with robbers. The Russians are doing nothing to restore order, except at certain centres and along the railway."

Dr. Wolfendale, of Chung King, is always cheerful. Months of loneliness have failed to damp his ardour. "Our Chung King church," he writes (January 22nd), "has come out of the storm unscathed, and now we are nearly at full steam again. Our worthy pastor, Mr. Liu,

has been a magnificent help to all our Christians during the Boxer scare, when the missionaries had to flee to the coast. No one but our dear Christians can ever

know what it meant to be forsaken by us all. . . . I have now been in Chung King about four years, and am getting to love my work better and better, especially as one gets more familiar with the Chinese language. We are all well, and very busy. Best wishes for the Twentieth Century to all L.M.S. supporters."

During the bombardment of Tientsin last year some five hundred native Christians were sheltered and fed for three weeks by Mr. Edward Cousins, the Tientsin representative of Messrs. Jardine, Matheson, & Co. The Christians have shown their appreciation of Mr. Cousins's services by presenting him with handsome memorial tablets recording their gratitude. In reply to the speeches made on the occasion, Mr. Cousins said that during the recent troubles he had been led to realise the real worth of Chinese Christians as never before. Mr. Bryson, who sends the report of the proceedings, merely says: "Mr. Cousins said some kind things about me." But, from another source, we learn that Mr. Cousins declared that "their own beloved mis-

Tientsin News. sionary, Mr. Bryson, was more deserving of this expression of gratitude than himself, for all through the siege he had conducted himself like a true hero, as he was. Personally, he held him in unbounded admiration for the way in which he had cared for his flock and worked night and day by their side. . . ." A more recent letter from Mr. Bryson (dated February 19th) tells of a Sunday visit to the Tung-chia villages: "The room was crowded with a quiet and reverent audience. A number of boys were present, and answered intelligently many questions put to them. After morning service we examined seven inquirers, nearly all of whom I had spoken with on previous visits. They showed pleasing signs of acquaintance with both the letter and the spirit of the Gospel."

CENTRAL AFRICA.

A letter from Mr. Purves, written December 17th and received April 1st, gives a very interesting and hopeful account of the beginning of work among the Awemba. A site has been chosen near the Mbereze River, in the Lunda country, immediately to the south-east of Lake Mweru. Here a good house has been built of wattle and daub, and a large space of bush has been cleared. "The

chief, Kazembe, is very friendly, and promises to help us all he can. He has already shown his friendship by sending several of his men to help us in building. His town, six miles from here, is the largest I have ever seen in Central Africa, and between us and it there are twelve small villages. Indeed, this is the most

Beginning work among the Awemba. populous district I have seen in Central Africa; and the population is not likely to fluctuate, for there is abundance of good garden ground, and the river abounds in splendid fish. We have started a school here for the boys who come to work. My wife has provided us with an alphabet by cutting the letters out of old magazines and pasting them on to an old tin box. I am now able to speak a little to the people in their own language; we have translated three hymns, and I am busy now with the third chapter of St. John. . . . I find the little knowledge of medicine and surgery I acquired when home on furlough of great service out here. It has enabled me to give relief to a great number of sufferers. . . . We like the climate very much, and have had no sickness since settling here."

MADAGASCAR.

Mrs. Sharman writes (February 28th) of the hearty welcome given to Mr. Sharman and herself on their return from furlough. "Our boys came out a considerable distance to meet us. As we approached they formed into line and sang a song of welcome specially composed for the occasion; strangely enough it was set to the familiar tune of "When there's love at home." Nearer town we met a number of our Sunday-school children from Isotry, and next day the church came in a body (or nearly so) to visit us. They have behaved splendidly during our absence. Last year a storm wrecked the

building, and soon afterwards the pastor *The return from furlough.*—who had been a real father to the people—died, and it seemed as if the church would collapse like the building. But I am proud to say the people set to work to build a new church. The men came in turn to build, the women carried water, and even the children did their share every morning before going to school. Our new high school is to be opened early in April by the Governor-General. Meanwhile you will rejoice to hear that Mr. Sharman has admitted 200 pupils this year, and we have an average daily attendance of 500. Scores of boys have had to be refused admittance for lack of room."

GERMAN WOMEN AND CHINESE GIRLS.



RECENT issue of the *Monats-Blatt* sketches the history of the "Berlin Women's Missionary Society for China," which celebrated its jubilee last year. In the year 1800 Johannes Jänicke, pastor of the descendants of the Bohemian Brethren who had found a refuge from religious persecution at Berlin, opened, in connection with his church, a small school for the training of missionaries. The growth of this school led to the foundation of the Berlin Missionary Society and of the German Bible and Religious Tract Societies. The "Women's Society for China" had its origin in the same church, and was due to the magnetic influence of Karl Gützlaff, that intense enthusiast, who had been trained in Jänicke's school, had worked among Chinese immigrants in Java, after that had acted as English consular agent at Hong Kong, and had begun to form a seminary for training Chinese teachers. Gützlaff was a man of strong convictions, and the opinion he held, "if China was to be converted that it could only be done by the Chinese," is shared at the present day by every missionary who knows China well.

During the year 1849-50 Gützlaff travelled all over Europe, and wherever he went he pleaded in passionate speech for the evangelisation of China. The Rhenish Missionary Society and the Basle Missionary Society commenced their labours in China at his instigation, and when he came to Berlin he found among Jänicke's people an earnest response, resulting in the formation (in June, 1850) of a women's society, whose object should be the care of *Chinese girl foundlings*. The first attempts in this work of mercy were made at Hong Kong, but met with little support and much distrust. Of the two ladies sent out, one succumbed to the climate, and when the other had to come home after five years, only five sickly foundlings had been gathered. Succeeding sisters fared no better, and there were many who urged that the work should be relinquished.

But the man who at that time presided over Jänicke's church and its agencies (Pastor Knak) was a man of rare faith and enterprise. He proposed that the arrangement of carrying on the work in hired lodgings should be abandoned, and that they should appeal for funds to erect a suitable building of their own. The appeal was generously responded to. In the course of 1861 the "Bethesda" Hospital was ready for use, at a cost of £3,600, and ever since it has been carrying on its beneficent work at Hong Kong on behalf of those ready to perish. Since its formation the society has sent out seven brethren and 21 sisters, and according to the last report there were 170 inmates, while a separate home for *blind girl foundlings* numbers 40.

In Germany increasing interest is felt in this work, especially among girls, who in many cases band themselves together for the support of one of these little ones.

B. HITJER.

THE MISSIONARIES' PAGE.



THE question raised on this page last month regarding the place of the Old Testament in the Christian Church in heathen lands has already brought in several interesting communications. The general opinion seems to be that whilst a word of warning is not superfluous, there is little danger of the Old Testament being given an undue prominence in the native church. One of our retired South Indian Missionaries, indeed, deplores the comparative neglect of the Old Testament even by Christians of long standing and high intelligence. This, he thinks, is largely due to the lack of aids and the understanding of the older Scriptures. In many parts of the mission-field there is an absolute dearth of commentaries or other expository works on the Old Testament. Under such circumstances many parts of the Bible must be a sealed book to the native Christians. All this serves to emphasise what is more and more being felt as an acute need all over the mission-field—the need for good, modern, Biblical literature for the use of native pastors and other Christian workers. There is a great field here for some of our linguists.

* * *

We regret that through an oversight we have not before now referred to the honour bestowed on Dr. Lillie Saville, of Peking, by His Majesty King Edward VII., in recognition of her services at the International Hospital during the siege of the Legations. All her fellow-workers will join in congratulating Dr. Saville, and will pray that she may long be spared to wear her Decoration of the Royal Red Cross.

* * *

The Secretary of the Missionaries' Literature Association, Miss Florence Williams, 17, Westfield Park, Redland, Bristol, would be glad to hear from missionaries respecting the periodicals they are receiving through the Association. If any are getting a superfluity of literature, or any papers for which they do not care, and would like something else in preference, it might be possible to readjust matters. Sometimes, too, the senders are left in doubt as to whether their periodicals have ever reached their destination. It may be in some cases that the missionary has no clue to the sender. In other cases the acknowledgment has perhaps only been postponed. Any missionaries who have not hitherto received any papers or magazines, and would like to have them, are asked to let the secretary know. Amongst the

papers most frequently offered by friends at home are the *Christian World*, *British Weekly*, *Sunday School Chronicle*, and *Examiner*.

* * *

In pursuance of our attempt to make occasional suggestions of books which are likely to be interesting and helpful to our missionaries, may we call attention to the charm and power of Dora Greenwell's writings? A new edition of several of her books has recently been issued at the modest price of half-a-crown a volume. Any of our readers who are not already familiar with *The Two Friends* and *Colloquia Crucis* have a rare spiritual and intellectual treat in store for them—that is if they care for devotional reading of a somewhat mystical and philosophic order. For purity and grace of style, combined with brightness of colour and quiet charm, Dora Greenwell has in her way few compeers.

* * *

The *Chinese Recorder* for March contains an article on the Amoy Congregational Union, by the Rev. F. P. Joseland. The number of churches connected with the Union is forty-six, with thirty-three out-stations.—The March number of the *Inquirer* (a supplement to the *Young Men of India*) consists entirely of a long and able article from the pen of the Rev. T. E. Slater, of Bangalore, on "The Ascent through Christ."

* * *

The April issue of *Climate* (price sixpence, quarterly) contains the results of the competition for the prize offered for the best design of a house suitable for residences in the tropics. Missionaries who have to do with house-building would do well to order a copy of this magazine, which contains many useful and practical suggestions.



A VISION OF THE KINGDOM.

WHAT a grand inspiration of hope there is in this idea—of hope for the world, when we are baffled and disappointed, perhaps thrown back, our life's ideals lying broken and shattered around us, sickness perhaps laying us low, a life's work broken down through somebody's error or mistake; what an inspiration of hope in the thought that all these sorrows and disquiets will yet be hushed to rest in God's unending joy! Ah! to have seen this city of God, to have had but one momentary glimpse of its beauty, to be assured of its existence, even if we cannot always be living in the full realisation of it—this is the greatest thing a man can have to carry with him through this life.—James Orr, D.D.

PROBLEMS OF MISSIONARY POLICY.

21.—THE PROVISION OF A CHRISTIAN VERNACULAR LITERATURE.

BY THE REV. EDWIN GREAVES, OF BENARES.

STANDING on the threshold of the second century of modern missions we may well ask what can be done to make them more effective. What new departures are called for, what modifications of existing methods, what developments of present activities?

Perhaps as never before, since the days of Pentecost, is the Church realising that work can only be effective as the Holy Spirit suggests, guides, and operates through it; but side by side with the conviction that success rests with God is the broadening consciousness that through manifold operations doth God accomplish His gracious purposes. Through what means shall the Kingdom of God be broadened and established in India during the present century?

It may reasonably be expected that the Press will fulfil a very important part. Western civilisation has probably had no such potent influence at work during the nineteenth century as the Press—using this term in its broadest sense—and probably literature may take a paramount place in the progress of India during this twentieth century.

The Christian writer has a three-fold work before him: (1) Direct address to non-Christians, urging the claims of Christ and testifying to His sufficiency to meet all human needs; (2) throwing the light of Christian truth on all questions which agitate men—social, political, intellectual, religious; (3) supplying books to build up the Indian Christian Church.

In an increasing degree are the educated men of India open to the influence of English literature and newspapers. There are very many not only able to appreciate the most advanced works in English literature, but able to write freely and powerfully in the English language. But as the number of those who know English increases, so also does the number of those who, though unable to use English, are being educated to read their own vernaculars.

Comparing the statistics of 1881 and 1891 for British India, it will be found that during the decade the number of males returned as “literate” had increased from something under 6½ per cent. to something over 8½ per cent. of the population. The number of the “literate” among

the females increased from one out of every 416 to one out of every 262.

It is very evident from these facts that the opportunities for reaching vast multitudes through the press are being greatly enlarged. How far do the missionary societies propose to lay hold of these opportunities? The work has not been altogether neglected in the past. In North India the work of translating the Bible has been vigorously carried forward, and a considerable number of books, pamphlets, and tracts have been written and distributed. In the North-West Provinces the L.M.S. has borne an honourable share in this department of missionary enterprise. Dr. Mather, Mr. Budden, Mr. Sherring, Mr. Hewlett, and Mr. Lambert have rendered good service.

But the production of Christian literature has not been commensurate with the need and opportunity. Those most competent to perform this far-reaching work have been, with few exceptions, too fully engaged in other forms of service to give it their best strength. The directors of missionary societies sometimes regard the production of Christian books as a suitable occupation for a missionary's leisure, but not of sufficient relative importance to be the serious business of his life. Leisure! It is a rare commodity, and the production of a really good book requires a man's best energies, and cannot be the offspring of his jaded powers.

Whether men should be wholly set free from other work to devote themselves entirely to the production of Christian literature is a question on both sides of which much may be said. The acquisition of the necessary knowledge, thought, and facility in writing in another language certainly requires great concentration and devotion; but a man who lives at his desk is in danger of getting “booky” and of failing to keep in touch with the affairs of men, their real difficulties and needs.

Dr. Murdoch, himself a veteran in the cause of Christian literature in India, has urged very strongly the duty of the great missionary societies to set apart at least one man to devote himself to Christian literature in each of the principal vernaculars of India; and, considering the enormous power which might thus be wielded, and the splendid openings for such work, the proposal appears to be a very modest one.

There is great need of a “director” of Christian literature in each of the chief vernaculars—a man who shall not only himself write books, but, by keeping himself in close touch with the various missionaries in the province, shall ascertain what books are most urgently

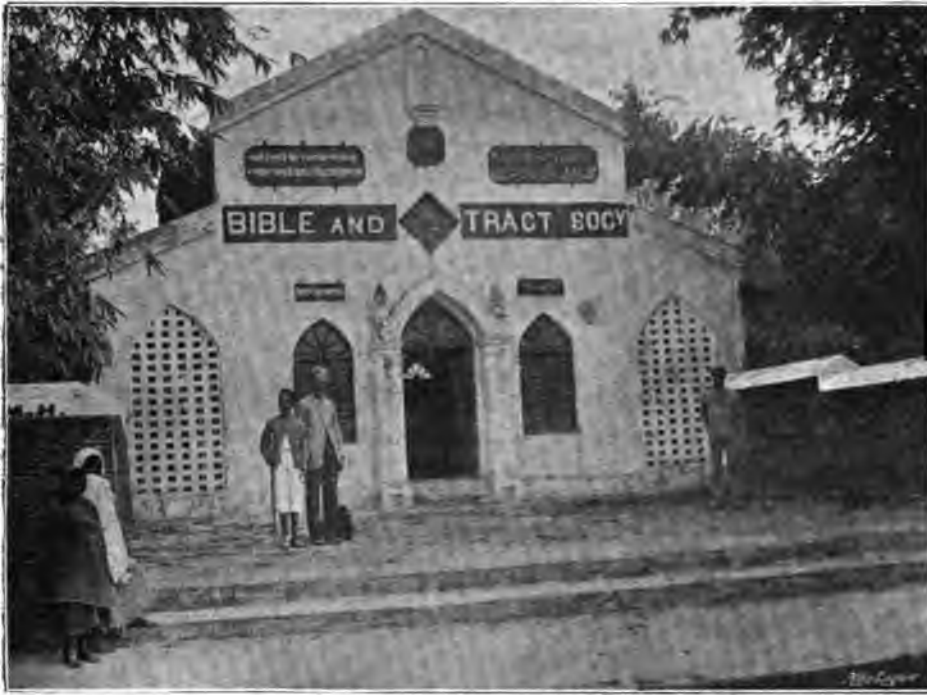


Photo by]

THE CHRISTIAN BOOKSHOP, BENARES.

[Rev. W. Cutting.

needed, who are the best men to write them, and influence them to undertake the task; thus to some extent regulating the supply in accordance with the demand.

It may not be out of place to suggest some of the most pressing needs of the present time. (1) Though not strictly falling within the scope of this paper, English work claims some mention. English books published in England and America do not meet all needs. There is a wide sphere for books written in English by men who are conversant with the trend of thought among educated Indians, books written with a vivid consciousness of the peculiar temper of mind which Vedantism is calculated to foster. Books on the evidences of Christianity which shall array the facts and arguments in full view of the difficulties which press most heavily on those who have been nurtured in the Hindu and Mohammedan faiths. Devotional books with all the sweet serenity and spirituality of the "Imitation of Christ," or Grou's "Hidden Life of the Soul," but with a fuller presentation of the more active and robust aspects of the Christian life. It is a matter for much thankfulness that the Christian Literature Society under Dr. Murdoch has

done so much for the production and dissemination of English Christian literature in India.

2. At present there is a great call for vernacular books for the edification of the Indian Church. No claim is more urgent than this. Speaking for this part of India, it is indisputable that the supply is miserably inadequate. Urdu Christian literature is said to be the fullest of any vernacular in India; but, in saying this, reproach is cast upon the rest, rather than any great praise yielded to Urdu literature. We have no "Handbook of the Bible" worthy of the name, no thoroughly satisfactory work on "Systematic Theology," no book of "Christian

Evidences" at all up to date. Handbooks and commentaries are few, and mostly behind the times, and in no department of Christian literature are we well provided for. We are in sore straits for suitable books for a course of study for our theological students and preachers.

In Hindi our poverty is still more evident. There is a considerable number of pamphlets and booklets differing in merit, but, to the best of my knowledge, no book of sterling merit has been produced for the last twenty years or more. Some of the books we use were good, but need to be replaced by others more suitable to the times in which we live.

3. Books for non-Christians. This class of literature in Hindi is better supplied than the preceding, but needs much enriching. There is a tendency at the present time to *translate* books. Possibly this is not exactly what we want. Originality of matter is not a desideratum, but we need old matter digested and then given forth in new forms—not only written in Hindi words, but thought in Hindi, and illustrated by Hindi idioms and incidents.

Hindi and Urdu literature is flooding the North-West Provinces. In quantity it is prolific, in literary merit by no means inferior. The Christian Church has to face the question, Is Christian literature to keep pace with it?

KHAMA'S CHALLENGE.

Palapye, 11th December, 1900.

IF you please, Mr. Editor-of-the-newspaper, I crave a little of your paper; put these words in.

I ask friends about the words which I hear frequently in the papers. You say concerning me that I have "destroyed" my town for the sake of forbidding the drink. And I say to you

people who are black as I myself am, is the word which you speak spoken significantly, showing well the deeds with which you have saved your towns, your lands, and your people, by means of the drink? I am told of the carefulness with which a man of drink preserves his things and his people nicely. I am also told the names of chiefs who have preserved their towns beautifully by means of liquor. I am not told indistinctly: I am told facts which are apparent to the tribes, to the guardian of the whole land (which is the Government—the mother of us all) and to the missionaries—the speakers of the Word of the Lord Jesus, who are witnesses to the whole truth.

I myself will show you how I have "destroyed" my town on account of drink. In the olden days we were given to liquor; and there was great destruction among us. By giving heed to the matter I found that the drink was the beginning of the destruction. And in 1875 I forbade European liquors in my town; but the destruction and

the disputes did not cease. In 1876 I forbade Secwana liquors; and then it was that the disputes ceased. There were also many chieftains, my younger brothers, who liked it very much; but I persuaded them to leave it alone. In 1895, however, one of my people began to make beer to drink in my town. I went and called him and asked him how he came to bring drink into my town. But my younger brothers, whom I had induced to refrain from drinking liquor, began to defend him strongly, and fought me, refusing all my entreaties. Then the quarrel began

in earnest, and it was "beer! beer!" and the quarrel continued. And now you can ask all those who drew away a portion of my town from me by means of drink whether they have lived together. Their towns are scattered where they went to reside. They could not govern one another either. That is the fact!

And I, whom you call a destroyer, I ask you, who is he among you black people who has preserved his people by means of drink, and can touch me in the matter of people, or land, or actual government? As for me, I do govern. I have people; I have a country; I am taken up nicely by the Government of the



Photo by]

KHAMA.

[Rev. W. C. Willoughby.

Queen, which neither hinders me nor takes anything from me oppressively. Of course, it does not find me drinking any of the land in liquor, or selling any part of it. And the part of my country which is in the hands of the Queen was not obtained by purchase nor by robbery; it was an agreement between me and the

Queen's Government. But you, where are your lands? O, ye righteous chiefs! You who have preserved your towns by means of drink. And further, I remove a person who breaks the law. But I ask you, friends, you who upbraid me thus in the papers, do you really govern? Have you any towns? Or have you any people? Or have you any countries? Answer me. I here, I govern; I am happily a Government man; and I have seen nothing to hinder me in my own country. I am taken up beautifully by the Government of the Queen, and so are my people. And they who say that I have destroyed my town on account of my hatred of drink, let them sign their names as I do, so that I may know who they are. How I shall rejoice if you speak right.

And again, can you show me a great town of drunkenness which is either rich or righteous? I will believe it when I see it. But if you cannot show it me, I can have no agreement whatever with deeds of drunkenness. And I say again, I know what excuses you make, saying that the white people have taken your land from you. That is a mere excuse; you drank it, selling it while you were its masters.

And so I beg the Government to stand by me and help me that the drink may not enter my town. And I want you to know that although you may upbraid me on account of the drink, I am not a bit alarmed.

May the Government of the Queen become strong to make an end of this great enemy of the country—I mean the drink.

Be greeted. I am KHAMA (son) OF SEKGOMA,
Chief of the Bamangwato.

THE GREAT CONFERENCE.

AS announced in our March issue, the Report of the Ecumenical Missionary Conference, held at New York a year ago, has at last been given to the public. The two handsome volumes which make up the Report may be had for the extraordinarily low price of 6s., a sum which no lover of missions will grudge for the mass of information and inspiration contained within these covers.

A very interesting descriptive account of the Conference is first given, with a history of previous Conferences. Then follow the papers and addresses presented to the Conference—all carefully arranged under their proper headings. This topical arrangement, combined with a very full index, makes it an easy matter to turn to any particular subject to which it may be necessary to refer. Not least important is the careful statistical summary of the world's missionary work, prepared by Dr. Dennis for the Conference, and here given in an appendix. Another valuable appendix contains a bibliography of the chief missionary literature of the world.

It is evident that no minister, no missionary speaker, no student of missions can afford to be without this book. It is not a book to read through at a sitting, but it is a book to turn to continually.

THE CHILDREN'S CAPTAIN.

BY THE REV. J. L. GREEN.

IN writing of our late friend, Captain Turpie, an officer of four successive Mission ships bearing the honoured name *John Williams*, my thoughts go back over a period of more than forty years. In 1860 I was one of a band of five missionaries and their wives who left London on board the first *John Williams*, Mr. Turpie being then on his second voyage as chief officer, he having joined the service in 1856. It did not require the whole period of seven months of that protracted voyage to Tahiti to discover the interest Mr. Turpie felt in the work of Missions, nor were we long in getting to know his true Christian character.

After the wreck of the second *John Williams* at Niné, in 1867, Mr. Turpie retired from the service for a time; but responding to the wish of the Directors, he took command of the third ship of the same name in 1871, and continued to serve the Society in that capacity until his strength failed him in 1894, when incipient paralysis threatened complete prostration soon after the arrival of the new steamer in Sydney. The captain was greatly interested in the building of the new steamer, and his visits on her to many ports on our coasts will be still fresh in the memory of thousands, especially of the young, with whom he was always a great favourite. His kindly interest in children and young people was maintained to the last; even in his quiet seaside home in North Devon the young folks rallied round him, sure that he had some kind word for them and some interesting story to relate of island experiences.

I can only briefly refer to the interest he always cherished in the work of Missions among the people in the Pacific Islands. In the course of close contact with him in many voyages to groups of islands in Eastern Polynesia I have had opportunities of witnessing his devotion to the cause to which he consecrated his life's energies, and it is a pleasure to me thus to bear testimony to the oneness of his purpose in life. We have voyaged together under varying circumstances of calm and storm, sunshine and cloud, and when the elements have raged around us our friend has always shown a calmness of mind, coupled with splendid seamanship, which have inspired us with confidence. His unwavering trust in God has been a bright example to many a faltering one.

It would be impossible to write at length on the many-

sidedness of his life's work. The record is with God, and I will only add that the name of Turpie will be long held in pleasant memory not only by the missionaries in the Pacific, but by thousands of the natives who have known him to be their true friend.



CAPTAIN TURPIE

Since his retirement from active service he has been a great sufferer, but his sufferings have been born with Christian fortitude in his quiet home at Combe Martin, in North Devon, where he has been tenderly cared for by his devoted wife, who for many years shared the

work with him in aiding the missionary cause in the Pacific. He passed peacefully away on the 17th of January last, and on the following Monday was laid in the grave in the romantic little parish churchyard at Berringarbor. And so has passed away a true and devoted missionary captain, who, having served his generation, by the will of God has entered into his rest and reward.

THE DEATH OF THE REV. URIJAH THOMAS.

At a meeting of the Bristol Missionary Society, held last month, the following resolution was proposed by the Rev. H. A. Thomas (hon. secretary) and seconded by Mrs. C. T. Dando (Director of the L.M.S.) and respectfully carried by a standing vote:—"The Committee of the Bristol Missionary Society wish to express at this their first meeting since the death of the Rev. U. R. Thomas their great love for him, and their deep sense of the loss which they have sustained. They make no attempt to put on record all that they are feeling. It is not too much to say that their sorrow is unspeakable. The Society never had a truer or warmer friend than Mr. Thomas. He served it by much labour on its behalf, never sparing time or strength when there was work to be done. But he served it still more nobly by the devoted and sympathetic spirit by which he was always characterised. He had ever an open heart and a gracious welcome for missionaries who were visiting this city. It was

his presence that gave to the anniversary meetings much of their interest and contributed largely to their success. For twenty-eight years he acted as one of the secretaries of this Society, and was full of inspiration as a leader, and of wisdom as a counsellor. The Committee thank God from their hearts for all that their friend has been to them and the churches and to the great cause. They offer their respectful sympathy to those who were nearest to him, and they pray that his memory may be honoured in this city by a fuller consecration to the service of the Kingdom of Christ on the part of those who are mourning his departure."

A STRANGE SPELLING-BOOK.

HERE is in Antananarivo just now an evangelist who a few months ago was appointed by the Congregational Union of Betsileo to visit the Tanala, a tribe occupying the forest region between Betsileo and the East Coast.

He called to see me one day, and I was so interested in the account he gave of his visit to the Tanala that I invited him to come to our Boys' High School and tell the story again to our scholars.

One fact that he related made a great impression on our minds. In a village of the Tanala he came across a youth who, having himself learnt to read, was doing his best to teach others. The only literature that the youth



possessed was a rather dilapidated Bible. Having neither reading-sheets nor reading-primers, he had made for himself several narrow strips of wood, on which he had very roughly copied the capital and small letters and some easy syllables, and these he had been using for teaching children to read.

The evangelist was able to show us one of these strips of wood, which had become the property of one of our Betsileo missionaries, but which he had borrowed for a time.

I asked our scholars if they, so well supplied with lesson books, would not like to provide some reading-primers for the destitute Tanala children. Their response was most gratifying. A sum of 18 francs 25 centimes (12s. 6d.) was collected, almost entirely in 5-centime pieces, and we have sent 365 reading-primers to the Rev. T. Rowlands, our missionary at Ambohimandroso, for him to distribute among Tanala children as soon as a good opportunity presents itself. J. C. THORNE.

THE LATE MRS. SHERRING.

THE news of the death of Mrs. Sherring, formerly of Benares, will be received by not a few of the Society's friends with regret. Mrs. Sherring died very suddenly and unexpectedly at sea on March 7th, during a voyage home from India, and was buried at sea a few hours before the vessel's arrival at Marseilles. Her death breaks the last link of the direct connection of an interesting group of missionaries with the work of the Society. The Rev. Robert Cotton Mather, A.M., LL.D., Mrs. Sherring's father, was for many years one of the most conspicuous members of the Society's North Indian Mission, alike on account of his linguistic gifts and as a missionary at Mirzapore. Miss Mather married the Rev. M. A. Sherring, M.A., of Benares, a distinguished educationalist and author, whose history of Protestant Missions in India is still a standard authority. Her brother, Dr. C. B. Mather, was a medical missionary in Central Africa until his death in 1898. One of her daughters was also a missionary at Mirzapore until her marriage. After her husband's death Mrs. Sherring returned to Mirzapore, and resided there, making a home for her daughter, and engaging in the work of the Mission for five years, and then returned to England on account of the claims of other members of her family. During her residence in this country she was a frequent pleader for missions to the women of India at ladies' meetings. Latterly she has resided in India with one of her sons.

FOR THE MISSIONARY LIBRARY.

MADAGASCAR, MAURITIUS, AND OTHER EAST AFRICAN ISLANDS. By Professor Dr. C. Keller. Translated by H. A. Nesbitt, M.A. Swan, Sonnenschein & Co.

THE German professor named on the above title-page has given us an admirable sketch from a scientific point of view of Madagascar and the various groups of East African Islands with which it stands in close relation. Indeed, the distinguishing merit of the work is the fact that it brings the whole group before us at one view, and in a comparatively small volume, clearly printed, well illustrated, and written in language not unduly technical, describes the main features of their natural history. Speaking generally of the East African Islands, Dr. Keller says: "Man and nature combine to form a world of itself, which, while markedly deviating from the continental character, exhibits a singular mixture of African and Asiatic life, and this fundamental characteristic recalls, so to speak, the geological history of the East African Islands. Madagascar and the Seychelles, for example, are old mountain tops which have remained above water." The writer speaks from personal observation of many of the places described, and he marshals his facts with great skill. In regard to the vexed problem of the origin of the people of Madagascar, Dr. Keller would allow a much larger African element than

many former writers have done; and he thinks undue weight has been given to the argument from unity of language.

The volume contains chapters on "Politics and Religion," "History of European Colonization," and "Organization and Government of the French Colony in Madagascar." These chapters cannot, of course, in the small space allotted to them, go much into detail; but it is interesting to notice how questions of this description disturb even the calm philosophical spirit of the man of science and lead him to deal side blows at the selfishness of the British Government and the political intrigues of British missionaries. He frankly admits, however, that the British Government might long ago have taken Madagascar had it wished to do so; and his insinuation that our missionary, Mr. Ellis, was a Government agent, and that he was at least privy to a conspiracy to kill the king, will not trouble those who know the facts. Mr. Ellis was above all things a friend of the king (Radama II.). Indeed, his friendship for a time blinded him to the vices and weakness of the king; and so far from being an accomplice of those who rose and put an end to the reign of incompetency, Mr. Ellis, during the revolution, knew from hour to hour no more of what was going on than did the other Europeans in Antananarivo at the time.

THE BOARD ROOM.

THE meeting of the Board on March 26th was overshadowed by the news of the murder of the Rev. J. Stonehouse. The Foreign Secretaries made brief statements on the subject, and the Directors signified by a standing vote their deep sympathy with Mrs. Stonehouse and her children.—The Board was also informed of the sudden death of Mrs. Sherring, widow of the former well-known missionary in North India.

The Rev. Ernest Box, returning to Shanghai after furlough, was introduced to the Directors, and made a brief statement of the needs of the work with which he is connected, with special reference to the need for training native pastors and evangelists.

A new self-registering missionary box, invented by Dr. Lavington Hart, was brought before the notice of the Board. After Dr. Hart had explained the principle and action of the box, it was decided that 5,000 boxes should be manufactured immediately.

On Tuesday, April 16th, the Directors had the pleasure of welcoming Dr. Fells, of Travancore, and the Rev. G. M. Bulloch, of Almora. The Foreign Secretary stated that Mr. Bulloch first went out to North India in 1874, whilst Dr. Fells had just completed his first term of service. Each of the missionaries briefly addressed the Board.

The Home Secretary referred to the death of Mr. Henry Jones, for many years cashier and accountant of the Society. The Foreign Secretary reported the sudden death of the Rev.

R. Howieson, of Hankey, South Africa, who only went out two years ago.

It was decided that in view of the approaching expiration of the lease of the present Mission House, steps should be taken to obtain another site.

Offers of service were accepted from the Rev. T. B. Pratt, of Australia, Mr. H. E. Wareham, of Edinburgh Theological Hall and University (son of the Rev. E. A. Wareham, the Society's Agent for Scotland and Ireland), and Mr. G. E. Phillips, B.A., of Mansfield College. Mr. R. Haydon Lewis, of Western College, was appointed to the Bakwena Mission, South Africa. Miss Grace Elkington was appointed to Mirzapur, North India, and Miss Bessie Powell to Canton.

FROM THE HOME SECRETARY.

THE new century confronts us with the old problem of enlarging the area from which our supplies are obtained or, in other words, of increasing the number of our regular subscribers. We appeal to all our churches to join in a crusade which shall have for its object the enrolling of all the members of all the churches and their adherents as *regular subscribers*.

A careful, and I believe a reliable, analysis of parts of our report shows that many thousands of church members are not yet regular subscribers. In London there are at least 40,000 to be enrolled, and the churches in other parts of the land give still larger numbers of possible supporters. If the 40,000 non-subscribing church members in London were to give at the rate of one penny each a week, we should in twelve months have an increased income of £8,666. If the same method were adopted throughout our churches we might soon have an income equal to our expenditure, and be able to reinforce some of our undermanned missions. There is a great power in the penny a week, or several pennies a week, and we hope soon to issue for their collection a self-registering missionary box, prepared and patented by Dr. Lavington Hart.

* * *

THE missionary conversation with opportunities of social intercourse and of questioning the deputation is a highly interesting and instructive form of missionary meeting. I lately attended one when the questions were numerous and pointed, the answers appeared to remove difficulties, explain situations, and promote the intelligent understanding of our work. After an hour's "heckling" the chairman read a long list of remaining questions which were to be answered in a word or two from the platform, or at greater length in personal talk over the refreshments.

One interrogator asked how working men might help the Society, and from his own experience supplied the information desired. With the policeman of the village where he had lived he had made various articles for sale, and the work had been so successful from year to year that the last effort

produced for a sister society the splendid sum of £80. He significantly pointed out the continued interest that the work secured as the articles were being made, and the opportunity they afforded through the inquiries of friends and neighbours as to the object in view for enlisting the sympathy of others in the missionary enterprise. ARTHUR N. JOHNSON.

ANNOUNCEMENTS.

ARRIVALS.

Mrs. JOSS, from BANGALORE, SOUTH INDIA, per Austrian Lloyd steamer, via Trieste, on March 1st.

Rev. G. M. BULLOCK and Mrs. BULLOCK, from ALMORA, NORTH INDIA, per steamer *Imperatrix*, on March 25th.

Rev. BERNARD LUCAS, Mrs. LUCAS, and child, from BELLARY, and Dr. T. V. CAMPBELL, Mrs. CAMPBELL, and two children, from JAMMULAMADUGU, SOUTH INDIA, per Anchor Line steamer *Persta*, on March 26th.

Mrs. JOYCE, M.D., from JIAGANJ, NORTH INDIA, via Marseilles, on March 29th.

Dr. A. FELLIS, Mrs. FELLIS, and family, from NEYOOR, TRAVANCORE, SOUTH INDIA, via Marseilles, on March 31st.

Rev. W. HINKLEY, B.A., from ANANTAPUR, SOUTH INDIA, at Montreux, Switzerland, on April 1st.

Rev. W. G. LAWES, D.D., and Mrs. LAWES, from VATORATA, NEW GUINEA, at Plymouth, per steamer *Oruba*, on April 13th.

DEPARTURES.

Rev. J. HADFIELD and Mrs. HADFIELD, returning to LOYALTY ISLANDS, SOUTH SEAS, embarked at Marseilles, per steamer *Grova*, for Sydney, on April 5th.

Rev. ERNEST BOX, returning to SHANGHAI, CHINA, embarked per N.D.L. steamer *Hamburg*, on April 8th.

BIRTHS.

LLOYD.—At Kanye, South Africa, on February 10th, the wife of the Rev. Edwin Lloyd, of a son.

FOSTER.—At Neyoor, South India, on March 13th, the wife of the Rev. A. T. Foster, of Pareychaley, of a daughter.

BACH.—At 22, Elgin Crescent, W., on March 23rd, the wife of Thomas W. Bach, late of Trevandrum, of a daughter (still-born).

DEATHS.

SHERRING.—On March 7th, Margaret, the widow of the late Rev. M. A. Sherring, of Benares, North India, aged 64. Buried at sea ninety-two miles south of Naples.

STONEHOUSE.—On March 23rd, killed by robbers, the Rev. Joseph Stonehouse, of Peking, North China, in his 47th year.

JONES.—On April 3rd, at Sutton, Surrey, Henry Jones, late Cashier of the London Missionary Society, aged 71 years.

GARDNER.—On Thursday, April 4th, at Newport, Fife, Alice, the widow of the late Rev. W. J. Gardner, for twenty-five years a missionary in Jamaica, aged 73 years.

HOWIESON.—On April 12th, at Port Elizabeth, the Rev. R. Howieson, of Hankey, South Africa, aged 30 years. (By cablegram.)

MACKENDRICK.—On April 15th, at Niamkole, British Central Africa, the Rev. G. Mackendrick. (By cablegram.)

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the Rev. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the Rev. GEORGE COVINGS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY.

Vol. LXV. No. 781.—*Old Series.*]

JUNE, 1901.

[Vol. X. No. 114.—*New Series.*

NOTES AND COMMENTS.

THE months of March and April of this year will long be remembered in the Society's annals as a time of tribulation and sore loss. Within the four weeks from March 23rd to April 20th no fewer than five of our missionaries were suddenly called to lay down their work on earth, together with the young wife of our Rarotongan missionary, Mr. Percy Hall. In North China, in the Cape Colony, in Central Africa, and in New Guinea there are to-day vacant places which, but a few short weeks ago, were filled by strong and able men, men of great promise and of great fulfilment. Truly, God moves in a mysterious way. We could hardly have named five men whom at the present time we seem so ill able to spare as Chalmers, Stonehouse, Tomkins, Howieson, and Mackendrick. Some of them seemed indispensable to the successful carrying on of the work. But God, who is rich in mercy toward His sinful world, will raise up others to take the places of the fallen. The blood of the martyrs is a challenge to the Church. There can be no turning back from fields that have been thus consecrated.

* * *

A SPECIAL service in memory of our New Guinea martyrs was held in the City Temple on Friday, May 17th. Dr. Parker presided, and the speakers were Dr. Lawes, Dr. Barrett, of Norwich (of whose church Mr. Tomkins was a member), the Rev. R. Lovett, M.A., and the Rev. R. Wardlaw Thompson. At this service a

CHALMERS' MEMORIAL FUND was inaugurated. The exact form which the memorial will take has not yet been decided, but will be announced in our next issue. In the meantime the Home Secretary will be glad to receive donations.

* * *

In the opinion of those best qualified to judge, the murder of Mr. Stonehouse was unpremeditated and has no further significance than as showing the anarchy which prevails in many districts in North China. From other districts we have received unexpectedly reassuring reports. Mr. Bridge has succeeded in reaching T'sangchow and Chi Chou, and has received every kindness from the Chinese officials, who were greatly relieved at finding that he had not brought a military escort with him. Several of the leading Boxers have been beheaded by the authorities, but in some districts the native Christians are still being persecuted. Mr. Bridge speaks in the warmest terms of the splendid service rendered by some of his native helpers. "With such men and the blessing of God," he says, "we can well anticipate an early reorganization of the whole Mission."

* * *

THE first anniversary meetings of the new century, though overshadowed by the terrible tidings from New Guinea, have been of a most inspiring character. The great demonstration in the Albert Hall, especially, was a meeting long to be remembered; and our own smaller

annual meeting in the City Temple was a good and helpful gathering. At this meeting we were delighted to welcome Dr. Barton, one of the secretaries of our sister Society in the United States.

* * *

WHAT promises to be a very important and useful Conference on Foreign Missions is to meet in London on June 18th, 19th, and 20th. About twenty-five British missionary societies will be represented at the Conference, which will hold its sessions in the Library of the Bible House. Among those announced to read papers we see the names of our senior Foreign Secretary and the Rev. F. L. Marler, of Gooty. The meetings of the Conference, which has been arranged by the London Secretaries' Association, will not be open to the public.

* * *

THE reception given to our little quarterly sheet, *The Ends of the Earth*, has been most hearty. We have had to print 90,000 copies of the first issue, a large proportion of these being used for insertion in local magazines. If any friends have not yet seen *The Ends of the Earth*, we shall be glad to send a copy on application. The next issue will be published on June 12th.

* * *

THE July CHRONICLE will contain several articles dealing with the work of our medical missionaries. We shall be glad if those who are specially interested in this side of the work will circulate copies among their friends.

* * *

THE usual Monthly Prayer Meeting will be held at the Mission House on Monday, June 3rd, at 3.30 p.m.

THE THRONE OF GRACE.

"Let us come boldly, therefore."

LET US GIVE THANKS for the memory and example of those who have been called Home (pp. 126, 150); for the inspiration of the recent Anniversary meetings (p. 131); for progress in Central Africa (p. 147); for the large increase in the Society's work during the past ten years (p. 151).

LET US PRAY for the friends and relatives of our martyred missionaries, for their fellow-workers who are left desolate, and for the native Christians left without a shepherd; that the churches at home may rise to the measure of the present opportunity and may relieve the Society of the constant pressure of deficiency (p. 153); that blessing may attend the important Missionary Conference to be held this month in London (*see above*).

JAMES CHALMERS AND OLIVER TOMKINS, OF NEW GUINEA.

AT first we hoped against hope that the terrible news published in the morning papers of April 22nd, and sent out with the May issue of this magazine, would prove untrue. More than once before in his career James Chalmers had been reported dead and had lived to make light of the story of his peril. It was hard to believe that the great heart had ceased to beat and the keen eyes grown dim with death. But when the expedition sent by the Queensland Government returned with the report that all was true, and that the worst had not been told—for they found that the cannibals had finished their awful work by devouring the bodies of their victims—then we bowed our heads and knew that never again in this world should we look upon the faces of James Chalmers and his young colleague.

Of the details of the terrible event we know but little, and we may never know much more, for apparently there is none of the little party surviving to tell the tale. Even the date of the massacre is uncertain.* If it be true that the missionaries met their death in trying to make peace between two hostile tribes, it is, we believe, as they would have wished to die.

The Aird River, on whose shores the tragedy took place, has its estuary in the extreme north-west corner of the Papuan Gulf. Geographers have long held that this river would furnish the best access to the unknown interior highlands of New Guinea. The tribes dwelling on the banks of the river are described by a recent traveller as a "fine, muscular set of people, with an excellent physique and stalwart appearance, decorated with the grotesque ornaments peculiar to heathen taste." Speaking of the cannibalism of the people the same writer says: "The imagination is severely taxed in picturing the horror of the murderous scenes enacted in these dark regions from time to time."

Apparently the missionaries had left the *Niue* and gone to the shore with twelve native students, intending to return instantly. When they did not return after two days the captain of the *Niue* sailed away and reported his fears to the Government official at Daru. On the 8th of May, sixteen days after the arrival of the first report of the massacre, the following message was sent by the Government:—"Massacre confirmed. Entire party killed. Human remains discovered, unrecognisable."

* A later cablegram gives the date as April 8th, and the place as Goaribari Island.

This is not the place in which to attempt to tell the story of James Chalmers's life. It is devoutly to be hoped that the task and privilege of writing what ought to be a great missionary classic will be placed in the hands of the man best equipped, both by knowledge and by natural sympathy, for the undertaking. Here we can only give the bare facts of his career as recorded in the official documents and publications of the Society.

Born at Ardri-shaig, on the shores of Loch Tyne, he came of a sturdy and self-reliant Highland stock. Like most of our great missionaries, he was born in humble circumstances, and received but a small share of what we commonly call "educational advantages." But the wind and the sea were his playmates; he was as much at home in the water as on land; fishing, sailing, climbing over the rocks, and wandering among the hills—he spent a healthy and happy boyhood, all unconsciously fitting himself for the arduous and adventurous life to which he was being called as the great pioneer missionary of New Guinea.

The boy's interest in foreign missions was first roused by a Sunday-school address on missionary work in Fiji. On his way home after school he knelt down behind

stone wall and vowed to give his life to the spreading of the Gospel. Some years later we find him working as an agent of the Glasgow City Mission — another useful bit of experience in view of his great life-work. It was while in Glasgow that he met Dr. George Turner, the well-known Samoan missionary of the L.M.S. Under his influence and by his advice Chalmers offered his services to the London Missionary Society and was accepted. Entering Cheshunt College in 1861 as a missionary student, he owed much to the influence and teaching of Principal Reynolds. In 1864 he was sent for a year of special training to the Society's Institution at Highgate, under the care of the Rev. Dr. Wardlaw.

Although his heart had lately been set on going to Africa to help in the great work which David Livingstone had begun, he cheerfully accepted his appointment to the



Photo by]

JAMES CHALMERS.

[Elliott & Fry.

Dr. Wardlaw.

island of Rarotonga, and embarked with his young wife in January, 1866. After ten years of vigorous and faithful work in Rarotonga and its out-stations, Mr. Chalmers was requested by the Directors, in the year 1877, to proceed to New Guinea to superintend a new mission at the south-east end of the great island. This proved to be one of the happiest appointments the Directors ever made. It was the very work for which Chalmers was best fitted by nature and for which he had been so well equipped by training and experience. Whatever the future may bring, it is safe to say that the name of James Chalmers will be for ever associated with the history of missionary work in New Guinea.

Into the details of that work we cannot enter here. The story has been told, in part at least, in his own books—*Work and Adventure in New Guinea* (1885), *Pioneering in New Guinea* (1887), and *Pioneer Life and Work in New Guinea* (1895). If the interest awakened by the death of Chalmers shall lead any who have not yet read them to turn to these books of his, they will find there not only a thrilling and enlightening record of service and adventure, but also—reading between the lines—a better picture of the man himself than any that can be drawn by another pen.

Of both Chalmers and Tomkins no one can speak with greater authority than Dr. Lawes, for twenty-three years the colleague and friend of Chalmers.

"No such tragedy," he writes, "has come upon us in New Guinea since the very beginning of our Mission. No English missionary has fallen at his post, and no death has occurred at any of our stations. It seems impossible to realise that our beloved fearless leader has been killed by the people for whom he had lived and worked so long. 'They knew not what they did.'"

"The personality of James Chalmers, in all its nobility and with all its wonderful magnetic influence, was well known throughout Great Britain and Australia, as well as in New Guinea. His native name, 'Tamate,' seems familiar in every circle, and is revered and honoured all the world over; but only those who have lived and worked with him in Rarotonga and New Guinea know how great and good a man has fallen.

"To the Mission in which for twenty-four years he has worked, the loss seems irreparable. But we who knew him best loved him most, and in our lives is a big vacant place which can never again be filled in this world.

"It was my happiness twice to welcome Tamate. First on Niné, when as a slim young man of wondrous energy and vitality he arrived from England in the new

sailing ship, *John Williams*, en route for Rarotonga. A few days after the ship was wrecked on the island, and for some weeks he with his newly-married wife were our guests. And then ten years later I bade him welcome to New Guinea and Port Moresby, where for three years Mrs. Lawes and I had been alone. From then until now he has been my beloved comrade and fellow worker. For some years after his wife's death he shared with us our home, living under the same roof, and sitting at the same table.

"This is not the time or place to speak of his 'labours more abundant,' when he was 'in journeyings often, in perils of waters, in perils by the heathen, in perils in the sea, and in watchings often.' We learned to love him with a deep and tender love, to honour him with a great admiration for his wonderful zeal and untiring energy, and to thank God for the great spiritual gifts with which he was endowed.

"After his second marriage in 1888, when his face was towards the West, we saw less of him, until he reached the western extremity of our Mission, the Fly River. Only once or twice a year did we then see him, but his love knew no change, and the days when Tamate came were always red-letter days in our home. I fear no pen can present him to the world as we knew him all these years.

"Of the last sad scene we know but little. We must wait for further particulars, but we know that the Aird River was one of the few places on the coast where his personality and probably his name were unknown. It was some eighty miles from the nearest mission district on the east, and perhaps sixty miles from his own station on the Fly River. It was one of the gaps in our chain of stations which we were all anxious to see filled. After the annual committee meeting, held this year at his own station of Daru, at the mouth of the Fly River, he evidently planned his visit to the Aird, to see whether a beginning of Christian work could not be made. He would never have taken Tomkins with him if he had thought there was danger.

"And what can I say of him who was the sharer of his martyrdom, except that he had won all hearts, and that we expected great things from him for many years to come? A little more than a year ago we met him in Sydney and welcomed him to our Mission. A man of faith and prayer, mighty in the Scriptures, he was a great help, comfort, and joy to Tamate. He was to him what Timothy was to Paul, his 'dearly beloved son.'

"The intrepid Paul and the beloved Timothy of our

Mission have been taken from us. 'Who will be baptized for the dead?'

"Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

OLIVER FELLOWS TOMKINS, who has fallen by his leader's side, was born at Great Yarmouth, in 1873. After being in business for five years in Norwich, where he was a member of Dr. Barrett's church, he entered Harley House, Dr. Guinness' Training College, at Bow. After the usual course of study there, he was accepted by the L.M.S. and appointed to the New Guinea Mission. Meanwhile, during his vacations, he had been doing evangelistic work among the fishermen of the North Sea fleet, as well as with tent and caravan in the country villages. He was a man of fine stature and sturdy frame, in the opinion of all who knew him well-equipped—both physically and spiritually—for the important and trying work to which he had been appointed. He sailed on December 8th, 1899, to join Mr. Chalmers in his work in the Torres Straits. A few months later there came a brief message from the veteran missionary to the Mission House:—"He will do; send us two more of the same sort." That opinion, formed almost at first sight by one who was accustomed to read the faces of men, was abundantly confirmed by fuller intercourse and knowledge.

Again and again did Chalmers testify to his strong affection for, and approval of, the younger man. They were indeed, as Dr. Lawes has called them, "the intrepid Paul and the beloved Timothy." They were lovely and pleasant in their lives, and in their death they were not divided.

Oliver Tomkins had been but little over a year in his appointed sphere of work. It was long enough for him to win his spurs—long enough for him to give promise of proving a worthy successor to his famous colleague. He knew that in going to New Guinea he was taking his

life in his hands. He was prepared at any time to make the offering—remembering Tamata's protest we cannot call it "sacrifice"—which God has called for sooner than we thought. One day we shall understand that lives cut short in this way are not "wasted"—are not even deprived of the opportunity for full fruition. The worker is taken away, but the spirit in which he began his work lives on, and will be a heritage and an inspiration for ever to those who follow. May this great calamity, as we with our dim sight feel bound to call it, prove to be for the furtherance of the Gospel by quickening the resolution and the zeal of all who stay at home, and by calling forth not a few who shall volunteer to take the places of the fallen.



OLIVER F. TOMKINS.

A TRIBUTE TO JAMES CHALMERS.

"To the Editor of the 'Times'."

SIR,—It is to be feared that the report that the Rev. Mr. Chalmers has met his death in New Guinea is true. As one who had exceptional opportunities of studying his character and witnessing his proceedings, I make bold to ask to be allowed to give expression to the feelings of admiration entertained for him by those who had the honour of counting him amongst their acquaintances.

"I first met Mr. Chalmers in 1884, when the British flag was hoisted in Southern New Guinea by the present Sir James Erskine, who then commanded

the squadron on the Australian station. I was at that time serving under Sir James's orders, and I am sure that my distinguished chief will be most ready to testify to the value of the assistance rendered him in a difficult operation by Mr. Chalmers and his colleague, Dr. Lawes.

"Mr. Chalmers accompanied me in the ship I then commanded on an expedition to Kappa-kappa and Kailé, on which I had been sent by Sir James Erskine. At my urgent request Mr. Chalmers again accompanied me, early in 1885, on a special expedition to North-Eastern New Guinea and Rooke Island. His vigilance, cheeriness, readiness of resource, and extraordinary influence over native savages made

his help quite invaluable. I can honestly say that I do not know how I should have got on without him. He had an equal power of winning the confidence of savages quite unused to strangers, and the respect, and even love, of white seamen. Notwithstanding the great inconvenience and, I fear, not inconsiderable expense to which he had been put by giving his valuable services in the expeditions mentioned, he firmly refused to allow his name to be officially submitted in any claim for pecuniary remuneration, or even to accept the legitimate compensation to which he was entitled.

"It is difficult to do justice in writing to the character of this really great Englishman. One had only to know and live with him in out-of-the-way lands to be convinced that he was endowed with the splendid characteristics which distinguished our most eminent explorers and pioneers.

"In these days, in which fame depends on skill and audacity in self-advertisement, it will not, it is hoped, be thought out of place to offer even such a defective tribute as this letter is to the memory of a loyal subject and brave and self-sacrificing man, of whom his countrymen know nothing, because he did his noble work outside the sphere of influence of the newspaper correspondent.

"It is not necessary to approve of modern missionary enterprise to acknowledge the eminent qualities as men and as citizens of such persons as Selwyn of Melanesia, Robertson of Erromanga, and Chalmers of New Guinea—Your obedient servant,

"CYPRIAN A. G. BRIDGE,

*"Vice Admiral, formerly Commander-in-Chief of the
Australian Station."*

"22, Wilton Street, S.W., May 4th."

A RESOLUTION OF THE BOARD,

APRIL 23RD, 1901.

"THAT the Board have received with profound sorrow the report of the murder by natives of New Guinea of the Rev. J. Chalmers, the Rev. Oliver F. Tomkins, and a party of native Christians. They await with anxiety the further tidings which will come after the Government inquiry, now being made, has been completed, but they cannot defer until then the expression of their deep sympathy with the friends of the two missionaries whose death, under circumstances of the most tragic and heroic kind, there seems but the faintest reason to doubt. The Rev. O. F. Tomkins, strong, energetic, truly consecrated, and of a gracious disposition, had but recently commenced a missionary career in a manner which gave the utmost satisfaction to the Directors, and which seemed to promise for him a future of distinguished service and eminent usefulness. The Rev. James Chalmers had already made his mark and gained for himself a very high place in the esteem and admiration of the Church of God during long years of devoted and heroic life. Fearless of danger, enduring with cheerful-

ness untold hardships and constant fever, having a magnetic power of attracting and attaching to himself his native companions and fellow-workers, strong in his simple faith, and enthusiastic and tireless in his labours for the extension of the Kingdom of Christ, a brother beloved, and a leader who inspired his fellow-workers, his name had been known and his influence as a peacemaker had been recognised for many years along the whole south coast of British New Guinea, while his visits to the homeland had stirred the hearts of thousands, and powerfully influenced the thoughts and prayers and gifts of the churches for the extension of Christ's Kingdom.

"The Directors have observed with great concern statements in the daily press that the Government have sent, or are about to send, a punitive expedition to exact reprisals on the tribe or tribes which are reported to have committed the murders. Much as they love and honour their deceased friends, and keenly as they feel their removal under the painful circumstances which have been reported, they are sure that the wholesale retaliation or reprisal upon these tribes of ignorant savages would have been repugnant to their deepest feelings.

"They recognise that the Government of British New Guinea have in all such cases the grave responsibility of vindicating justice and impressing upon the people the sacredness of human life, but they rejoice to believe that the Lieutenant-Governor will not perform this duty in the spirit of reprisal and revenge, and they would very earnestly deprecate the manifestation of such a spirit as unworthy and mischievous. For the Church of Christ and for the Society which will mourn their loss if they have been murdered, the best and only way of avenging the death of the martyred missionaries will be by more earnest efforts to proclaim to their murderers the mercy of God and the Gospel of peace."

THE organ of the Paris Missionary Society, reviewing the century which has expired, dwells on the marvellous expansion of the Society's work, especially during the last ten years of the century. It notes that through this development of missionary work the whole of French Protestantism has been quickened with new life, has felt a new appeal to energy and sacrifice, a new source of healthy emotion, of duty, and of blessing. No less remarkable has been the constant growth of the Society's resources, the miracle, six times repeated, of a large deficit cancelled almost as soon as it became known. And it concludes thus: "The Society will keep its mission-fields, and will fulfil its work, as long as it can count among its directors and friends a sufficient number of hearts determined to embrace all this great work in faith, love, and prayer. Such hearts are the real Missionary Society and its true strength. Its unity and its life are constantly renewed in them; and in their souls are prepared and accomplished the deliverances which it experiences.—See *Journal des Missions Évangéliques* for January, 1901,

OUR ANNIVERSARY

THE GREAT DEMONSTRATION IN THE ALBERT HALL.

THE recent united meetings of the Congregational and Baptist Unions were a welcome indication of increasing fraternity. But the most impressive and inspiring demonstration of the essential unity of the two denominations was found in the great united Missionary Meeting held in the Albert Hall on the evening of Wednesday, April 24th, under the joint auspices of the London and Baptist Missionary Societies. The Hall, which is said to hold nearly ten thousand people, was full in every part, and many applications for tickets had to be refused. In spite of the obvious drawbacks to so huge a gathering—and on the whole the speakers were heard more easily than had been expected—the value of such a meeting is so great that we may well hope that not many years will be allowed to pass before a similar demonstration is organised. A strong choir had been brought together under the direction of Mr. C. E. Smith, and played an important part in the success of the meeting. Their rendering of the Hallelujah Chorus at the beginning of the proceedings, and of the anthem, "How lovely are the messengers," at a later stage, was greatly appreciated.

The chair was taken by the RT. HON. THE EARL OF ABERDEEN, K.T., who was supported on either hand by

the Secretaries of the two societies. The audience having joined in singing "All hail the power of Jesu's name," prayer was offered by the REV. JAMES OWEN, of Swansea, who asked that the memories of the meeting might be an inspiration for many long days to come.

The Chairman (LORD ABERDEEN) declared that there was a peculiar appropriateness in the fact that two great and venerable religious organisations, which had always taken a foremost part in the work of Foreign Missions, should make such a splendid demonstration of brotherly feeling as was being displayed that night. One very practical advantage of such a gathering was that those who belonged to the one society would hear something more than usual about the other society. As to the general question of mutual co-operation between religious bodies, of course it might sometimes proceed even more effectually when it was unhampered by any purpose of immediate action. They could imagine in the case of two neighbours holding adjoining pieces of garden, that if there was something of the nature of a brick wall between—not a very high wall, but one over which they could shake hands—it might be quite as conducive to neighbourly feelings as if there was something less defined—a strip of "London Pride," for instance.



Photo by]

LORD ABERDEEN.

[Elliott & Fry.

All present were more or less familiar with the splendid work which had been done in connection with the two great societies. The foremost feature of the operations of the Baptist Society in Africa was the establishment of a further chain of mission stations to unite the Congo with Uganda—a trans-continental line of missionary enterprise and exploration such as would have delighted the heart of Livingstone. A mournful strain had been imparted to the meeting by the news of the alarming catastrophe in New Guinea; yet it would bring no tone of despondency, but would rather stimulate fresh devotion and earnestness of purpose on the part of all who felt called upon to enter upon missionary work. Time would fail were he to enter on a record of the great and noble deeds performed in the mission-field, but they might, at least, on a great occasion like the present, send forth special messages of encouragement and greeting to those who had gone through terrible trials, and anxieties, and bereavements, and who were yet determined to go on with the noble work of preaching the Gospel in foreign lands.

The REV. W. G. LAWES, D.D., of Vatorata, New Guinea, besought the sympathy and forbearance of the meeting in view of the terrible news concerning Mr. Chalmers, which had quite overwhelmed him. "Tamate" was his bosom friend and beloved brother. Many years had they spent together in New Guinea in loving comradeship. Hand in hand, side by side, shoulder to shoulder, they had spent days of adversity and nights of anxiety. They had shared together times of blessing and seasons of joy; and now for his comrade there was the victor's wreath and the martyr's crown. "But, brethren, know ye not that there is a prince and a great man fallen in Israel?" Their beloved young brother Tomkins had endeared himself to all his brethren, and was specially attached to Tamate, his colleague and helper—"the intrepid Paul, and the beloved Timothy."

During forty years of missionary work, said Dr. Lawes, he had learnt to know the savage, and had seen what he could become. He knew the raw material, and had seen its transformation, and that evening he proposed to speak upon some of the facts of the past, which were also the grounds of hope for the future. The Christianisation of Polynesia was now a matter of history. John Williams' programme had been carried out, in that New Guinea had been reached. In New Guinea there were as many varieties of character as of colour and of tongue, but all were degraded, lost, and fallen—degraded with a degradation that was inexpressible, and depraved with a depravity that was unthinkable. No glimmer of that

Light which came into the world had ever reached them. Heathenism such as that had been conquered in Polynesia, and in 1871 the light reached even New Guinea. Ruatoka, one of the pioneer band of South Sea teachers who went to New Guinea, still lived, and was one of the finest specimens of South Sea Island missionaries it had ever been his happiness and privilege to know. For thirty years there had been an unbroken succession of Christian missionaries from the native churches of Polynesia, undaunted by the death of many of their comrades who had fallen. "Thank God," said Dr. Lawes, "there is still a heroism which is not that of the battle-field." Last year there was opened at Vatorata a Memorial Church to the memory of the South Sea Island missionaries who had died at their posts, and on a memorial window were inscribed eighty-two names. If to these were added the names of the women and children, not less perhaps than 200 would be found to have died in New Guinea during the past thirty years. Not only had savages become Christians, but they had been so imbued with the spirit of Christ that they had been

WILLING TO LAY DOWN THEIR LIVES

in the effort to carry the light of the Gospel into the darkness beyond. For six years the missionaries waited, and then a New Guinea man professed belief in Christ, followed by a woman, and those first-fruits were still living steadfast in the faith. On the first Sabbath in every month not less than 3,000 men and women gather round the table of the Lord, devoutly, reverently, commemorating that event which was so much to them and to all the world. Many of them he knew as savages in the days of feathers and paint. Now, clothed and in their right mind, the wild savage look gone, they formed part of the body of the Lord Jesus Christ in His Church. Many of the pastors who presided at the Lord's table were New Guineans, and the New Guineans might often be seen to bear on their chests the tattoo marks which indicated that their spears had been imbrued in human blood. Old things have passed away, and, behold, all things have become new. From the first young men who professed Christianity the missionaries chose some for special training, to become teachers to their countrymen and missionaries to other tribes. These had increased until now there was a band of sixty-four New Guinea teachers, preachers, and missionaries. One of these had just volunteered for work in the interior, and had been placed in a village among people whom his fathers never knew.

The missionaries had been greatly encouraged by the stability, earnestness, and general capacity of their New Guinea colleagues. God had greatly honoured them and blessed their work. A new college for the fuller training

of native agents was opened about seven years ago. There were twenty-four married students in residence at the present time—the nucleus, they believed, of an army that might yet win the inland tribes to Christ. Ten years ago it was his happiness to bring to England the first complete New Testament translated into the Motu language of New Guinea. This being now out of print, he had brought with him a revision, which their good friends the British and Foreign Bible Society were again printing for them. The Babel of tongues in New Guinea was a great hindrance to the spread of the Gospel, and an obstacle to real progress. The whole coast line from East Cape to the Fly River had been occupied. At certain and irregular intervals the coast

was dotted with mission houses and churches, but great gaps remained to be bridged over. The preaching of Christ and His Gospel had been a triumph in New Guinea. They had proved the salvability of the savage.

He had been proved to be a man and a brother worthy of trust. “And now what remains to be done? We have sampled the mass for you; we have prospected. We show you the result, and ask: What are you going

to do?” The whole of the interior of New Guinea was still practically in its primitive darkness. Hundreds of tribes had never heard of Christ. An honoured friend of the Society (the Hon. J. Angas) had given £2,000 for the inauguration of work in the hinterland of their Mission. His beloved colleagues

CHALMERS AND
TOMKINS MUST BE
AVENGED,

not by fire and the sword, not by the burning down of homesteads and the destruction of cocoa-nut plantations, but as the sainted Tamate would have it, by sending an army of Christian workers to win the tribes for Christ, and make it for ever impossible that such deeds should be perpetrated on their shores. The achievements of the past century

were as nothing to the triumphs awaiting them in the future if they had faith enough. “Stick to your commission—teach, preach, disciple—keep close to it. We have seen the transformation of the savage. ‘It



REV. W. G. LAWES, D.D.

is the Lord's doing.' I cannot add, 'It is marvellous in our eyes,' because He told us He would do it, and that He would be with us."

The REV. JOHN CLIFFORD, D.D., of Westbourne Park, said he never spoke on the subject of foreign missions without feeling something of discomfort, arising from the fact that he could not speak with the verity of a witness. On the present unique and prophetic occasion, he could say that they regarded the work of the two societies as their own, that they accepted the missionaries as their representatives, and were prepared to back them to the utmost by their prayers and gifts. Such a meeting as the present seemed the most natural thing that could take place. What astonished him was that they had not met after that fashion before. They entered upon the new century with an undiminished faith and undimmed hope. They had the strongest faith in the plan of God to redeem mankind, and were sure that in their missionary work they were marching along the lines of the Eternal Love and Righteousness, and were marching to victory. Further, they were sure that, in the Gospel of Christ, God had stored up the power by which that plan was to be carried out to its fullest limit. There was no type of man that the Gospel had not saved, no type of character that had not been uplifted and redeemed. They also had a conviction rooted in them that God himself worked in them to set that power to work on others. That was

THE APOSTLES' CREED OF THE TWENTIETH CENTURY.

They were going forward to the work with a faith reinforced at every point by the missionary experiences of the past century, which transcended every previous century in its missionary achievements. The old Gospel had got in it the old power. The most permanent forces of the Victorian era were in the main missionary forces. The Bible had been translated into 406 languages, and those, in the main, the languages of people who were going to abide and make the world's future. Let them remember what the Bible had done for England.

The past century had taught us the value of medical missionaries and of the work of women. Long had the Church been defrauded by "male tyranny" of the gifts of women, even while Her Gracious Majesty Queen Victoria was on the throne of the realm. The new century would witness the equalisation of the opportunity of women, and man would have to recognise his wife and his fellow-woman as his equal in all respects for the Kingdom of God, and therefore as possessing in herself the right to enter through all doors and render any service she could.

During the past century, also, they had been creating a body of statesmen missionaries, like those on the platform, Mr. Wardlaw Thompson and Mr. Alfred Baynes. They were typical and representative of a host of men throughout the world. Further, the whole field of comparative religion had now been explored, the result demonstrating that in ethical energy Christianity had no rival. Splendidly equipped by the Nineteenth Century, they were going through the gates of the Twentieth, confident that the Lord of Hosts was with them, and that He would crown their efforts with victory.

One hundred and twenty-five years ago Hume asked: "Where will your Christianity be fifty years hence?" Let them take a map, and the records of the recent New York Missionary Conference, and find the answer. But opportunity is obligation, and upon the recognition of this by the young people depended the answer to the question: "Where will Christianity be in the year 2000?" "It is," said Dr. Clifford, "as you undertake this work, that the missionary cause will be advanced, and that in advancing it you will secure the greatest good to your country, and the greatest happiness for yourselves."

The REV. J. S. WHITEWRIGHT (B.M.S), of Shantung, described the humorous incidents of a journey in China, adding: "We do not speak of hardship except to laugh at it and make fun of it." The primary cause of the



REV. J. S. WHITEWRIGHT.

recent troubles was, in his opinion, the almost inconceivable ignorance and pride of those in high authority in China. Missionaries had done much to remove this curse of ignorance. There was a Reform party in China,

and some officials had even risked their lives in order to save missionaries in the interior. His own comrades in Shantung were saved by a generous Chinese Governor. Even after all that had happened, he was not ashamed to make himself one with the Chinese. They were courteous and filial. John Bull, when he did a nice thing, did not always do it in the nicest possible way, but John Chinaman always did. In the interior of Shantung twenty-five years ago there was not a single convert; last year there were over 10,000, and throughout China there were 100,000 Protestant converts. A noted General once said that nothing could be called disaster and defeat that opened up the way to victory. Recent troubles showed as never before that nothing but the religion of Jesus Christ could save China.

The REV. C. SILVESTER HORNE, M.A., of Kensington, said that the Royal Albert Hall had been the scene of many brilliant assemblies, but he ventured to say it had never extended its hospitality to a nobler and worthier cause than the one that had been pleaded within its walls that evening. The representatives of the two sister Societies had stood side by side in the foreign field, through good fortune and ill, in perfect harmony, for over a hundred years. They had magnificent traditions of Christian heroism and fidelity. It was perfectly true that the two denominations held the form of baptism differently, but in the presence of that great tragedy in New Guinea, which was upon all their hearts, there was one question ringing in all their ears: "Are ye able to be baptized with the baptism that I am baptized with?" They could well arrest their questions of difference while they meditated with pride and thanksgiving upon those who, for the joy that was set before them, had endured the cross and received that baptism of blood. The Directors of the two Societies had been one in policy. It might suit the purpose of the man in the street, who had not the courage to lay the blame where it belonged—namely, upon the greed and ambition of grasping Powers—to accuse the missionary of the various troubles that arose in foreign lands, but it could be asserted in no Pharisaical spirit, but as a simple and modest fact, that the two Societies represented that evening had never deserved such an accusation. They asked for no gunboat to avenge the massacre in New Guinea, nor did they demand any territory as compensation for the massacre of Christians in China. They had not stood committed to the work of Christian Missions without having counted the cost. In their view, Christian Missions were the supreme exemplification of the law of

Christ, "Love your enemies," and it was along that line that they looked for the victory of which they were increasingly sure. All they asked for was liberty to do the work of Jesus Christ, being prepared to take the consequences that God might send. The ports of China were opened by war, and it had been to the disadvantage of the missionaries. Missionaries in China had had to live down the manner of their coming. Looking to the future of China, they placed their reliance upon the great work of conciliation which was being carried on by the missionaries to-day. He believed that the judgment of history would be that by the Christianisation of the people China's future had been secured, and her vast resources opened for the markets of the world. In closing, Mr. Horne read from an appeal by James Chalmers to the Christians of England. "I do hope," wrote the heroic missionary, "we shall for ever wipe the word 'sacrifice,' as concerning what we do, from the missionary speech of New Guinea. May there never be a missionary or his wife in this Mission of New Guinea who will speak of their sacrifices, or of what they might have to suffer."

"In the light of those words," said Mr. Horne, "I dare not ask you or myself to make a sacrifice; but I say this, when once we get into the spirit of those great and manly words of Chalmers, we shall so give, and so work, and so pray, that there will be a great scattering of the shadows, and for that great day our heroes will not have lived, and our martyrs will not have died, in vain."

THE ANNUAL SERMON.

THE annual sermon was preached before a united gathering of the Baptist and London Missionary Societies at the City Temple on Wednesday morning, April 24th, by the REV. RICHARD GLOVER, D.D., of Bristol. The opening devotions were conducted by the REV. J. D. JONES, M.A., B.D., of Bournemouth. Taking for his text the familiar words (Mark xvi. 15): "And He said unto them, 'Go ye into all the world and preach the Gospel to every creature,'" Dr. Glover began by saying that the disciples to whom these words were spoken were weak, few in number, not masters of the facts which they had seen, dim in all their ideas of truth, aghast at a leagued world strong in vice, error, and the pride of prejudice. Naturally they shrank with dismay from the task that was laid on them of conquering the world. We, to-day, with less excuse, are still weak; we feel our fewness and our feebleness. Error seems rooted, vice impossible to dislodge, and prejudice strong. There are more questions than answers in the air. We are ourselves feeble in the grip of the Gospel, and somewhat uncertain of its exact

verity or meaning. We are, besides, confused of soul, troubled with the tribulations we have looked upon. Since last we met in annual assembly a new chapter in the book of martyrs has been added. Missionaries by scores, and converts by thousands have had to lay down their lives for Christ. Men rebuke us for being troublers of Israel, for involving nations in strife and sowing discord, and bid us leave Oriental peoples in the serenity of their ancestral faiths.

We do not plead guilty, in the degree in which we are accused, to these charges. We remember that European nations have seized cities, and laid their hands on provinces in distant lands; that Governments have mapped out China into "spheres of influence"; that syndicates have claimed privileges and concessions, and that these encroachments on



REV. R. GLOVER, D.D.

the territory and on the self-respect of China must carry the chief onus of any strife that has arisen. But we admit contributing some provocation. We feel that Christ still brings, not peace, but a sword, and sets men at variance. And in our faithlessness we are not all quite sure whether it was fair to our dead friends to send them forth, or fair to the heathen to bring them into martyrs' troubles, and whether the faith we gave them were compensation for the losses to which we committed them. These misgivings, more or less, are in all our minds. It is well, when there are such misgivings, to come to our Saviour with them, to bring our confused spirits to Him, like the disciples of the Baptist, who, when he was slain, told Jesus, and waited His help.

And we are met together here to assure our hearts before Him, to ask what He would have us do, and to find light amidst all the shadows, in the guidance of His eye. It is well to do so. The eyes that look up are lightened, and the heart that asks "What wouldst Thou have me to do?" gathers strength by asking it. The way of duty is the path of life, and when we look up and ask His guidance we get it.

In this word, I make bold to say, we get Christ's guidance for to-day.

I.—*In the commencement of their work, the Saviour makes the disciples address themselves to the Soul of Man.*

The catalogue of human ills is long; but the trouble of the soul is what Christ fixes their eyes on as the supreme ill. And He makes the disciples remember first of all that man is a soul, and that the first and foremost need of man is something that will touch that soul, break its bondage, set it free, and quicken the possibilities that lie within it. "Go into all the world and preach the Gospel to the soul." The Saviour is not regardless of other troubles. But when He would guide His disciples He gives them a precept which will

ECONOMISE THEIR FORCES,

and accordingly He bids them carry something for the soul of man. We have need to remind ourselves of this, and to begin all our work by *Faith in man*, by believing in the Divinity of the soul, in its immortality, in its need of God, in its higher capacity. And the Saviour made the disciples, and makes us, remember that no outward environment, however intense in its depravity, no outward darkness however disabling and blinding to the soul, will keep the man from rising.

For one thing; it is, thank God, easier to do a big than a little thing; easier to save the soul than to reform it. Moreover, if you can save the man, he saves you the trouble of doing anything else for him. You want sobriety: Save him, and sobriety is instinctive. You want the power of self-denial: Save him, and it is quickened in his heart. You want brotherhood, you want staying power, you want aspiration, you want education. These things all come if you give liberty to the Soul and link it to its God. All the things that all philanthropists wish: civil liberty, self-respect, manhood, brighter homes, higher citizenship, all these are "things that accompany salvation." Give the man the Gospel, and you have given him in that one gift a tree of life with twelve manner of fruits that bears its fruit every month, and whose leaves are for the healing of the nations. Christ means to heal every woe, but He begins with the biggest. Let us repent of inadequate faith in man, and reverence him. And let us learn from this word not to speak down to men, and enfeeble them by excusing them, but to speak up to them and lift them by honouring them. "Go ye into all the world"; expect in every man a soul, and preach to it the Gospel.

II.—*We have a Gospel that can enrich the Soul of Man.*

We have lost our sense of the greatness of the Gospel, partly because we are fussy in our activities and partly because we are hurt by material comforts. We have also to recognise that the intellect of man just now is rather occupied with Law than Gospel. And owing to this sense of the reign of law we are gradually coming to devote too much regard to the ordinary, to what is well within the sight and the intelligence of man, to accentuate training rather than conversion, and resolution rather than regeneration, and

influences of man rather than the sublimer influences of God. One day, I doubt not, Law will be

AN IVORY PALACE OF THE KING,

a temple in which we shall worship a living God. To-day it is rather a prison or a tomb of God and man. For our progress to be sound the Supernatural should grow with the Natural in our regard; but, as it is, Law is pushing out God more and more. And the result of the atmosphere we are breathing is that we have come to look on man as a very small thing, and on God as a small thing, and on all that happens as due to the play of forces whose measure you can easily take.

Whatever truth there may be in this impression of the universal domain of law, there are Facts and Truths and Helps and Smiles of God. There is a living God in a living world, and these constitute a Gospel with wealth richer than all gold, a joy deeper than all love, a treasury of infinite enrichment and benediction for the souls of men. We have a Gospel, and if the first lesson of my text was faith in man, the second is *faith in God*, who hath not left Himself without a witness, nor left us without His help, but has provided a Gospel for every drooping heart of man. Our God is not an absentee from His world, but is always where we should expect Him to be—in the thickest of its needs and the deepest of its darkness and the sternest of its woe.

Man wants forgiveness. "Thou hast set our secret sins in the light of Thy countenance" is a word that trembles to the lips of men on every shore; and we can point to a living God who ends that trouble in the only way in which any trouble can be ended by either God or man—namely, by sharing its curse. We point to Christ on the Cross owning our guilt, praying for the forgiveness of mankind—winning forgiveness thus. And we can tell them of Christ, who, by the Cross, has power to forgive sin and set them free. Men want grace of Heaven to help them, and we can tell of the patient Holy Ghost, who despairs of none, who undertakes for the feeblest, who has a touch that can turn all that is evil into good and restore the years that the canker-worm has eaten.

It is not a small Gospel that we have to carry to the hearts of men—something that will polish the exterior and refine the movings of the mind—but an infinite treasury of all manner of spiritual and enduring bliss. Do you think men will not welcome this Gospel in their thick darkness and despair? Will they turn away from that morning without clouds?

There is a choice of two creeds, and of two only, for the cultivated Englishman as well as for the heathen in his darkness. I may believe in Christ, the God of love, of pity, of tenderness, the giver of life and blessing to men. If I refuse Him, I have to believe in Death—nothing else. Your materialism knows no other deity. You are a Kali worshipper as much as any who bow in darkness in Calcutta, or at the shrine of Bhowan. To all who reject Christ, Death is the

only King of kings, Lord of lords, heir of all things, pitiless master of our fate.

III.—*We can impart this treasure to men by proclaiming it.*

To utter is to give. "Go ye into all the world and preach the Gospel." It is very strange that this part of my text awakes so little thought. It seems to most to be quite an easy thing to preach the Gospel. And yet, perhaps, if it is marvellous that we have to believe in men, and more marvellous that we have to believe in God, it is almost the most marvellous thing of all that God calls upon us to *believe in ourselves* as able to utter and lodge this saving truth, and to convey conviction, and, by the light of His Spirit, shed its lustre and communicate its quickening influence to the souls of men. Who is sufficient for these things? How can we tell of that brooding Love, that Sorrow and Pity of God which planned the Incarnation and sought to redeem man. How can we declare that love of God who chose for earthly throne a cross? Who can declare the tenderness of His quest for souls, the solicitude and yearning with which He seeks us, and the delight which, like a tide, rises in His heart when we turn our faces heavenward, and permit ourselves to be carried to the fold? Who can describe the joy God has set before Him, and that still lies in front, not completely tasted—the joy which has sustained Him in all His activities of redemption, and will at last reward them, and then will overflow and

FILL THE UNIVERSE WITH RAPTURE!

And yet Christ says: "Go ye and preach." And you and I can preach what no angel in heaven is fit to preach. What Christ is none can tell, but we can show a stray beam of His glory, enough to make others seek Him, enough to start their quest, enough to move them forward till they come to that Face through which shines the Light of the knowledge of the glory of God. We have never failed in the past when we have gone forth weeping—often needlessly weeping—expecting failure, deploring unfitness. Even then we have come back with rejoicing, bringing our sheaves with us. And there is no failure before the disciples when they obey this Word. We have to believe in ourselves, and to repent before God for making our powers less by believing them less, for ensuring failure by expecting it.

IV.—*The scope of our work*

"All the world," "Every creature," "Go ye out"—these are remarkable words. If I was at the beginning instead of at the end of the sermon, there might be much said upon this last point. Is there any lesson that the Church needs to-day more than this: "Go ye out"? Are we not

DYING OF SELF-EDIFICATION!

And might we not be saved as a Church, as men are individually saved, by self-forgetfulness and self-effacement? The chief business of the Church is outside herself. And then do not fail to mark what comes in so sweetly, accentuating the lesson of faith in man with which we began. "Every creature," "All the world." We, alas! give up hope very

easily. We look upon certain classes of our fellow-men as too obdurate to expect any success with them. But the Saviour says: "*Every creature.*" Despair of none. Every heart has gates that it can lift up to let the King of Glory in. Every heart has a throne, which, till God fills it, is empty.

Oh! if at home we would address ourselves to those absolute outsiders of whom we despair, I have the feeling that our churches would soon be filled by more virile souls; with larger convictions and consecration than are to be found in our midst to-day in the hearts of the more easily converted. It is not Sunday-school children only that we are to speak to, nor the aspiring and the honourable and those half converted by nature before grace touches them; but *every creature*—the drunkard, the blasphemer, the lewd, the ignorant, the out-of-the-way, the heathen. Oh, brethren, what ample room for repentance there is that we have had such feeble faith in man, in God, and in ourselves!

Let us resolve, God helping us, that to the poor poor and the poor rich, that to the poor wise and the poor ignorant, that to the cultured heathen at home and to the heathen in depths of vice abroad, we will deal fairly; that henceforth we will not eat our morsel of the Bread of Life alone, but share it; and when we go forth the tongue will be loosened, and by our stammering lips God will speak to the people, and we shall find that the word that we carry will make saints, heroes, martyrs, that will gladden the Saviour's heart with joy. There will be no failure, but exceeding abundantly above what we ask or think, He will bless our Gospel, and through it He will live Himself into the hearts of men with His infinite and varied benediction. Amen.

THE ANNUAL MEMBERS' AND PUBLIC MEETING.

THE annual business meeting of members and the annual public meeting were this year held at one and the same time at the City Temple, on Monday evening, May 13th, under the presidency of the Sir Charles A. Elliott, K.C.S.I., formerly Lieut.-Governor of Bengal. Sir Charles entered the Indian Civil Service in 1836, and served with distinction during the Mutiny. Before entering upon the Lieut.-Governorship of Bengal he had occupied several other responsible positions.

The meeting was opened with prayer by the Rev. A. D. JEFFERY, of Halifax.

THE CHAIRMAN said that during his life in India he saw a great deal of the work of many missionary societies, including the L.M.S. If he were asked for his opinion of missionary work he would say that it seemed to him almost idle at the beginning of the Twentieth Century to have to testify again and again to what was so palpable, so clear, and so convincing. Nor did he stand alone in this respect. He thought there had been no man of his acquaintance holding high position during his residence in India who would not

more or less attest what he had said as to the success of the missionary enterprise in India. Many years ago Lord Lawrence said that of all the good that had been conferred upon India by England, the greatest benefits had been conferred by the missionaries, and from Lord Lawrence's time till now there had been a continuous chain of evidence to the same effect from those who had governed India. Recently Lord Curzon wrote in his Minute on the famine words which it was good to remember: "If ever there was an occasion for the missionaries to vindicate the high standard of their noble calling, it was here in the work of relieving the famine; and nobly have they performed that task." It was idle to be called upon in the present day to answer such trivial, ignorant, and, he feared, sometimes

MALIGNANT ASSERTIONS

as one saw from time to time in newspapers. It was better to



SIR CHARLES ELLIOTT.

pass them by as Dante did in that "*Inferno*" to which they rightly belonged. A few days ago he had heard a missionary from Benares say at Exeter Hall that he did not think that any missionary, or any single missionary society, could say that they had been the cause of converting a native to Christ; the conversions were due first to the reading of the Bible, and secondly to the influence, character, and conversation of the other native Christians with whom the converts had come into contact. Such testimony was in itself the most valuable testimony that could be offered to the sincerity of the conversion of native Christians in India.

Sir Charles said he would like to leave in the minds of his hearers three thoughts that had been very much in his own mind of late regarding the effect of missionary work, the reflex influence upon the country which sent out the missionaries as well as the direct effect upon the countries to which the missionaries were sent. The first thought was the

helpfulness of the missionary work to the Government. Soon after the conquest by the British of the Khasias, a charming, simple people in Assam, whom he met while he was Chief Commissioner of that province, a band of devoted Welsh Methodist missionaries settled among the Khasias, and converted, civilised, and educated them. On one occasion, when making an official tour in a distant part of the province, he was received by Christian natives with the singing of a translation of the hymn, "How sweet the name of Jesus sounds." Fifty years before the reception would have been in the form of a shower of poisoned arrows. The name of Jesus never sounded so sweet in his ears as it did then. At another time he invited one of the missionaries and his wife to take a rest at his house, and they were much delighted to go out amongst the people and hear their Christian salutation, "Kublay" (God bless you).

The second point emphasised by the Chairman was the deepening and widening that will come to Christian thought at home as the result of missionary effort abroad. The third thought was that of the value of missionary work in promoting the unity of the Church. There was at present a great craving for unity throughout the Christian world. It was due to this same spirit, he presumed, that he, a member of the Church of England, had been asked by the Directors to preside over their meeting. During his experience of missionary work in India it hardly ever occurred to him to consider to what sect of Christians the various missionaries belonged. Everyone who saw anything of missionary work in India would come home feeling how small, how far from vital, were the differences that separated the sects at home; and the more they felt that, the closer would the blessing of unity come to them.

The REV. R. WARDLAW THOMPSON regretted that the interesting united meetings of Baptists and Congregationalists had made it difficult for the Society's provincial supporters to come up again to London to attend the present meeting, although the delay had afforded the Society the privilege of having with them the representative of the oldest and one of the greatest missionary societies in the United States of America, the Rev. J. L. Barton, D.D., of the American Board of Commissioners for Foreign Missions, who had kindly responded to his urgent and pressing invitation to speak to them. The unavoidable absence of the Treasurer of the Society (Mr. Albert Spicer) left it with the Foreign Secretary formally to present the annual statement of accounts. The income had been the largest gross income the Society had ever received, except in 1895 and 1896, when the Centenary Fund swelled the receipts. There was, however, a deficiency on the year's working of £14,113. Fortunately there were certain special funds available, from which the sum of £4,408 had been drawn, so that the actual deficiency was £9,705. There were grounds for thankfulness in the excess (£9,000) of legacies above the average for the ten years; in the increase of £1,000 in Colonial contributions; and in the increase of £600 in the New Year's Offering. But the deficiency was,

these encouragements notwithstanding, an ugly item on the other side. "It points to the

ONE WEAK SPOT IN THE SOCIETY'S POSITION.

The churches connected with the Society have never yet provided the amount required for the seventy additional missionaries sent out under the Forward Movement. That movement was enthusiastically started and bountifully provided for at first; but our friends and helpers who so rejoiced in the movement have never realised that it requires to be kept up by a certain proportional increase in the Society's funds. Not much more than half that sum has been given yet." The Directors had determined to keep down expenditure; yet deficiency still continued year after year, and had now in three years amounted to the appalling sum of £36,608.

"What is to be done?" That was a serious question which not only the Directors, but the constituents, had to face. Was there not a great suggestion and a great appeal in that large bequest of the late Mr. Arthington? Whatever hold the Society, as such, might have upon a portion of that money, it was quite clear that it could not be used properly for clearing off deficiency or providing for ordinary needs. "I venture to make this suggestion: God has, through His servant, provided for the extension of His Kingdom. At a time when openings in many places, and need for extension, are so acute, God has provided something towards the great need. May we not respond by filling up the old channels of help, so that the needs of *present work* may be adequately met. Would it not be a worthy commencement of the century, as God has provided this great fund for extension, if we who have the old work in hand should say: 'We will do our part and see that the old work is adequately provided for'? Is not this a fair appeal to make to the churches to be up and doing?"

Passing to the work in the foreign field, Mr. Thompson thought they might say with grateful hearts that the record of the past ten years was full of encouragement, and of grounds for praise and thanksgiving to God. They had had sorrows and anxieties, some of which had been exceptionally bitter and burdensome; but it was good to look back on them, if only that they might learn afresh the lesson of God's faithfulness. He would only remind the meeting of

ONE OR TWO STRIKING FEATURES,

and of one or two of the troubles of the past decade, to show how wonderfully the faithfulness of God had been proved. In 1896-7 anxiety filled the hearts of all the supporters of the Society about the position and prospects of the mission in Madagascar. It seemed to many of their friends at one time as if there was nothing left for them to do as true friends of the native Christians but for their sakes to retire entirely from work in the island. When the sky cleared a little, and it was evident that the mission was not wholly wrecked by the storm, one of the most important conditions of hopeful

continuance of work seemed to be that the elementary schools, which had been so prominent a feature in the old work of the mission, and had numbered before the war nearly 80,000 scholars, should be handed over entirely to the care of French-speaking Protestants, in order that they might be removed from any suspicion of being nursery grounds for sedition and English influence. The Paris Missionary Society rendered most valuable help to the L.M.S., and to the cause of Protestant Missions, by stepping in at that time of difficulty and undertaking the management of the schools. It was a very hard thing for the missionaries to be required to hand over their day-schools to the care of anyone else. They were the means by which the missionaries got into touch with and exerted an influence upon the young. To lose them seemed to be to have a hand cut off. Yet in the interests of peace, and for the work's sake, the missionaries agreed to it, though the Society's influence was crippled by the change. "To-day we have to report that so great has been the change of feeling of the French authorities towards the mission, and so completely have the English missionaries gained their confidence as true men, seeking only the well-being of the people, that arrangements have now been completed for the resumption of all these schools by the Society in those districts in which the missionaries are at work. Already upwards of 20,000 scholars are thus brought under the care of the mission, and next year's report will probably include a still larger number. I think we are justified in saying that the mission in Madagascar is firmly, happily, and prosperously established again with bright prospects for the future."

The Central African Mission was another which had been the cause of much anxiety. There had been so many deaths and removals, the cost of maintaining the mission was so great, the results of all the expenditure of money and of life had been so very small, and the indications seemed so clear that if the mission was really to be a strong one it would have to be extended into the more populous country to the West, that the Directors had more than once seriously considered whether they ought not entirely to withdraw from the field. After serious deliberation in 1899, it was decided to persevere with the work in the belief that the time of blessing would come if they waited for it. "We did well thus to pause. God has in this also given us rich encouragement. Work has developed at each of the three stations so successfully that we have now thirty-five schools, with nearly 2,000 children in regular attendance. Little Christian communities have been gathered in. Important industrial work is being done at each of the stations. And, finally, the late Mr. Arthington, a few weeks before his death, sent the Society £10,000 for the much desired extension of the mission to the Awemba country. Mr. and Mrs. Purves have gone as pioneers, and have now formed the first station in that country with many signs of encouragement, 150 miles west of Kambole, near Lake Mweru."

Mr. Thompson went on to say that the Directors regarded

the development of industries as a matter of very great importance among such people. It had, therefore, been a very great satisfaction to get from men quite unconnected with the mission most kindly expressions of satisfaction with their efforts in this direction, and to find that a number of native youths were already usefully and profitably employed as carpenters, sawyers, bricklayers, &c. Mr. Hemans, a son of Wes. Indian negro slaves, and a child of the Society's mission in Jamaica, had given special attention to agriculture, and had rendered great service to the community at large by introducing improved and new varieties of vegetables and fruit. The Foreign Secretary stated that on the previous Friday he had received from Mr. Hemans an excellent sample of raw sugar produced by the mission. "I hope we have heard the last of giving up the Central African Mission. The new century has begun under the shadow of death, but the prospects of the work are brighter than they have ever been."

With the prospect of speeches from two missionaries, the Foreign Secretary thought it unnecessary to refer to the work in India and China. "The new century," he said in closing, "has commenced for us under a cloud. I have been rather more than twenty years in my present office, and never throughout the whole of that period have I had such a time as I have had during the last few weeks. The months of March and April have never had such a record. Mr. Stonehouse was murdered on the 23rd of March, Mr. Howieson died in South Africa on the 12th of April, Mr. Mackendrick died in Central Africa on April 15th, Chalmers and Tomkins were murdered about the beginning of April, and, finally, on Saturday I heard of the death in the South Seas of the wife of Mr. Percy Hall, a young missionary who only left this country in July last. Six of our staff removed in about six weeks. Such an experience is calculated to sadden and depress us, especially that tragedy in New Guinea, about which I cannot trust myself to say much to-night. We cannot but sorrow for our friends, whom we shall see no more in the flesh. We sorrow that we lose their company, and the inspiration of their life and service, and their help in the great work; but not for them. I cannot imagine anything more natural for James Chalmers than that he should end his days on the battle-field for Christ, a hero of the simplest, noblest, largest mould, one of our great missionary heroes, who for thirty-four years has been going up and down that coast with his life in his hand, in perpetual peril among the savages, trying to make peace and trying to introduce the Gospel of Peace, and then murdered in the effort to reconcile men to each other. Oh, it is sad. Yes; but we think of One, tabernacled among men for three-and-thirty years labouring to make peace—One, the influence of whose Spirit had made James Chalmers all he was—One to whom he owed his life, his all, whom he claimed as his Lord and Master, and who ended His course on earth by being murdered by those whom He had come to heal and save. 'There was darkness over the whole land from the sixth to the ninth hour.' But from that darkness shot up a ray of light which has been

rising and growing ever since, until now it has flooded the world with its glory. He whom James Chalmers followed is being known and loved and worshipped on every shore already. The disciple is not greater than his Master; it is enough that he be as his Master. He has suffered with Christ. By-and-by he and all the faithful ones whom we sorrow for will rejoice with Christ when He comes to take up His Kingdom and reign."

DR. T. V. CAMPBELL, of Jammulamadugu, formally proposed that the Report and Accounts be adopted, printed, and circulated. Proceeding to speak of his work, he remarked that both in India and China medical missions were doing much to break down prejudice, disarm suspicion, and open the door for the Gospel. In the waiting-room at his hospital there gathered daily a very varied audience, high-caste Brahmans and low-caste pariahs. The missionaries might not influence the patients much by their addresses, but they



DR. T. V. CAMPBELL.

tried to do so by deeds. One poor woman, when cured, brought back a number of her fellow villagers to be treated, and in the course of a short time some hundreds came to the hospital from her village. It was among the in-patients that the most satisfactory work was done; and he thought that none of them went away without having some of their prejudices removed, while some learnt the full meaning of Christianity. Lack of provision for nursing the patients at the hospital was a disadvantage from a medical point of view, but it caused a great many more people to hear the Gospel than would otherwise be the case, for a number of relatives always came with each patient. One source of great satisfaction in connection with the in-patient work was that it enabled the missionaries to teach the people the lesson of brotherhood in Christ. A high-caste Brahman would at first refuse to come into the ward if there were a pariah there, but it was a plea-

sure to see how friendly they became after a while, and how ready to help one another; in fact, he had seen a high-caste Brahman sleeping alongside a pariah in the hospital. If medical missions could do nothing else, they were doing a great work in breaking down caste, and bringing the people of India to realise that they were brothers. The Christian in-patients did a great deal to help the missionaries to bring the Gospel before their fellow sufferers. He had heard it asserted by many people that the Indian people were wanting in gratitude, but his own experience gave the lie to that. In conclusion, Dr. Campbell appealed for more medical missionaries for India; there was ample room for many more in various parts of our own field in South India and Travancore.

The REV. J. L. BARTON, D.D., of Boston, seconded the resolution. "I have come," he said, "from the mission-field of the earlier missionary societies of London and England to return our gratitude for what you have done for us, and for the great privileges which we enjoy because of the Christian zeal and enthusiasm of our forefathers in Great Britain." Dr. Barton traced the organisation of the American Board to the work of the L.M.S. "We, therefore, greet you as our father and mother in the Lord." When organised in 1810 the Board required a charter, but the request was twice rejected in the Massachusetts Legislature, one member arguing against it on the ground that it would be a charter for exporting religion, "and Massachusetts has no religion to export." This contention was met by the counter argument that "religion is a commodity the more of which you export the more you have at home." Under that argument the Board was started. In 1811 the Board sent one of their first candidates for missionary work (Adoniram Judson) to London to ask the Directors of the L.M.S. to take four young men and support them while the Board directed them in their operations. "There was co-operation, indeed!" said Dr. Barton; "the L.M.S. to pay the bills and the American Board to manage the work! We have never ceased to be grateful that that proposition was rejected by the London Society. Judson came back to the United States with the conviction that the American people must raise the money and support their own organisations, and there began the strength and power of this work." The first missionaries of the Board sailed for India in the American ship *Harmony*, along with three agents of the L.M.S., and worked together under the British flag in India. The work has since gone on hand in hand.

UNDER THE TWO FLAGS.

Dr. Barton said he felt that if nothing was accomplished abroad but what the churches at home were receiving as the reflex influence of the great united impulse to evangelise the world, it was worth all its cost and ten times more. He was convinced that there was no influence abroad in the world, to-day that was so uniting the Christian churches of the world as missionary work. "When you unite the Christian churches of the world you unite the best intellects and consciences of the world, and when you can secure the influence

of intellect and conscience on questions of peace and universal righteousness you are bringing the nations closer and closer together and making peace not only possible, but absolutely indispensable and impossible to break."

The REV. D. S. MURRAY, of Tsang Chow, North China, proposed the re-appointment of the Treasurer and Secretaries, and the appointment of Directors. In face of all that had happened in China and New Guinea, Mr. Murray said he wished to strike a note of encouragement. He insisted on



REV. D. S. MURRAY.

looking through all the difficulties to the One behind, to God Himself. "The God of Bethel shall be our rearward"—that is to say, God Himself, in all His omnipotence and glory, would come between them and the sorrows of the past. If he wished to choose a motto for the Society and the missionaries in the midst of their difficulties, he could not think of a better one than that of one of the ancient castles of the North—

"HAZARD, YET FORWARD."

The bush burning, yet not consumed, was a type of the Church of God and the fire of persecution. They knew it could not be consumed because God was in it; that was the first element in their encouragement to go forward. During recent troubles in China there had been revealed the virulence of heathenism, and the strength of the foe against which they were contending. The strength and constancy of the faith of the native Christians had been another source of encouragement. The action of some of the high officials in saving the life of foreigners was also a ground for thankfulness, as was also the existence of a great body of reformers in China. Christian missionaries had all these elements of encouragement, even apart from their great hope in their religion.

Another element of hope lay in the history of Christian missions in China. Only during the forty years from 1860

till now had Christianity had a ghost of a chance in China. Up to 1860 the converts did not number more than 1,000, whereas last year there were 100,000 communicants and as many candidates for baptism, besides 40,000 children in the schools. In the Tsang Chow district, during the past six or seven years, they had seen the converts multiplied five-fold; the native workers multiplied thirty-fold; twenty new stations established on the principle of self-support, the buildings having all been erected by the people and supported by them without the cost of a penny to the Society. A very encouraging and significant fact, which said a great deal for the wisdom of the policy that had guided the Society, was to be found in that fact. Whilst throughout the whole of the mission-field there were 15,000 missionaries and 75,000 native workers, or five native workers to each missionary in the field, the proportion in our own Society was *twelve* native workers to each missionary. Mr. Murray went on to draw encouragement from the staying power of the native Christians, and the way in which the most fiery trials had been met by them. The Rev. George Owen had told of a native Christian who, before being killed by Boxers, asked to be allowed to pray. His prayer was: "Father, forgive them, for they know not what they do." Another convert came to Chefoo without any hands. Although he had been given opportunities to recant while being mutilated, he would not deny Christ. As soon as he recovered from his terrible injuries he said: "I want to go straight back inland, and get hold of some of those Boxers and preach the Gospel to them." He learned that from the Bible, and from the spirit of the missionaries. These testimonies Mr. Murray quoted against the assertion that missionaries and native Christians had been vindictive after the recent persecutions.



THE ninth anniversary of the Watchers' Band Prayer Union was held at the City Temple, on Wednesday afternoon, April 24th, under the presidency of the REV. CHARLES NEW, of Hastings. Prayer was offered by the REV. A. S. HUCKETT, of Madagascar. Miss JESSIE M. BALGARNIE, Secretary of the Band, read the annual report, which will be found on p. 157 of this issue.

The CHAIRMAN remarked that the present meeting represented the devotional side of the Society's work, emphasising the very important part which united prayer was intended to play in the great missionary enterprise. The prayers of God's servants at home were as necessary as the work of His servants abroad. What the factory would be without the engine-room, mission work would be without union in prayer. Indeed, the Scriptures showed that union in prayer

was a Divine condition of blessing. The great awakening predicted in Zechariah—national repentance, forgiveness, and putting away of idols—was to be preceded by the pouring out upon the House of David of the spirit of supplication. What was the greatest need in mission work but the fuller operation of the Holy Spirit? As a missionary society, they had two equally great responsibilities: the Divine Gospel to



REV. CHARLES NEW.

proclaim, and the Divine force to secure in answer to prayer. Every great spiritual movement must be preceded by the Church on her knees in united and earnest supplication for this supreme gift. The watchword of the Band, "Have Faith in God," reminded them that their prayer implied faith. Let one practical result of the present meeting be that they should give themselves during the coming year to a very earnest time of strengthening the believing side of their prayer. They were praying, not for the hopeless, or the probable, but the absolutely certain: "All the ends of the world *shall* remember, and turn unto the Lord." With such a promise, they should expect the humanly impossible. Faithless, they were prayerless; much faith, much prayer; little faith, little prayer; no faith, no prayer. "Let not him that doubteth think that he shall receive anything of the Lord."

DR. T. COCHRANE, of Ch'ao Yang, Mongolia, felt that hope for deepened interest at home in Missions, and greater success abroad, lay largely in the Watchers' Band. For his own part, he desired to express deepest thankfulness to the Watchers for their earnest prayers for the missionaries and their work. The success attained in far-away Mongolia was due, not only to the devoted labours of Gilmour and Parker and others, but to the prayers of those at home. Since he had come home he had been asked: "Are you going to risk China again?" Having seen the spiritual darkness of the Chinese, was it any wonder that he replied: "*Of course* we are"? On

the 9th of June last he and his comrades were shut up in a room at Ch'ao Yang, expecting death from the hands of the Chinese. What kept the mob from rushing in and killing them? Nothing but the prayers of the Watchers. The missionaries shut up in Peking were likewise preserved. Notwithstanding that missionaries had been working in Mongolia only a very short time, they had had remarkable success, and could they wonder at it as they read Gilmour's prayer: "Oh, my God, my God, I am willing to live on the poorest rice if Thou wilt but give me souls"? In the persecution that had swept over China, the native Christians, lovers of the same Lord Jesus, faithful to Him amidst nameless tortures, had wandered among the hills and hidden in caves and dens. God grant that those who had called them "rice Christians" might repent. When a stable Government was established tens of thousands of Chinese would come into the Christian Church. If the Protestants or Catholics did not gather them into churches, China would drift into agnosticism, and at whose door would the blame lie? Should they say to Jesus: "Stand back, Lord Jesus; the world is for the commercial man; China is for the trader to exploit"? If British Christians were as loyal to their Saviour as to their Sovereign, they would rise up and say: "Such things must not be."

MISS CHRISTLIEB, of Anantapur, South India, drew what she called a few rough word-pictures of the religious and social life of the people in India, and of her experiences of mission life. One of the first things that struck a stranger on entering India was that the people were extremely religious. Every occurrence in domestic, civic, and public life was associated with religious ceremonies. The Indians make splendid Ritualists, but there is nothing to show any inwardness of religion. What the missionaries wanted the Watchers to do was to pray that the Spirit of God might breathe on the dry bones and make them live. In India there were little child-wives and mothers, whose stories would touch the hearts of women in England. Widows were taught to feel themselves despised and despicable beings. What wonder that they often ended their lives by suicide? Miss Christlieb explained that Anantapur taluk is three times as great as Yorkshire, with a population of 450,000. There were nearly 200 baptized Christians, not all ripe saints—the majority of Christians at home were not that—but mostly ignorant and stupid. The Malas were a despised people, and in their own eyes they had sunk down to the level of the beasts that perish. Yet some had come out as Christians. They and their village teachers needed the prayers of Christians at home. Though there was no one to watch them, the village teachers were faithful standard-bearers. If Christians at home had, like the Mala Christians, to be content with one meal a day, with hard manual labour to perform, she thought they would not find it easy to be spiritually minded. In conclusion, Miss Christlieb left this verse with her hearers: "Lord, make Thy face to shine upon us, that Thy name may be known upon earth, Thy saving health among all nations."

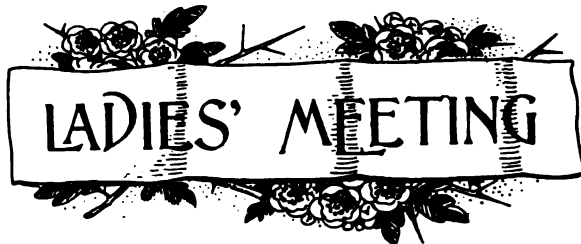
The REV. H. JOHNSON, of Kambole, Central Africa, also testified to the helpfulness of the Watchers' Band. The missionaries oftentimes experienced a great sustaining power, and did not know how it came at that particular time. When, however, they came to analyse the power they realised that it was from God, in answer to the prayers of those at home. Referring to the work in Central Africa, Mr. Johnson said he had been astonished, since coming home, to find an impression abroad that that work was very hard and unproductive. That was a great mistake. It was, on the contrary, a most hopeful field, and second to none in the interest it should



REV. H. JOHNSON.

awaken in the hearts of the constituents of the Society. It was the field which Livingstone brought to the Society, and would ever be precious on that account. The work at the south end of Lake Tanganyika was founded by the Rev. D. Picton Jones about fourteen years ago. To the question: "Is it possible to Christianise the Central African people?" he replied: "Most assuredly it is." Fourteen years ago the Alunga (the tribe at the south of Lake Tanganyika) were like what the Awemba are to-day. There were tribal wars; prisoners in war became slaves; at the death of a chief many natives were sacrificed at his grave; infanticide, mutilation, and human sacrifice prevailed. Through the introduction of Christianity the Alunga had abandoned these evils almost entirely. The pillars that supported fetish religions—belief in local demons, in witch doctors, and in the efficacy of charms—were crumbling away through the influence of Christianity. Now, when one man did a kindness to another the acknowledgment was made: "Thank you, child of God." A few years ago the people gloried in cruelty; but to-day pity was taking its place. The work that had been done in Central Africa was foundation work that could not be put into statistics. A few ears of corn had been plucked, and

before long there would be a great harvest gathered in. The work of the Mission was but a green oasis in a great Sahara desert. The country stretching away to the west and south and all round the lake shore was as yet unoccupied by missionaries. The Awemba country covered about 40,000 square miles, and up to last year there was no missionary in that country. During the present year one of his colleagues had started work among the Awemba. If the churches would give the Mission *one missionary for every 2,000 square miles* they would be glad, though the real needs of the case would be better met by twenty. The churches had got the men, and the missionaries were not going to cease agitating until they got them into the work.



THE Ladies' Meeting, held at the King's Weigh House Chapel, on Tuesday afternoon, April 23rd, marked the semi-Jubilee of the formation of the Ladies' Committee to co-operate in the carrying on of the work among women and girls in the Society's fields of operations. This interesting fact had not been advertised beforehand, but was referred to by MRS. ROBERT WHYTE, who presided over the meeting. Mrs. Whyte also mentioned that of the original Committee only two (Mrs. King-Lewis and herself) were members of the present Committee.

After MRS. KING-LEWIS had offered prayer, MRS. WHYTE, in her opening remarks, said she doubted if any of the discoveries of the nineteenth century would prove more full of blessing to the world than the realisation of the great work which God had in store for women in the redemption of the world. She did not know whether it was too much to say that the entrance of women upon work in the foreign field had marked an era not only in missionary work, but in Christ's Church. It seemed strange that it took the fathers and founders of the London Missionary Society so long to recognise what was now received as an axiom, that the mothers and homes of a people determined the character and condition of that people, and that no nation could rise higher than its mothers. Dr. Duff asserted that they might as well attempt to scale a wall fifty feet high as attempt to teach the women of India, and yet within a few years of that statement being uttered the wall was climbed, and the doors of the zenanas were opened for the entrance of Christian women teachers. So it was in the power of women to wield the most far-reaching force the Church could use for lifting up the race. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal."

"Only a woman!" The sadness and pathos of those words when spoken by down-trodden women in foreign lands! A woman in South India once said she thought the Bible must have been written by a woman because of the many tender things spoken to women in its pages. Mrs. Whyte mentioned that 130 single women missionaries had been sent out by the Society during the past twenty-five years, of whom seventy still remained in the field; eight had died; and fifty-two had retired or married. By far the larger number of these latter had married missionaries, and were still working hard in the field, with as much enthusiasm and zeal as ever. "And so as we face the new century, we must brace ourselves, and be prepared for growth in an ever-increasing ratio. Not only the work but the workers must grow in numbers, and still more perhaps in grace, wisdom, zeal, enthusiasm, love and faith." As the work grew there was more need of method and system in its prosecution. They must come into touch with every member of the home churches. How to do that was the problem to be solved, and the sooner it was solved the better.

Mrs. BRYSON, of Tientsin, described the various methods adopted in Tientsin to bring the women to Christ. First there was work in the hospital, that tender, loving ministry



MRS. BRYSON.

showing forth the tender love of Christ. The sights to be seen in the women's hospital would fill a anyone's heart with pity. One poor woman said of the hospital: "It is just like heaven. I do not want to go out again. No one loved me or cared for me before, but here everyone loves me." Another exclaimed: "I have been unhappy all my life. My fate is bad. Do not trouble about me." She was told of the love of Jesus to women, and left the hospital not only cured of a terrible disease, but also rejoicing that she had found One who is the lover of women in every land. Next there was the visitation of women in their homes. Only a few of the better-class homes in Tientsin were open to the missionaries. In going among the women she had been struck by the narrowness of their lives; they knew so little about the present life. The huts of the poorer people were mostly situated in very insanitary surroundings. The dogs had a special hatred of beggars and foreigners. "Christian's lions were chained; I often wish my dogs were," said Mrs. Bryson. The most productive work of all was the training of the Bible-women. Mrs. Purves Smith (who was present) could, Mrs. Bryson said, tell of one woman who went from village to village in the Yen San district preaching Christ, and who, when in the recent troubles told to deny her Lord, refused, saying: "You can cut my body to pieces

but you cannot hurt my soul." Mrs. Bryson mentioned that she was receiving letters from her husband from Tientsin mail by mail, constantly giving additions to the list of martyrs; he had also sent her an account of the Chinese week of prayer in the Methodist Chapel, which was larger than the King's Weigh House Chapel. It had been packed with men, women, and children, and Mr. Bryson had sat by those who had had ears cut off and faces slashed by the swords of Boxers, but had not denied their Lord. Others had recanted and been forced to burn incense on idol altars. At the prayer-meetings they had been heart-broken, and had asked for the prayers of their fellow-Christians that they might be forgiven. Mrs. Bryson made a forcible appeal in closing: "I cannot tell you of any happier life than that of a missionary in China, and we shall be wanting more and more missionaries in that land. You would have to leave kind friends at home; but the Lord makes up for that in a hundred ways. It would be a joy to those who gave up their children for the work to hear in the next world 'If it had not been for your daughter, I should never have come to this happy place.' Let us say: 'Beloved Master, lay any burden upon me, only sustain me; send me anywhere, only go with me; sever every tie but that which binds me to Thy service and to Thy heart.'"

MISS LARGE, of Rarotonga, South Seas, drew a striking contrast between climatic and scholastic experiences in the South Seas and in England, and described the multiplicity of the work that engages the attention of a South Sea missionary.

The condition of the islanders in the Cook and Samoan Groups (in both of which she had worked) was at present one of transition, a state which always implied difficulties. Unless the London Missionary Society held its own, and went forward, the Catholics or the Seventh Day Adventists would step in and puzzle the native mind, as, in fact, they were already doing. In closing, Miss Large remarked



MISS LARGE.

that the sons of Britain who went out to the South Seas had only the missionaries to depend upon for spiritual ministrations, and so she would appeal for continued generosity in the support of the work of the Society. The time had not yet come for the Society to withdraw from work in the South Seas.

MISS MONEMENT, of Norwich, took for her text some words spoken at the New York Missionary Conference: "Today is the day of woman's opportunity; a wide door of service is open to her." Woman, she went on to say, was learning to combine and to organise as never before, and the question to be faced in relation to foreign missions was, How far was she using her fresh opportunities and powers in that direction? Miss Monement pleaded for woman's organised

work on behalf of foreign missions in all the churches. The Ladies' Committee desired to see a woman's organisation in every church. Many churches were altogether unorganised in the matter of foreign missions, and women could do so much in such a matter. The speaker advocated a wider programme than was provided for in the old-fashioned women's auxiliaries and working meetings, whose principal object was the raising of funds. It was best for each one to



MISS MONEMENT.

ask her own heart what were the opportunities that lay before her. Those women's auxiliaries had been most successful which had had most of prayer in them. Miss Monement pleaded for keen, business-like action. They must not take up this work merely with the tips of their fingers, but must "go at it with both hands." If they were going to begin a secular business they

would throw their whole heart, and soul, and strength into it, and would always be on the look-out for fresh methods. "Shall we do less for the Master's work; shall we not rather do more?" As to a wider sphere of work, they must of course begin with their own church, and should always take the pastor into their counsel, and work with and under him; churches in one town must form a united auxiliary with one united general committee; and that united auxiliary must be an instrument of service to the country around. There were opportunities for work in the small country churches, notwithstanding the agricultural depression. Experience showed that there were few churches in which there were not one or two women with the missionary spirit. The work could only be done in the strength of the Lord.

Miss SIMMONS, of Jammulamadugu, South India, announced that Miss Ure, for whose support as nurse at the Jammulamadugu Hospital a special fund was started at the last annual meeting, had settled down to her work, and was making an encouraging beginning. She could testify from personal knowledge how much easier it was to influence the women when under treatment in the hospital than in their secluded homes. Those living in a Christian land could not realise the mental and moral atmosphere surrounding the women of India: the bad talk they hear from childhood, and the dreadful things they see. Girls come to the boarding school knowing things and using words that no child should know or use; but after passing through the school they returned to their village homes to become centres of light. Most of them married village teachers, and were able to help their husbands in school work. In Jammulamadugu district the twenty converts who first appealed for a teacher had

GROWN INTO 20,000

Christian adherents. It was impossible for a little band of

missionaries to cope with the work, both on account of the extensive character of the evangelistic work needed in so large a district, and still more because of the costliness of working such a district thoroughly. Work among the women was far behind that among the men. The men were more intelligent and had had opportunities of learning in schools; while the women were apathetic, confined in one little circle of duties—grinding, cooking, and looking after the children, so used to being put down into the dust and kept there, with such a low conception of themselves, that sometimes it seemed almost impossible to reach them. The missionaries taught them the simplest Gospel truths, but they looked up and said: "Go to the men; they can understand. We are cattle. What can we know?" Much of the work in the Cuddapah district, like that in Travancore,



MISS SIMMONS.

was among the low castes, non-castes, and outcasts, who were treated with the utmost contempt by those above them. Christianity, when accepted by them, raised them socially and spiritually. The people, low down as they were in the scale of civilisation, and oppressed though they had been for centuries, were yet in some dim way groping for something better than their village idols. The report of the mission three years ago showed that forty-two villages had asked for Christian teachers whom the Mission were unable to supply. A girl, having heard of Christ in a village school, came nearly sixty miles, though she had to part with her head jewels to pay her railway fare.

At the close of the meeting a large number of ladies remained behind for tea and conference.

CHILDREN'S MISSIONARY DEMONSTRATION

THIS popular meeting was held as usual in Exeter Hall, on Saturday, May 11th. The hall was crowded with happy and excited children. The Lord Mayor of Birmingham (Alderman Edwards) made an admirable chairman, and interesting addresses were given by Miss Horne, of Amoy, Mr. H. T. Wills, of Travancore, and the Rev. Harry Johnson, of Central Africa. The singing was led by a choir composed of missionaries' children from the schools at Sevenoaks and Blackheath, under the *bâton* of Mr. Filmer Rook. Mr. Horace Holmes was the organist. A novelty in the programme was the recitation of facts from the annual report. These were read aloud, in unison, by those on the platform, whilst the audience responded with appropriate texts. For a fuller account of the proceedings we must refer our readers to the current number of *News from Afar*.

TWENTY-FIVE YEARS' PROGRESS IN CENTRAL AFRICA.

THE LIVINGSTONIA MISSION SEMI-JUBILEE CONFERENCE.

ON October 12th, 1900, at the invitation of the Livingstonia Mission, a party of thirty-three Europeans gathered at the Livingstonia Institution and united in singing the "Old Hundredth" psalm—the same as had been sung on the deck of the *Ilala* as she steamed into Lake Nyassa just twenty-five years previously. We could not help thinking of the hopes and anxieties of that first little band of missionaries. Then little was known of the tribes in the surrounding countries, and nothing of their languages; but there was abundant evidence of the devastation wrought by the invading Zulu hordes and by the Arab slavers. Now the Lake is busy with steamers, and every corner of the surrounding lands has been explored by the trader. Waggon and bicycle traverse good roads in every direc-

tion. Local printing-presses are producing portions of the Bible in most of the local dialects, read by hundreds and thousands of children in the schools. Yes, and the Native Church is being added to by the thousand. How far exceeding the wildest hopes and expectations has been the result of the few years of labour!

We had met to commemorate that eventful morning, and also to seek present counsel and inspiration from our brethren. Although a most interesting programme for conference had been suggested, we felt that our meeting should not be only to discuss methods of quarrying the raw material, but also to consult upon the best methods of building such material into a solid native church.

Perhaps the most noticeable characteristic of all was

the remarkable unity in aim and interest—the similarity of our difficulties and of the remedies suggested. Not that individuality was lost—seven societies, five nationalities, thirty-three individuals could not but differ on many points. But we felt that the service was one, and that the glory of our one King was our chief aim. A feeling of comradeship and sympathy has been deepened which should do much to consolidate our attacks on heathenism and to inspire us with fresh courage.

Among the views expressed we can but mention a few of the most prominent ideas and refer to the official report for details. The value and necessity of a carefully-selected NATIVE AGENCY was one of these. The native, with his knowledge of native thought, can far more

effectively present the Gospel to his fellows than can we; and if the Church is to be a local growth, made up of men and women not only saved from sin's punishment, but *saved to serve*, she must early take upon herself the evangelisation of her neighbours, guided and helped by the European missionary. So alone can the Gospel be spread broadcast before the flood of civilisation



THE CONFERENCE PICNIC.

now sweeping over Africa brings with it temporal prosperity and moral pollution. Although an organised native church, self-supporting and self-propagating, must always be kept in view, yet this ideal has many limitations. A people emerging from dense ignorance and oppression cannot at once be trusted with an unfettered native ministry, nor must entrance to the Christian Church be made too easy. Several valuable suggestions to ensure uniformity of practice were adopted.

The medical men contended that, although MEDICINE was valuable in pioneering work, its importance was much greater at a later stage. Without doctors it would be impossible to keep the native Christian from returning to the medicine man with his nostrums and incantations.

Moreover, the importance of lady missionaries, as the Mission develops, makes the medical man's presence most necessary. They pointed out that their message was not to give medicine, but to "heal the sick"—a commission almost impossible in this land without the hospital. On the question of fees for medical help, all were agreed that the practice of gratuitous assistance, either to natives or to Europeans, was most hurtful.

VERNACULAR LITERATURE, prepared by a committee rather than by individual effort, was still considered of prime importance, even although the higher subjects of education might with advantage be studied through the medium of English. Means were adopted for mutual information on what translation work might be in progress, so as to avoid the overlapping which, in the past, has led to great waste of labour.

Christianity is always more stable when EDUCATION is insisted on. Hence we felt the need of impressing on the native convert the importance of his securing for himself and his children the best education within his reach. Care, however, must be taken that mental ability be permitted to displace manual work. Even when secular education passes more into the hands of the Government, it will not relieve the Church of her duty to supply that of a more religious nature. A common educational code was prepared, which will probably be accepted by all the missions working in the country. It was mentioned that the introduction of school fees at first had the effect of greatly reducing the attendance, but that was rather an advantage than otherwise, for the standard attained was higher, fewer half-trained teachers being employed, and the direct advantage of charging fees was so great as fully to justify their imposition.

The prime importance of WOMEN'S WORK was evident to all. The Christian home was an object-lesson second to none, and its effect upon the rapidly incoming European population was not to be despised. Single ladies, working side by side with male missionaries, in mixed schools and classes, have a wonderful influence in elevating the native women in the social scale.

Then we closed our meetings by devoting an hour to recalling the witness of the great cloud, who—some our forerunners, others our co-workers—having run their race, have already laid their crowns at their Redeemer's feet.

W. GOVAN ROBERTSON.

FIRST IMPRESSIONS OF SHANGHAI.

BY THE REV. H. LL. W. BEVAN, M.A.



WE reached Shanghai about four weeks after leaving Sydney, having called at several interesting places, such as Manila and Hong Kong, on the way. Getting ourselves and our luggage ashore was a lengthy business, and it was dark when we left the ship for the missionary compound. We travelled in "rickshaws," and I was much struck by the appearance of the "Bund," as the street running along the river, the main street of Shanghai, is called. The buildings are fine and imposing; the roadway is well made and kept—it is excellent for cycling—and is lighted by electricity. The lights along the river, on both banks and on the ships in the river, reminded one a little of the Yarra in Melbourne, or the Thames Embankment itself. However, the Chinese on the road brought back the thought that we were far away from those places, and soon we turned up a side street, and we were in China.

The road was narrow and crowded, the shops on either side were very un-British, and the long, hanging sign-boards, with their incomprehensible and bewildering Chinese characters, and the speech which reached my ears as an unintelligible jargon, soon made me realise that I was a stranger in a strange land.

Of the welcome I received from the missionaries I need only say that it was warm and cordial. Mr. Bitton had come down to the ship to meet us; and Mrs. Muirhead, in whose house I was to stay, made me very welcome. It was a great disappointment and grief not to meet Dr. Muirhead, of whose death I had heard nothing until, when about three-quarters of the way to China, I came across an old copy of the *Times*, and so, for the first time, learned the loss with which our Mission had met.

The day after our arrival we had a look round Shanghai. The city (that is the native city) and the foreign concession are built on the flat land which lies round the mouth of the Yang-tse-kiang River; in fact, the land is formed from the silt carried down and deposited by that wonderful stream. Shanghai, therefore, is flat—as flat as a well-rolled cricket field. There is not a hill to be seen anywhere; the nearest is about 200 miles away, so no one is ever fined for "coasting" on a bicycle in Shanghai!

In the concession the roads are macadamised and well kept. There are plenty of Sikh and Chinese police. Many of the buildings are built in European style, and, though there are many Chinese names and sign-boards,

yet there are also plenty of names legible to the foreign eye. The streets are for the most part clean. Most of the traffic is "rickshaws," with a good many bicycles and a few carriages and horses.

By far the greater portion of people seen in the streets are Chinese, nearly all men, though occasionally a woman may be seen. At this time of the year the almost universal colour worn is a dingy dull blue, and as there is not much sun the general effect is rather sombre and depressing.

Our first visit to the native city was most interesting, and altogether a new experience. There the streets are narrow — not more than six feet wide. The overhanging balconies and roofs of the houses almost meet above your head. On each side are open shops, where the shopkeepers are crowded together. The place swarms with people, and it is almost impossible to walk two abreast. Porters, carrying large bales of goods, suspended one at each end of a long piece of bamboo, which they carry across the shoulder, hurry up and down the narrow streets, chanting a kind of grunting song, which serves as a warning to others, and—so they think—makes their load lighter. Often water in pails is carried like this,

and if you don't keep a good look out, you may have half a gallon of water spilt over you, or perhaps half-a-pailful of filth, which is removed in the same way. For walking in the native city you need a quick eye, ear, and foot, and no nose at all, for the smells are as numerous as the people, as varied as numerous, and all of them bad. Dirt and decency seem to be two things about which the Chinese in the city hold absolutely opposed opinions. The former they have everywhere, the latter nowhere.



TEMPLE OF THE GOD OF WAR, NATIVE CITY, SHANGHAI.

Of course, I speak as a foreigner. "Other men other manners," and perhaps a Chinaman in an English city might think of us not altogether unlike what we think of them. But, at any rate, there is a great work to be done amongst the Chinese. What has been done is but a drop in a bucket; nay, a drop in the ocean; and it is for that work that we are here. As yet I cannot speak of the work that our Mission is doing in Shanghai. I am

only beginning to see it — beginning to understand it. But I would like to tell one incident. On Christmas Day we held a service in the native church. A collection was made on behalf of the native Christians, who are suffering great privations and hardship in consequence of the troubles up North. The congregation numbered about one hundred. When we counted the collection, it came to over £10.

I wonder how many English congregations gave at the rate of about two shillings a head on Christmas Day? And this collection is over and above the money given for carrying on the church and the salary of the native pastor, all of which is contributed by the native Christians.

THE evangelical movement in Austria is not only gaining in extent, but also in depth; every day it loses more of the political character which it had in the beginning, and becomes constantly more religious. Two years ago no one would have thought it possible that amongst these Austrian populations, so light-minded and such passionate lovers of pleasure, so many persons would begin to be agitated by the question: "What must I do to be saved?" Well, this is the question which now moves thousands of souls in Catholic Austria. The watchword is not so much "Away from Rome" now, as "Nearer to the Gospel." Twenty students in a University city have pledged themselves to join the Evangelical Church as soon as they have finished their examinations, because, as they say, "our salvation and that of our people is in the Gospel."—*Basle Volksbote*.

"THEY REST FROM THEIR LABOURS."

UST before our last issue went to press we received news by cablegram of the death of two of our African missionaries, the REV. ROBERT HOWIESON, of Hankey, Cape Colony, and the REV. GEORGE MACKENDRICK, of Niamkolo, British Central Africa.

We now learn that MR. HOWIESON passed away on April 12th, after a very short illness. Being unable to obtain proper medical attendance at Hankey, he had gone down to Port Elizabeth and died in the hospital there. The doctors had difficulty in diagnosing his illness, but finally declared it to be typhoid fever. At first a hopeful view of the case was taken, but serious symptoms set in suddenly, and Mrs. Howieson was at once sent for, and was with her husband at the end. For her and her infant daughter our deepest sympathy must be given. The Rev. W. Dower, of Port Elizabeth, writes to say that Mr. Howieson was fully conscious up to the last, and was perfectly calm and resigned. The Revs. J. P. Ritchie, W. Dower, and Frank Rollin took part in the funeral service. Mr. Howieson, who was born in 1870, only went out at the end of 1898, having been appointed to assist the late Rev. John Mackenzie at Hankey. The death of Mr. Mackenzie, when Mr. Howieson had been in the country only a few weeks, threw a great burden of responsibility on the young missionary. He shouldered the burden manfully and met the responsibility with great devotion and ability. His letters, especially during recent months, showed powers of observation and judgment which gave promise of great usefulness in a peculiarly difficult situation. The Society has lost in him a man who could ill be spared.

Of the death of the REV. GEORGE MACKENDRICK we have no details beyond those conveyed in the telegram announcing the sad fact. After some years of useful work in the pastorate of the church at Langholm, N.B., he offered himself for service in Central Africa, and left this country in June of last year. He was a devoted and zealous missionary, and his letters indicated that he was finding great happiness in his new sphere of work. Of robust frame and vigorous constitution, there was every reason to expect for him a long career of usefulness in Central Africa. But God has accepted the will for the deed, and has called him to join the ranks of the many martyrs whose graves have consecrated Africa to Christ.

THE MARTYRDOM OF JOSEPH STONEHOUSE.

THE Rev. George Owen, of Peking, forwards some details of the murder of Mr. Stonehouse, furnished by the evangelist who was with the martyred missionary at the time of his death. Mr. Stonehouse had been visiting several villages near Tung-an, with the object of ascertaining the damage done to the Society's property. On Saturday, March 23rd, he and the evangelist left Hsin-an at six o'clock in the morning on his way back to Tung-an, travelling in a Chinese cart. As they were getting on board the ferry at the village of Wang-ho-lou, four armed men joined them. Mr. Stonehouse told them to lay down their rifles, warning them that all Chinese found armed were liable to severe punishment. The men dropped their rifles and jumped out of the boat, but immediately returned with a number of other men, who fired several shots. Thereupon some thirty men, variously armed, rushed upon the boat, firing as they came. The cart was riddled with shots, and Mr. Stonehouse fell wounded on his side. He had a revolver with him, but apparently did not use it. Then the firing ceased and the robbers rushed on board the ferry and carried off all the missionary's things.

Meanwhile the boatmen and others were on their knees imploring the bandits to do the missionary no further harm. The robbers immediately made off, and Mr. Stonehouse was placed on a plank and carried to a neighbour's house, whilst the evangelist went to fetch a Chinese doctor. For some hours Mr. Stonehouse seems to have been unconscious, but about two o'clock in the afternoon he raised himself, looked out of the window, and fell back dead.

The body was brought to Tung-an and reverently prepared for burial by the Christians there. At the nearest railway station it was met by Dr. Sewell McFarlane, Mr. Owen, and Mr. Biggin, and conveyed by train to Peking, where the funeral took place in the English cemetery on Wednesday, March 27th. A service in Chinese was held at the West City Mission, conducted by Mr. Owen and two Chinese; and another at the graveside in English, conducted by Mr. King and Mr. Biggin. The funeral was attended by about two hundred Chinese Christians and a large number of foreigners, including Sir Ernest Satow, the British Minister.

The following words, spoken at the graveside by his friend and colleague, Mr. Biggin, may well serve as our tribute of honour and affection:—"That his work and love were not lost is writ large for all to read who will; the roll-call of true martyrs from his church is second to none in Peking, if any can equal it. They are men that he loved as his own children, and no one knows how much their loss has meant to him. . . . With a work to do that everyone knows is hard and thankless, but whose sorest difficulties those outside his circle cannot know, he has done that work and done it well. What it has cost, and how his soul was on fire for the men he loved and served, no one knows. And at last, when the work was almost done, the Master has called him away. Do not pity him; he died at his post, as a man may wish to die. He has given his life in the service of those who were dearer to him than life."

THE STORY OF TEN YEARS.

EXTRACTS FROM THE SOCIETY'S ONE HUNDRED AND SIXTH REPORT.

WHEN the Society's constitution and by-laws were remodelled in 1870, it was decided that every ten years there should be a general review of the work done during the previous decade, in order that a truer estimate might be formed of the condition and prospects of the Missions than was possible in any annual survey. The third of these decennial reviews has now to be submitted to the constituents of the Society. Some features in this review cannot but awaken serious concern, and ought to lead to earnest and prayerful reconsideration of duty by everyone who shares the responsibility of supporting the Society. If, however, the prosperity of the Society is to be measured by the extent to which it is being blessed by God with success, the review of the past ten years is most stimulating to faith and renewed consecration. The power and presence of the Holy Spirit have been evidently manifested in the labours of His servants. If there be weakness in the Society anywhere it is at home and not abroad.

The past decade has been a time of peculiar moment in the history of the Society. The formation of the Watchers' Band, the inauguration of the Forward Movement, and the celebration of the Centenary were events of such importance and interest as would make any period memorable. The first year of the decade saw in full operation important changes in the Home organisation of the Society which had been made in the previous year. These greatly broadened the Directorate and brought the administration of the Society's affairs more closely into touch with the Auxiliaries in all parts of the United Kingdom. . . . Women as well as men were made eligible for election to the Directorate, and the administrative Committees were composed of an equal number of Directors from London and the provinces. These changes have, on the whole, been a decided advantage to the Society; knowledge of its affairs, and a new sense of responsibility for administering them, have been much more widely diffused, and local interest has in many places been stimulated and increased.

The newly-constituted Board had not been many months at work before the need for large reinforcement of the Society's staff, and increased provision for its work in various parts of the Mission-field, was realised. The

need was not a new one, nor had it been entirely disregarded. During the previous decade the staff of European missionaries had been steadily increased, especially in China and India. But the development of work had been more rapid than the provision for it, and the appeal for increased help was clamant.

THE FORWARD MOVEMENT,

which was inaugurated in 1891, was the immediate result of this fresh realisation of the great need. The proposal to anticipate the Society's Centenary in 1895 by sending out 100 additional workers to reinforce the staff was received with great and general enthusiasm. Offers of service, many of which were of an exceptionally high character, gave evidence that there existed in the churches a large number of earnest, eager spirits who only waited for the opening and the call to press forward into the great vineyard. The Forward Movement was not entirely successful, partly because the cost was greater than had been anticipated, and partly because the pocket of the churches was not touched quite so speedily or so effectually as its young life. It is, however, satisfactory to be able to report that, notwithstanding the changes which death, retirement, and marriage have made from year to year in the Mission staff, *the number of European missionaries has been increased during the decade from 196 to 270.* The number would have been still larger but that the changes during the past year have been more numerous than usual. These additional missionaries have been employed almost entirely in providing somewhat more adequately than before for districts which have long been the scene of Christian effort, and where God's blessing on the labours of the missionaries has been received in enlargement of opportunity. By far the larger part of the increased staff—fifty-eight out of seventy-four—has gone to meet the needs of the great Eastern Missions in India and China. The number of medical missionaries has been more than doubled—seven of the twenty-eight now at work being ladies, of whom two are wives of missionaries; and four ladies who are trained nurses are superintending the nursing arrangements and training native Christian women in the Mission hospitals.

THE WATCHERS' BAND FORMED.

Increase of staff without corresponding growth in the realisation that the power of a Mission is not in the number of its workers, but in the acceptance and use of them by God as His messengers and the channels of His gracious influence, would have added nothing to the spiritual force and effectiveness of the Society. It might have done harm by fostering reliance upon the purely human side of the organisation. It was, therefore, surely no accident, but a Divine impulse, which suggested, almost simultaneously with the inauguration of the Forward Movement, the formation of a Prayer Union known as the Watchers' Band. This was commenced in 1892, its object being "to band together in one fellowship of prayer all the friends of the London Missionary Society at home and abroad, and all who labour in connection with it, for persevering and believing supplication on behalf of the Society's work and its workers, and for all those by whom this work is sustained, that they may be filled with the Holy Spirit, and so be inspired and fitted to undertake the evangelisation of the world." The movement has proved a source of great strength and comfort to the missionaries of the Society. It has steadily spread among the supporters of the Society at home and abroad, and now numbers 26,000 members. It has had the happy result of leading very many to read about Missions and to increase their knowledge of the missionaries and their work. And, if prayer be, as we believe, God's way of linking His children with Himself in the furtherance of His great purposes of grace, we are justified in believing that the results of this movement are being seen to-day in the increased spiritual blessing which is attending the labours of the missionaries in many places.

THE CENTENARY CELEBRATION.

The anticipation of the Centenary filled the earlier years of the decade. The celebration of the Centenary in 1894 and 1895 was made the occasion of a series of demonstrations in London and in various parts of the kingdom, and also in Australasia and the Mission-field. These had a very important financial result in the Special Centenary Fund, which has reached upwards of £108,000. Special funds were also raised in several of the larger Missions for local purposes. The more important permanent result was the deepening of interest in Missions among very many. There is always serious risk of reaction after a great effort, but the Directors are glad to be able to report that, while there is no present

indication of rapid increase of interest and help, there has been no falling off in the contributions since the Centenary year, notwithstanding the heavy demands made on the public for the Indian Famines, the South African War, and the Twentieth Century Fund of the Congregational Churches.

FINANCES.

The finances of the Society have been a source of constant and grave anxiety. No fewer than four times during the decade have the Directors been called to consider the financial position. In 1894 the reserve fund had been reduced to so low a point by the great disproportion of expenditure and income, year after year, that it became necessary to stop the Forward Movement. In 1896, notwithstanding the generous response of the Society's friends to the appeal for a special Centenary Fund, the ordinary income was again so far short of the requirements of the Society that a Special Committee of Investigation recommended the reduction of all the grants for Mission purposes. This gave a slight and temporary relief to the finances at the cost of so much difficulty in the Mission-field, that it was decided in 1898 to raise the grants to their previous amount again, notwithstanding the continuance of the shortage of income. The same position has been maintained up to the present time, though with growing anxiety about the future.

Two facts need to be constantly borne in mind: first, that the Society's difficulty is *not due to the decrease of contributions*, but to the increase of expenditure; and, second, that this increase of expenditure is *not due to launching out upon any new Mission*, but entirely to the natural, unavoidable, and constantly-to-be-expected growth of responsibility and need in the districts which are already under the Society's care. In every part of the world there is a stage in Mission work after the first opposition has been overcome, and before the Christian community is numerous enough and strong enough to provide for its own needs and to take the responsibility of evangelising its neighbours, during which the demands made on the Society must continually increase. This period is a long and exacting one, making large demands upon the faith and the personal sacrifice of those who have undertaken the work. The Society is in the midst of this period now, especially in its great Eastern Missions.

Apart from the special contributions to the Centenary Fund, the Society has had an income, during the past decade, larger than it has ever had before, alike from the

contributions of the living and the legacies of the dead. Legacies, which, during the previous decade, averaged £14,300 per annum—a higher amount than in any earlier period of the Society's history—have, during the past ten years, averaged £15,600 per annum, in consequence of the receipt of two or three of exceptionally large amount. The amount received from the living friends of the Society at home and abroad has also grown, especially since the Forward Movement was commenced. Australasia, especially, has responded with great readiness to the appeals for increased help, stimulated by the growing interest in the Mission-field which is being created by the number of young Australians who have entered the ranks of the Society's missionaries.

There is, however, one feature in the contributions which demands very serious attention. When they are examined in detail it is found that growth is not in the direction of congregational collections or of personal subscriptions to the general funds of the Society, but is the result, almost entirely, of contributions raised for definite objects, such as the support of individual catechists, Bible-women, or orphan children at schools. So far as this indicates a growing acquaintance with the needs of the field and a desire to have some definite object to think of and pray for, it ought not to be discouraged; yet, on the whole, the tendency to specialise gifts as the result of the appeals of individual missionaries is not so satisfactory, nor is it so healthy for the individual giver as the effort of thought and of sympathy required to make the individual appeal the motive and suggestion for help to the Society and its work as a whole.

FINANCES OF THE PAST YEAR.

During the past year the income has been swelled in two directions. There has again been an exceptional amount received from legacies, which have exceeded the average for the decade by £10,000. The general contributions have also included a gift of £10,000 sent to the Society by the late Mr. Arthington only a few weeks before his death, and intended for the extension of work in Central Africa to the Awemba tribe. This large gift, together with a second donation from Mr. Angas, of Adelaide, for the extension of work in the interior of New Guinea, could not be applied to the current work of the year. They have, therefore, been invested, with some smaller sums, thus reducing the actual available income from £148,205 to £136,755. To this has been added £4,408 drawn from investments held for special purposes, making a total income of £141,163 to

meet an expenditure of £150,866. The result is a deficiency on the year's working of £9,703. Such a deficiency would be very unsatisfactory under any circumstances; but when it is remembered that the legacy account shows an income of £9,000 above the average for the decade, and that the amount received from the contributions of the churches and subscribers generally shows no diminution, it confirms very plainly the conclusion reached in previous years that the normal income of the Society is really £20,000 less than its normal expenditure.

A SERIOUS QUESTION.

The very serious question, therefore, comes back to the constituents of the Society: *In what way are the responsibilities which rest upon them to be met?* It has been found, as the result of long experience, that every missionary added to the staff involves an addition of £500 a year to the Society's expenditure, before house accommodation, the cost of itineration, and the maintenance of the necessary native helpers can be provided for. The addition of seventy members to the Society's staff meant, therefore, the addition of £35,000 a year to the Society's responsibilities. The supporters of the Society have provided in various ways about half that sum. Is the balance to be expected, or are the Directors to admit that it cannot be done, and to take the steps required for the necessary reduction of expenditure?

This is the most anxious problem of the beginning of the new century, the one cloud which darkens and threatens the dawn of a day full of promise. The Directors have faith in God and in the constituents of the Society that the need will be met. Heavy clouds may portend desolating storm or showers of blessing. God has so wonderfully and graciously manifested Himself in guiding and prospering the work which He has entrusted to His servants, and has already given them such evidences of His power and purpose to provide for His cause, that they believe He will not fail them now. They cannot forget that the churches from which the support of the Society chiefly and increasingly comes have during the past two years been engaged in a great special effort to raise a Twentieth Century Fund. They have abstained from any special appeal for increased help during these years in deference to the wishes of their friends. They are grateful to them for having maintained their contributions to the Society without diminution during this period of special pressure. The fact that interest in Foreign Missions has been sustained is

itself an assurance that it will be increased when opportunity is once more given for considering the splendid opportunities and the wonderful encouragements of the present hour. The great bequest which one Christian man has made for the purpose of extending the knowledge of Christianity among tribes who have not yet heard of Him becomes an appeal to others to make such adequate provision for the work which is already being done that the Society may find itself in a position to use the new opportunity wisely.

The Directors, therefore, propose to continue the present financial responsibilities of the Society in the new year, notwithstanding the fact that the enormous deficiency which has now accumulated, and which amounts to upwards of £36,000, will absorb nearly all the available funded means at their disposal, believing that when relieved from the pressure of other claims the supporters of the Society will not fail to respond, as they have done in the past, to the ever-growing needs of the Mission-field.

THE MISSION-FIELDS.

The period under review has been one of marked encouragement in the Mission-field, though it has been encouragement gained under circumstances of exceptional difficulty and disadvantage in more than one important section of the work.

CHINA.—The troubles in North China, which during the past year have thrilled the whole civilised world with horror and amazement, have not been the first, though they have been the most extreme and the most widespread manifestation of hostility to the Gospel in that land during the past decade. . . . Yet throughout this period of unrest and trouble the work of the Mission has gone steadily forward. New centres have been occupied, and have become the scene of richly successful labour, which a few years ago were entirely closed to the foreigner. Hunan, which in 1891 was rousing all China to expel the foreigner, and which violently and successfully prevented the missionaries from entering within its borders, five years later was opening its gates to the preachers of the Gospel, and, during the past year, property in Chang Sha and other great cities in this ultra-conservative province was peaceably sold and legally transferred to the Mission without any opposition.

Statistics may not be conclusive as the only evidence of progress, but their value is relative to the conditions under which they are gathered. When the conditions of

discipleship are easy, and membership in the Christian Church is a sign of respectability, numbers count for very little; but it is surely otherwise in a land where patriotism is invoked against Christianity, and fierce persecution may at any moment break out against those who have adopted an alien creed. Under such conditions the converts may be ignorant, they may be morally weak, they may bring with them into the Church ideas and influences which indicate a very imperfect conception of the great spiritual change involved in being a disciple of Christ, but they may surely be regarded as sincere. Every convert gathered in under such conditions is in his measure a personal witness to the conquering power of the Gospel; and statistics may fairly be taken as a valuable evidence of the position of the enterprise. Ten years ago the Society's Mission in the whole of China reckoned its communicants at 4,489. To-day it is necessary to leave out of account all the stations in North China, which last year had a membership of 2,001; but the Mission in Central and South China has a membership of 7,600—*i.e.*, 3,111 more than the Society had gathered in the whole of China ten years ago.

Fortunately statistics, though valuable under such conditions, are not the only evidence of progress in China. The converts are manifesting increasingly a healthy spirit of independence and self-support, and are inspired by the spirit of Christian zeal and missionary enterprise. Moreover, the omission from the statistics for the year of all mention of stations in North China is due to a cause which is itself a most striking witness of the effectual working of the Gospel. The membership cannot be reckoned, because it cannot yet be known how many have witnessed to the reality of their faith by a martyr's death. A certain proportion have probably under fear of death denied their Lord, some have purchased life at the cost of all they possessed, but a very large number of men, women, and children have been ruthlessly slain because they belonged to the Christian community, and many of these have fearlessly testified to their faith in the very process of martyrdom.

Meanwhile Christian worship in Central and Southern China has never been suspended by the native Christians, even in the hour of greatest peril. The missionaries returned to their posts as soon as they were permitted to do so, and work in every branch is prospering. What the political future of China may be it is impossible to predict, but there can be no uncertainty about the progress and triumph of the Gospel in China, except that which arises from the slowness of the Church of Christ in

western lands to realise the greatness of its opportunity and responsibility.

INDIA.—India, like China, has had years of serious trouble, though, fortunately, from very different causes. It has been visited by two famines in close succession, the most widespread and the most severe that have been known for many years, and though the stations in which the Society's work is carried on were almost entirely outside the area of actual famine, failure of crops and famine prices for food of all kinds have produced untold distress. The plague has also been a scourge of many districts during four years in succession, and whenever it has appeared, has effectually broken up, for the time, all work, and has swept off multitudes of people.

These physical troubles, however, are not the only or the chief hindrances to the progress of Christian work in India. There has been, during several years past, evidence of a growing disposition on the part of Hindus to resist the influence of Christianity by new and more serious efforts than any which had hitherto been tried. Mr. Farquhar, of Calcutta, recently stated the case very clearly in an article in the Society's *CHRONICLE* on work among the students of Bengal. He there pointed out, first that higher education is less fruitful of conversions than it was forty years ago; "second, that instead of a steady current towards the Christian Church a very powerful backward current, a really great Hinduward action, is in progress. The educated men of Bengal of to-day are almost to a man up in arms in defence of their ancestral faith. Everywhere societies are being formed for the advancement of Hinduism, for the study of the ancient philosophical literature, or for practical religious work under Hindu auspices. . . . The effects of this re-action are felt in our work in several ways: Hindus in many places are opening Hindu schools, in order that their sons and daughters may be removed from Christian influence; and in the college one meets with a stiffer and more stubborn resistance to Christian teaching than used to be shown." Similar testimony is borne by several of the Society's missionaries in other parts of India. An American writer says: "The counter reformation in the Roman Catholic Church during the sixteenth century, which was compelled by the progress of Protestantism, is having an interesting parallel in the efforts for social and religious reform now making in Hinduism, to counteract the steady advance of Christianity in alliance with western civilisation."

Probably the effect of this movement is only indirectly and slightly felt among the masses of low-caste and poor people in the great districts of Southern India, but it has necessarily a very powerful influence in all the great cities and among those classes of the population which are most readily affected by the pressure of caste. The result is to be seen in the very slow rate of progress discernible in some centres of Indian work, and the apparent failure of Christianity to win any converts in some other places. To the superficial observer it would seem as though India were further from the Gospel to-day, further from hope of being won for Christ, than it was some twenty years ago, and the study of reports year by year does not help to remove this painful impression. It is in such a case, however, that comparison of the conditions of the work at longer intervals than a year becomes of great value; the almost imperceptible, yet resistless, progress of the great Christian movement becomes evident at the end of a decade; not only so, but there are clear indications that the movement is being accelerated, and is acquiring a momentum which will increase its rapidity as time goes on. Statistics may in India, as well as in China, claim to have a distinct value, and it is worthy of note that despite the physical difficulties caused by plague and hunger among the multitudes of poorer, low-caste people, despite also the more serious difficulty created by the Hindu revival, the membership in connection with the churches gathered by the Society in India has increased by 3,097 during the decade.

The Rev. T. E. Slater, in reviewing the year's work, refers to meetings held in Madras in connection with the S. India Missionary Conference, and says: "I was struck not only by the largely increased number of Christians, but by the presence of many who are occupying important positions in society, and exerting an influence for Christ in their duties. . . . Native Christians are now found filling posts in most departments of the Public Service, and by their intelligence and consistent lives are bearing witness in the higher service of their Master." For years past there have been some distinguished illustrations of this truth in various parts of India, but it is significant that the number of such men is now becoming so great as to be noticeable and influential in various directions. Surely those who are labouring for the conversion of India may well take such facts as evidence that though the night continues, the dawning is near at hand. The appeal for greater earnestness, prayerfulness, and intelligent effort for the conversion of India becomes increasingly strong as it is seen that Christ is already

manifesting in so many ways the power of His presence in that great land.

MADAGASCAR has during the past decade experienced a convulsion which seemed to threaten the foundations of the work of the Society in the island, and which in its first results led some timid friends to lament that the labour of past years had all been in vain. It is evident now that God permitted the young Church in Madagascar to be shaken only that its stability might be tested, and that it might be better fitted to do the great work which devolves upon it under the new conditions introduced by the French rule. The Society's Mission has been shorn of its importance, in many respects, as the premier Mission in the island. Its area has been reduced by half, and its social and worldly prestige has been taken from it; but now that the troubles are over and the churches have begun to understand the new conditions, the encouragements of the work are becoming more marked than ever.

It is no small satisfaction to learn that the French authorities have found reason to change their views concerning the English missionaries, and that those who are in the most responsible positions among them are most candid and hearty in recognising the value of the work which is being done. One of the most important evidences of the change which has taken place is to be found in the fact that it has become not only possible, but has been felt by all parties to be most desirable, that the Society should resume its care of the education of the children in the schools throughout its Mission districts. The result of this must necessarily be an enormous increase of influence among the people, and the Christian Churches, purified and awakened by recent troubles, are exhibiting new earnestness, and will, it is hoped, before long, manifest afresh that zeal for the extension of the Gospel which had become so characteristic of them under the former régime. Thus, at the commencement of the new century, so far from the realisation of the pessimistic fears of many friends that the Society would have to withdraw before long from a sphere of work in which its presence was not desired, the Mission seems to be more firmly established than ever, and to have new and improved opportunities of leading people on into the life of purity, truth, and godliness.

SOUTH AFRICA.—Africa has been the scene of constant trouble. First came the rinderpest, which swept

the country of all its oxen, and reduced the people to poverty, a trouble which, serious as it was, was intensified by visitations of plagues of locusts during three successive years. Then came the long, sad disturbance caused by the war between Great Britain and the Boer Republics, which, though only indirectly affecting the native territories, has produced untold suffering and sorrow throughout South Africa, and has effectually disorganised all active and progressive work.

The retrospect of South African Missions during the decade is very far from bright; yet even here the view is not all in gloom. The native Churches in the Cape Colony formerly connected with this Society have made steady progress, and the reports of their work, given in connection with the Congregational Union of South Africa, are full of encouragement. The desire for improved education for their children which led the Society to commence two years ago a School at Hankey has been sustained, notwithstanding the difficulties caused by the war, and that institution promises to be a thoroughly prized and valuable auxiliary of Christian work in the Colony. Matabeleland, for so many years the scene of an apparently hopeless struggle against the opposition of an ignorant and superstitious barbarism, is becoming brighter every year. The reports from each of the stations tell of the willingness, if not the eagerness, of the people to hear the Gospel, as shown by their gathering in increasing numbers to Christian services, the awakening of a desire for education, and the first indications of an effectual work of grace in the hearts of some who are under Christian influence.

In **CENTRAL AFRICA** the Mission is now firmly and happily established. Industrial work, school work, and the services on the Sabbath are all in a prosperous condition. Never in its previous history was the Light so clear and the prospect of the day so bright as it is at present in Central Africa.

The **SOUTH SEA** Missions and the Mission in **NEW GUINEA** have a place unique in the Society's fields of labour. There can be comparatively little progress in numbers in the South Sea Islands, because the population is already Christianised; but there are evidences that amidst much temptation and difficulty due to changed social and political conditions, the work of grace is silently and effectually going on in the hearts of many who have made a nominal profession of Christianity. The slow process—so difficult often to detect—of build-

ing up the Christian character, is going silently forward under the power of the Spirit of God.

The Mission in New Guinea has made amazing advance since the time, just twenty years ago, when, in the annual review, it was said: "There is nothing to show beyond a small school and settlement on Murray Island, a dialect reduced to writing and used in the preparation of one or two elementary books, and a very few persons who have given up heathenism and seem to be under the power of Divine Grace."

The Deputation which visited New Guinea on behalf of the Society in 1897 found Christian communities at many points along the whole of the southern shore of the British possession; they found portions of the Gospels translated into nine dialects; the New Testament as a whole provided for the people in the most widely-known language on the coast; a Training Institution for the preparation of native evangelists already in active operation at Vatorata; a Christian Church numbering about 2,000 members, and elementary schools containing about 3,000 scholars. Since then progress has been continuous. It is estimated that the membership of the Church to-day is fully 3,000; and a proportionate increase has been made in the numbers under the care of the Mission in the schools. The first step has been taken towards reaching the tribes of the interior, and but for the shadow cast by the murder of Mr. Chalmers and Mr. Tomkins the conditions of the Mission would appear to be brighter and more hopeful than ever.

* * *

In conclusion, surveying thus the whole field of the Society's work abroad and its position at home, the Directors venture to think that they are justified in saying that the Society commences the new century with exceptionally bright and hopeful prospects. The night has not yet gone, but to him who will inquire it will become increasingly evident that the signs of dawn are becoming more marked, the flush on the horizon is deepening, the shafts of glorious light are penetrating the night clouds, the day is at hand.



THE Rev. F. L. Marler, Principal of the Training Institute at Gooty, South India, is anxious to obtain a set of scientific instruments and apparatus, such as Leyden jars, an electroscope, Davy's safety-lamp, model horizontal steam-engine, &c. The whole cost of the apparatus required is about £20. Gifts may be sent to him at Wiveliscombe, Somerset.

NINTH ANNUAL REPORT OF THE WATCHERS' BAND.



THE Committee have pleasure in presenting the Ninth Annual Report of the Watchers' Band, and record with thankfulness another year's steady growth and blessing in work. In the home division 60 branches have been registered, making a total of 876 formed since 1892. Of these 786 are believed to be living branches, which is a net increase of 44 in the year, including 5 branches which have been revived. 2,931 Watchers have been enrolled, making a total of 37,000 since the formation of the Band. As the annual meeting is held two or three weeks earlier this year than last, it is impossible to report the exact returns of as many branches as usual, but it is confidently expected when all the renewal forms for the year have been received that the year will show a decided advance.

The Victorian General Secretary reports the formation of three branches, and the enrolment of 97 new members, making a total of 22 branches and 446 Watchers. In New South Wales there are 24 branches (including two formed this year) and 600 members. The reports have not yet come from South Australia and Queensland, but it is believed they have together 21 branches. Including New Zealand and Tasmania there are about 90 branches and nearly 2,000 Watchers in the Australian division.

There are now two branches in Cape Town, one at Caledon Square Chapel, and the other at Sea Point. In Samoa there are three branches, and as soon as the Manual in the Samoan language is ready, the secretary, Miss Jolliffe, hopes to enlist the co-operation and sympathy of all the native pastors. No report has as yet been received from Madagascar, where the Band consists almost entirely of the English workers. In North India, the Rev. A. W. Young, the general secretary, reports that at present there are 6 English branches with 91 members, and one Bengali branch with 48 members. In South India, the Rev. R. J. Ward says that the number of Watchers on the roll is 610 in 12 different branches—making an increase of 30 members in the year. Several of these are missionaries, among whom there appears a growing interest in the Band. In Neyoor, Mrs. Baylis Thomson has a branch of over 80 native women, who besides helping on the work by prayer are entirely supporting an evangelist who labours in the district.

And what can we say about China? We have received no definite report from the Rev. A. Bonsey, but as we think of the wholesale slaughter of the native Christians last year, we wonder how many Watchers remain. How many are alive of the 200 who formed the branch at Chi Chou, whose kindly greeting to the Watchers in England was read at this annual meeting only two years ago? We wonder how many members of that branch, or of the other eleven branches in China, have been called upon to lay down their lives for "the sake of the Name," and who have won the martyr's crown.

The monthly meetings for Women Watchers have been held during the year in the Board Room. Many have appreciated these opportunities of intercourse with lady missionaries and fellow Watchers, and, as we seek at these gatherings to plead very definitely for some of the Society's many needs, we are often able to rejoice together over answered prayers. Last November we held a conversazione for Watchers, at the Mission House, which was so largely attended that it was necessary to have an overflow meeting.

As we behold the present turmoil and agitation of the nations—wars and rumours of wars, famine, martyrdom and massacre, pain and loss, we ask: Are these the way the Kingdom comes? We can only wait in prayer and carry out each day our motto for the year, "Have Faith in God," being

Dr.		Gr.	
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Subscriptions	183 13 8	Postage, Carriage of Parcels, and Sundries	48 14 7
Offerings for Expenses	185 1 0	Library Books, &c.	13 15 7
„ „ L.M.S.	156 12 7	SALARIES:—	
Collection at Annual Meeting	23 17 6	Secretary (Miss J. M. Belgarnie)	100 0 0
„ „ Autumnal Meeting, Newcastle-on-Tyne ..	9 4 6	Clerk (12 weeks)... ..	12 0 0
On Publications Account	18 12 10	EXPENSES OF MEETINGS:—	
Library Account	16 10 11	Annual Meeting... ..	6 3 6
		Meeting at Newcastle and Conferences at Mission House ...	9 18 10
		BALANCE PAID OVER AS CONTRIBUTION TO L.M.S.*	274 9 9
	<u>£641 18 0</u>		<u>£641 18 0</u>

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IN A HINDU CROWD.

BY THE REV. SIDNEY LONG, COIMBATORE.

HERE is a crowd at a village preaching in the morning. A man, who has a bracelet on one wrist, is brushing his teeth as he listens. Next him stands a boy whose forehead is covered by white ash—that is, “vibuthi,” holy ash; he is a Saivite. Near by is a man whose forehead is more brilliantly ornamented; he has a great big red and white “namam” painted on it to show he is a worshipper of Vishnu. Few of the people have any covering for head or feet. An old man in the forefront of the crowd gives an approving “aha” to every sentence, almost to every clause, of the preacher. Some of the crowd, both men and women, are carrying small children on the hip or on the shoulders; one or two women are suckling their babies. There is a man bathing a couple of dozen yards away; he has lathered himself all over with green soap, and his patient wife rinses him with water. A long line of women with water-pots on their heads pass to the well and stop a few minutes to hear what is being said. Other women, carrying pots of *ghee* (clarified butter), are starting for the town to sell it there. Most of the females have ornaments, but some of their trinkets are very poor—made of wood, glass, wax, or lead.

Not far away is a bazaar where plantains and cakes are sold, and where a lively discussion is going on about a farthing's change; it may become a serious quarrel and last for an hour, involve several other individuals, and be referred to with much spleen for many days. Close by is an open basket, 2½ feet in diameter, with a baby sitting inside, out of the way, while the mother continues the discussion. A boy in the crowd has a small hole pierced in the side of the left nostril. I know his name must be Kuppaswami. Yes, he answers to it at once. He was the first child that survived in a family where two or three had died, and when he was born he was left on a refuse-heap (“kuppai”) as though he were of no value, so that Yaman, the god of death, should not think him worth taking. As Yaman left him, his nose was pierced, and he was called Kuppaswami. A little boy who listens to the preaching is doing so with difficulty; he holds in his arms three kids. His father stands near with a match or a cigar, instead of a pen, behind his ear! Not far off stands a small shrivelled woman dressed in a yellow garb; she is muttering something, and seems to have on her head coils and coils of rope, which on closer inspection proves to be her hair. She is a *sanyasi*, and her hair is vowed to the god, so never cut or combed.

Let us visit a market and look at the beggars—“thieves” you will probably call them. One has a big cobra twisted round his neck; another has a snake somehow suspended from his upper lip. These can take much what they like from the stores around. There is another man who goes about followed

by his wife carrying a basket; it is nearly full, for from each stall he takes a big handful, but he goes chiefly to the women's stalls—the coward! One old woman, from whom he takes five brinjaws, rises in wrath and even beats him—a very unusual sight. He puts back three, and I manage to make him put back the other two, as his act is so evidently disapproved by the old woman. Unfortunately, most of the people resign themselves to fate, and while they try and stay his hand from taking *much*, all let him take something; it is the rule of the greatest god in India—the god Custom.



THE BOARD ROOM.

AT the meeting of the Directors held on Tuesday, April 23rd, the Foreign Secretary introduced Dr. and Mrs. Lawes (New Guinea), Mr. and Mrs. Newell (Samoa), Mr. Lucas and Dr. and Mrs. Campbell (South India), and Mrs. Dr. Joyce (North India), all recently returned on furlough. Dr. Sidney Morris, appointed to Central Africa, was also introduced to the Board.

The Chairman of the Finance Committee (Mr. A. J. Shephard) made an important financial statement. The general income for the year ending March, 1901, showed a gratifying increase over the income of the preceding year, an increase, however, due almost entirely to an exceptionally large amount received in legacies. (See statement, p. 153.) The year's account showed a deficiency of £9,703, making the total deficiency £36,608. Mr. Shephard stated that as this deficiency was largely due to the effect of the Twentieth Century Fund, it was fully hoped that at least a large proportion of the amount would be wiped out by a grant from the Twentieth Century Fund. Some people might be looking for help from the great Arthington Bequest, but in the first place Mr. Arthington's will had not yet even been proved, and in the second place that legacy would bring no direct relief to the general funds of the Society, being only available for new work.

The Foreign Secretary announced the unexpected death of the Rev. George Mackendrick, of Central Africa. Mr. Mackendrick only went out last year; he was a man of fine physique, and gave abundant promise of usefulness as a missionary. (See p. 150.)

With reference to the reported murder of Mr. Chalmers and Mr. Tomkins in New Guinea, the resolution which will be found on p. 130 was adopted.

The annual meeting of Directors was held on Tuesday, May 7th. The Foreign Secretary introduced Miss Stewart, home on furlough after seven years' service at Hong Kong; the Rev. E. Hawker, B.A., formerly of South India, now appointed to Tutuila, Samoa; and Mr. H. Cecil Nutter, appointed to Central Africa.

The Draft Report for 1900-1901 was presented to the Directors and unanimously adopted. (See p. 151.)

OUR IDEAL.

IN EVERY CHURCH :—

- A Missionary Auxiliary.
- One or more Missionary Collectors.
- An Annual Missionary Meeting on a week evening or on a Sunday evening.
- A Monthly Missionary Prayer Meeting.
- A Young People's Missionary Band, or a Missionary Branch of the Young People's Guild.
- A Daily, Weekly, Monthly, or Annual Missionary Subscription from every Church Member.

IN EVERY SUNDAY-SCHOOL :—

- Periodical Missionary Addresses.
- Systematic Missionary Collections.

IN EVERY CHRISTIAN FAMILY :—

- A Missionary Magazine.
- A Missionary Box.
- A Weekly Missionary Collection.

FROM THE SECRETARY OF THE
WATCHERS' BAND.

AN account of the annual meeting of the Band will be found on p. 142, and the report read then of the year's work on p. 157. It was to many a particularly interesting gathering, and the addresses of Chairman and missionaries were felt to be most helpful and inspiring.

* * *

THERE are still a number of Branch secretaries who have failed to send in their renewal forms. I should be very grateful if they would kindly do so without further delay, as I want to make up the membership books for the year.

* * *

WATCHERS all over the world will have heard with great sorrow of the heavy losses the Society has lately sustained through death. We have to add three to our martyrs' roll-call—Mr. Stonehouse in China, and Mr. Chalmers and Mr. Tomkins in New Guinea. Three more of our friends have been called away since I last wrote these notes—viz., Mr. Howieson, of Hankey; Mr. Mackendrick, of Kambole; and Mrs. Percy Hall, of Rarotonga.

* * *

THE following are the changes in the List of Missionaries since Christmas :—

Page 2—Mrs. Joyce, M.D., at home. Miss Theobald has left Mangari owing to her marriage. Rev. and Mrs. Bulloch at home. Miss Budden has returned to Almora.

Page 3.—Rev. W. Hinkley at home. Rev. F. L. Marler at home. Rev. and Mrs. Campbell at home. Rev. J. Mathers at home.

Page 4.—Dr. and Mrs. Fells at home.

Page 5.—Rev. E. Box has returned to Shanghai. Mrs. Clayton's name to be added to Canton. Miss Neal has married Mr. W. H. Geller, of Hiau Kan. Dr. Reynolds Turner has gone to Amoy. Miss Joyce has gone to Hankow. Miss Wylie has married Mr. A. L. Greig, of Hunan.

Page 6.—Rev. W. H. Rees has returned to Chi Chou. Rev. J. Stonehouse died on March 23rd. Mr. J. B. Grant has returned to China.

Page 7.—Rev. R. Howieson died on April 12th. Rev. and Mrs. Jennings have returned to Barkly West. Mrs. Richardson has joined her husband in Bechuanaland. Rev. G. Mackendrick died on April 15th. Rev. H. C. Nutter and Dr. Morris are on their way to Central Africa.

Page 9.—Mrs. Percy Hall died on March 31st. Rev. and Mrs. Newell at home.

Page 10.—Mrs. J. W. Sibree died on December 16th. Rev. and Mrs. Hadfield have returned to Lifu. Rev. J. Chalmers died in April. Rev. O. F. Tomkins died in April. Dr. and Mrs. Lawes at home. Rev. and Mrs. Hawker are on their way to Tutuila.

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Lenham...	—	Mrs. Buss.
Ingatstone ...	—	Mrs. Nash.
Beckenham ...	—	Mr. T. J. Richardson.
Hoxton ...	—	Miss F. Henderson.
Harrold ...	—	Mrs. Sanders.
Upper Bangor ...	English Cong. Ch.	Miss M. E. Lloyd.
Hinckley ...	—	Mr. S. J. Mayne.
Arundel ...	—	Miss G. E. Herington.
Brighouse ...	Waring Green	Miss M. Nortcliffe.
Bexhill-on-Sea...	—	Miss E. Eales.
Milborne Port ...	—	Rev. J. W. Scamell (<i>pro tem.</i>).
Orrell ...	—	Miss M. Aspinall.
Kingston-on-Thames ...	—	Miss E. Willis.
Bowes Park ...	—	Miss West.
Halstead ...	High Street	Miss L. Chaplin.
Westhoughton...	—	Miss M. E. Watkinson.
		JESSIE M. BALGARNIE.

ANNOUNCEMENTS.

ARRIVALS.

REV. J. E. NEWELL, MRS. NEWELL, and child, from MALUA, SAMOA, SOUTH SEAS, via America, on April 21st.

MISS J. C. DAWSON, from VIZAGAPATAM, SOUTH INDIA, per Messageries Maritime steamer, on April 27th.

MISS STEWART, from HONG KONG, per P. and O. steamer *Plassy*, on May 5th.

MRS. DIGNUM and two children, from SALEM, SOUTH INDIA, per steamer *Golconda*, May 14th.

DEATH.

HALL.—On March 31st, at Rarotonga, South Pacific, Gertrude the wife of Mr. Percy H. Hall. (By cablegram from Sydney.)

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COVENS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY.

VOL. LXV. No. 782.—*Old Series.*]

JULY, 1901.

[VOL. X. No. 115.—*New Series.*

NOTES AND COMMENTS.

THE resolution adopted by the Directors at their meeting on June 11th, after a long and careful discussion of the Society's financial position and prospects, is of such importance that we make no apology for reproducing it here in full. It runs as follows:—

The Directors view with some concern the present financial position of the Society. The growth of the annual income, notwithstanding the various efforts that are made to inform the constituents of the Society of the needs of the Mission, is exceedingly slight and very slow. The expenditure of the Society, notwithstanding every effort made to restrain it within legitimate bounds, steadily increases, from a variety of causes, over many of which there appears to be no control. The deficiency accumulated during the past four years, and now amounting to £36,000, will probably be largely increased during the coming year, and is not likely to be less than £55,000 when the accounts of the Society close on the 31st March next, unless some altogether unlooked for source of income provides for the needs of the Society during the intervening time. The Directors see clearly that it is impossible to effect any material or permanent reductions in the present expenditure except by the almost impossible course of retiring completely from a great field of labour. They recognise that the Churches from which the Society obtains almost the whole of its income have been during the past two years so fully occupied in an endeavour to raise the Twentieth Century Fund that they have had no adequate opportunity for considering seriously the present needs of the Foreign Mission

Field. The Directors believe it to be their duty, in view of the fact that the Twentieth Century Fund is to be closed in the autumn of the present year, to continue the Society's work on its present scale at least until the end of March next. They see clearly, however, that it will also be their duty, under present circumstances, resolutely and without reserve to decline all appeals for extension of work, and to restrict all exceptional expenditure to the narrowest possible and most unavoidable limit. Under present circumstances no grants for aid will be made additional to those already agreed to by the Society, and no addition can be allowed to the Mission staff.

* * *

For the present we make no comments on this resolution. Much will have to be said, and much will have to be done, during the coming months. Meanwhile we ask for it the most serious and prayerful consideration of all our readers. If any of our friends are moved to write to us upon the subject, we shall be pleased to publish their views, as far as space will permit. We shall be especially glad to hear of churches or auxiliaries taking the matter into consideration, and coming to some practical resolution concerning it. The burden of responsibility rests not only on the Directors of the Society, but on every church and on every Christian of our order throughout the land.

* * *

THE sudden death of Mr. Watson Grace, secretary of the Friends' Foreign Mission Association, has removed one who was loved by all who knew him. Although

only thirty-nine years of age, he had proved himself a most efficient and sagacious secretary, and we deeply sympathise with the Association in its loss. Mr. Grace had been on an official visit to the missions in Syria, contracted the seeds of typhoid fever whilst in Jerusalem, and died almost immediately on his return home.—We also have to notice, with sincere regret, the death of Dr. Underhill, hon. secretary of the Baptist Missionary Society. Increasing age and infirmity prevented Dr. Underhill from appearing much in public during the last few years; but his interest in the Society with which his name has been so long and honourably connected remained as keen as ever.

* * *

AFTER the *coup d'état* of 1898, the Chinese Emperor was imprisoned on an island within the Palace grounds, and was closely guarded. But when the Allies entered Peking last summer, many Christian books were found on this island, including the Gospels and the "Pilgrim's Progress." So the book written in prison by the Bedford tinker was, it may be, a solace in his loneliness to the imprisoned Emperor of China. This must surely be one of the most romantic incidents in all the history of the Immortal Dream.

* * *

THE opening of the commodious and beautiful new premises of Livingstone College, at Leyton, on May 23rd, was a very happy and interesting event. The opening ceremony was performed by Mrs. Bruce, the eldest daughter of Dr. Livingstone, who declared that the work of the College was such as her father would have been most pleased to have his name associated with. Dr. Harford-Battersby, the Principal of the College, explained that it was not intended to give the students a full medical training, but simply to teach them how to care for their own health, and how to deal with simple diseases in others. Since the foundation of the College in 1893 more than a hundred students have passed through the course.

* * *

OUR next issue will be largely devoted to the work of our women missionaries. We shall be glad if friends will make this widely known among those who are specially interested in women's work.

* * *

THE usual Monthly Prayer Meeting will be held on Monday, July 1st, at 3.30 p.m., in the Board Room of the Mission House.

A LETTER FROM NEW GUINEA.

St. Mark's Rectory, Darling Point,
April 23rd, 1901.

DEAR SIR,—As General Commissary and Official Representative of the Anglican Bishop of New Guinea, I must, in his name, and for the Anglican Mission, at once send to the L.M.S. authorities, through you, an expression of the deepest sympathy and concern on the news of the disaster that has overtaken your Mission in New Guinea.

We must hope and pray that it be not so grave as present intelligence intimates. But if that noble pioneer of the Gospel of Christ, James Chalmers, be martyred in his Master's cause, we must mourn with you in the profoundest sympathy and Christian fellowship, while we bless and thank God for what He wrought through His servant.

Personally I shall never forget, nor will many others as well interested in the Christianising of New Guinea from the outset, the boundless kindness and the generous and loving aid given by James Chalmers, and by those associated with him, to our first Anglican missionary—Rev. Albert Maclaren.

The memory of so much Christian tenderness and whole-hearted help rendered to him again and again on their part binds us all the more firmly in the ties of fellowship and sympathy with you now under this overwhelming blow.

With this poor and brief pledge, on behalf of the Bishop and the Anglican Mission, of our fellowship with you in sorrow and in hope, I remain, dear Sir, yours very faithfully,

WILLOUGHBY FLOWER,
Commissary.

THE THRONE OF GRACE.

"We perish if we cease from prayer."

LET US PRAY for guidance and help in the present crisis (pp. 161); for the work of all our medical missionaries and nurses (pp. 163, 166, &c.); for the new Boys' School in Madagascar (p. 169); for those upon whom will rest the work of reorganising the missions in North China (p. 175); for the young missionaries sent to Central Africa (p. 182).

LET US GIVE THANKS for the bright prospects in Central China (p. 180); for many encouraging features in North China (p. 175); for all the work of Medical Missionaries,

THE DIVINE IMAGE.

To Mercy, Pity, Peace, and Love,
All pray in their distress,
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace, and Love,
Is God our Father dear ;
And Mercy, Pity, Peace, and Love,
Is man, His child and care.

For Mercy has a human heart ;
Pity, a human face ;
And Love, the human form divine ;
And Peace, the human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the human form divine—
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk, or Jew ;
Where Mercy, Love, and Pity dwell,
There God is dwelling too.

William Blake.



A GREAT WORK AND A GREAT NEED.

THE STORY OF THE SOUTH TRAVANCORE MEDICAL MISSION.

BY DR. ARTHUR FELLS.

IT is a recognised axiom in almost all branches of missionary work that the best method is that which most efficiently trains and most extensively employs native helpers. The field allotted to each foreign missionary is in most instances so great that he can only by such a method best minister to the needs of the largest number. This is especially the case in a country like India, where over ninety per cent. of the people live outside of the towns and where large numbers travel but very short distances from their own homes.

The early medical missionaries in Travancore acted upon this principle, and results have certainly justified their action. First developing a good centre in Neyoor, where the hospital quickly made a name for itself, the second phase was the gathering together of a band of earnest and intelligent native Christians to whom a four years' course of medical instruction was imparted, whilst the final stage was reached by placing these men in charge of dispensaries established in various parts of

the country. This triple process, begun by Dr. Lowe, has been repeated by his successors until to-day there is a staff of eighteen native medical evangelists, four of whom are assisting at headquarters, whilst the others are working in thirteen branch hospitals and dispensaries scattered over the southern portion of Travancore. Last year these men attended to the needs of nearly 80,000 sick people, of whom 1,800 were in-patients. Only an eighth of the total number of patients were treated at Neyoor, our headquarters, the vast majority of them being entirely under the care of the medical evangelists. It is well, too, to bear in mind that the word "treated" means more here than it usually does when used of hospital patients. Each patient who comes to a mission dispensary receives not only medicine and advice suitable to his ailment ; he hears the Gospel preached and slowly gets to understand that there is some connection between the Gospel and the treatment, that he who helps him in his sickness does it for the sake of Him whose name he proclaims, that the Jesus of whom he hears is the source and inspiration of the help that is being given to him, and that the message of Christ is not a mere echo from the Far West, a new doctrine to be added to the many new ideas that are constantly flowing eastwards—it is the voice of One who in very deed is come to seek and to save.

This has been the general principle upon which our Medical Mission has developed. Let us get a little closer and see more of its detail. One of the pictures gives some idea of our headquarters, Neyoor Hospital, standing amidst its tall palmyras. Behind the main building, and hidden by it, are the maternity ward, nurses' home, isolation wards, and other buildings—affording room in all for forty in-patients, whilst a furlong to the north is the leper asylum, with accommodation for forty lepers. This head station fulfils several distinct purposes. It offers medical relief to the surrounding district ; it is a centre to which the medical evangelists in the out-stations send specially serious cases ; when a class of students is in course of training, it is here that they are taught all the practical aspects of their profession ; and lastly, if thoroughly and efficiently carried on, it is an object-lesson from which the medical evangelists may catch the spirit in which their own branch stations should be conducted.

The thirteen out-stations are classified into six hospitals and seven dispensaries, situated on all sides of Neyoor at distances varying from seven to a hundred miles. Five are in the Malayalim portion of our field, eight in

the Tamil. The oldest of these was started about thirty-four years ago, the most recent has been in existence for only about as many months. The early histories of several of these institutions show in a most interesting way how a medical mission appeals to Hindus in spite of the fact that it boldly asserts its Christian basis.

About the year 1874 Dr. Thomson deputed a medical evangelist to visit at intervals Tittuvilei, a village standing near the hills, and the centre of a most malarious district. The work remained on this footing till the Travancore Government handed over to the Medical Mission for its use an old rest-house, which, when somewhat modified, made a capital dispensary, in which capacity it still serves.

Again, in 1878, work was begun at Colasagaram, the centre of another fever-haunted district; and again the Government came to the mission's aid, granting it an old salt-store for use as a dispensary. For twenty years this



TITTUVILEI DISPENSARY.

store did excellent service, till at last the growth of the work and the necessity of making better provision for it led us to increase and rebuild the old depot. When it is remembered that Travancore is a strictly Hindu state, that reverence for Brahmins and all things Brahminical is the firmly "established faith," such generous action towards an aggressively Christian institution is specially worthy of note.



NEYOOR HOSPITAL.

The origin of our work at Nedungolam is even more interesting. Nedungolam stands in a part of the country where Protestant Christianity was almost unrepresented, the rural villages around it being inhabited by Hindus, with a sprinkling of Syrian Christians, and the villages on the seaside being strongholds of Romanism. Ten years ago the most influential Hindu living in the neighbourhood was an ex-Prime Minister of Travancore — a Brahmin of high caste and rank.

In 1893 this gentleman addressed a letter to the local secretary of our mission, stating that he was anxious to help his poorer

neighbours, and, with this end in view, intended to build and endow a dispensary—would the London Mission undertake its superintendence? There was not much delay in sending a very grateful and emphatic affirmative to such a request, and, before many months were past, this Brahmin gentleman had built a neat dispensary and a house for the medical evangelist. These and the lands upon which they stood he legally conveyed to our mission, together with some rice lands in another part of the country to serve as endowment. Surely a Hindu could hardly show greater confidence in a Christian institution!

In several cases, dispensary work at these out-stations has been begun in the vestry of a chapel; in others, in small temporary buildings. At the present time three of our stations are still in this phase of existence, whilst others have grown into well-built and fairly well-equipped hospitals. Such an one is shown in our third picture, Martandam Hospital, standing by the main road, ten miles west

from Neyoor—a hospital with sixteen beds, with a small separate maternity ward and other buildings, and made use of last year by over ten thousand patients. We are anxious to raise all our out-stations to a thoroughly efficient standard, though not necessarily to the hospital grade. During the past eight years, five good permanent hospitals and dispensaries have been erected, whilst one has been completely rebuilt, the whole (roughly speaking, for I have not my books with me) at a cost of about Rs.12,500, over Rs.11,000 of which has been raised locally or from friends at home without drawing upon the Society's treasury.

So much for bricks and mortar, the easiest part of our

equipment to portray, though by no means the most important. The whole success of our work depends upon the staff of native medical evangelists, for it is they who in the vast majority of cases come into actual contact with the sick. The medical missionary himself can be in only one of the fourteen stations at a time, and, with many claims upon him, can see by no means all those who seek him there. Enough has been said already to show that the labours of these men have not been in vain, for the growth that has been sketched in the preceding lines is the outcome of their labours, an intrinsic growth springing from success, not a mere addition of new buildings by a lavish outlay of foreign funds. All, of

course, have not met with equal success; all have not the same measure of professional skill; all are not inspired by the same high sense of duty and devotion to Jesus Christ; but, taking our medical evangelists as a whole, they are rendering splendid service, and I am proud to be



MARTANDAM HOSPITAL.

associated with them in work, and happy to reckon them my friends. In many cases, by their skill as well as by their character, they have won the confidence and respect of all classes. Last year the Dewan, or Prime Minister, of Travancore—a high-caste Brahmin—visited our hospital and spoke of the high esteem in which the medical evangelist at the station he had just inspected was held by the surrounding population.

The people to whom these men minister fall into two classes, the non-Christians and the Christians, and to both they render valuable service. In their dispensaries they meet large numbers of Hindus, many of whom have no other contact with Christian influences. They are

constantly called to the houses of both high and low-caste Hindus, and thus meet many who live in seclusion and know but little or nothing of what Christianity is doing outside. In either case the position of the medical evangelist as doctor gives him an opportunity to proclaim the Gospel message with some measure of authority and under circumstances when it is likely to arrest attention, and these opportunities are, I believe, faithfully used. They come into contact, too, with the great mass of heathen out-castes—people whom Hinduism only recognises as so much pollution—and to these, densely ignorant and superstitious, oppressed and downtrodden for generations, they bring the news of a Heavenly Father who loves His children—a message which is more intelligible when brought by those who bind their wounds and heal their sores.

The services rendered by the medical evangelist to his Christian brethren are not less valuable. Where the Christians are but a feeble folk it means much for them to have in their midst a Christian doctor, one of whose true sympathy they can be assured, and whose influence in the neighbourhood often strengthens their position when troubles other than ill-health assail. Surrounded by heathen relatives, the new convert is often well-nigh forced back into heathenism should sickness come, for to so superstitious a people the astrologer and the "devil dancer" are the first aids. It is not difficult to see how great is the value at such a time of an intelligent friend and a Christian doctor; many a feeble faith is saved by him from shipwreck. During the terrible cholera epidemics that occasionally sweep over the country, and in the months when malaria prevails, the help both moral and medical which the medical evangelist is able to render is greatly appreciated by all classes.

This, then, is our South Travancore Medical Mission, and these are the lines upon which it is progressing. Eight years of intimate association with it have so convinced me of the influence for good which it exerts that it stimulates an ambition to raise its existing agencies to a higher degree of efficiency, that it may speak even more powerfully for Christ, and at the same time by training more helpers not only ensure the succession of these medical evangelists whose labours God has so blessed, but also provide the men needed to open out more branch stations, till its healing influence shall be felt in all the corners of our mission.

To accomplish these aims, one addition to our mission is necessary—a *second medical missionary*. Already one man has to superintend the work of the head station,

and be physician, operating surgeon, oculist, and general consultant there. He has to supervise the work in thirteen branch stations, whose efficiency can, in most cases, only be maintained by frequent visits; he has to meet the multifarious duties that devolve upon a missionary in a country station; and, further, he has to raise each year more than nine-tenths of the amount needed for the support of all this work. Add to this a debilitating climate and a country devoid of railways, where most of the travelling is done at the rate of about three miles an hour, and it will be apparent, I think, that, if students are to be trained, more help is needed, for the training of men for such a work is not a task to be attempted with strength fully taxed and time more than fully occupied by already existing demands.

The Directors readily admit the urgency of the need, and say they would gladly meet it were the financial support for this addition to the staff forthcoming; but, in the face of constantly recurring deficits, they cannot face the increased expenditure. Are there no friends who will guarantee the amount required to provide this much-needed reinforcement of a work which for many years God has so richly blessed?

CHOLERA IN OUR VILLAGE.

BY DR. ROBERT J. ASHTON, OF KACHWA, NORTH INDIA.

 HOLERA has reached our village. A shop-keeper's boy died yesterday, and this evening a Brahmin came in hot haste to tell of a tall, strong man, a friend of his, who had been suddenly stricken down with what was feared to be this swift dread complaint.

A fearsome word this "cholera," if spoken in an English village. Here in India use and wont have somewhat taken off the edge of the terror. Still, none can afresh hear of it without some stirring of heart, and some casting about of thought as to what shall be done. The Christian can have his quiet trust in God and the feeling that, come what may, there is no real fear. But what shall the ignorant heathen do? Can he fight his fate, or placate in some way the cruel Goddess of Pestilence?

What does the mission doctor do? In any fight the old saying is "Trust in God," yea, but also "Keep your powders dry." So the doctor sees to what weapons modern knowledge may have given him. That evening,

as far as his orders will reach, the wells are dyed pink with Condy's fluid, and the advice is freely given to all who will hear, "Boil your drinking water" (which also includes the water in your milk if you are thoughtful !). A few pills are prepared and powders weighed out and put ready in case any call should come in the night, and in their place, too, are to be found the more recent appliances of treatment—the transfusing siphon and the hypodermic needle. As he goes that night to his bed, lying ghostly in its mosquito-curtain shroud out there in the brilliant moonlight on the garden path—for in the hot dry season one sleeps out of doors, with the starry sky for counterpane—he more than half expects that his rest will be



DR. ASHTON.

disturbed in that delightful way which makes a doctor's lot everywhere an enviable one !

And disturbed it sure enough was, though not in the way that had been expected. No white-clothed figure with silent bare feet came to the bedside to wake him with a deprecating cough and a soft spoken "Doctor Sahib, someone is ill and wants you." Instead there came a ruder awakening. Suddenly the night stillness was broken by a clashing and a banging and wild shouting, as if a whole ragged regiment of rascals were attacking one in one's dreams. And, indeed, this was not far from the real state of the case. A trampling of feet, the glare of torches, a raising of dry dust, as the noisy procession passed along the road close by. What was it ? The doctor guessed he knew. "Oh yes, now field work and harvest are over, and time and money are on hand, the marriage season is in full swing. But I wish this

particular bridegroom would choose a less untimely hour to come, and another road than that by my garden."

But, as so often happens when the European in this surprising land thinks he knows a thing or two about Hindu customs, in this case the sapient doctor was wrong in his diagnosis. It was no marriage procession, as he might easily have discovered for himself had he been less sleepy. Inquiry in the morning threw a fresh light on the case. The midnight performance was only a truly Oriental method of prophylaxis against cholera, the native way of staying the further course of the epidemic in their midst. On realising the danger, the village elders with really surprising promptitude had met in solemn conclave to discuss what should be done in this strait. It was duly resolved to beat the village bounds that very night, and so expel the evil thing from their midst, and to *pass it on* to the next village ! They in their turn would be sure to pass it on to their neighbours, and so the peril would leave the land. Accordingly a subscription was started, to which custom made even the poorest contribute something, and the money collected went to pay for the necessary lights and instrumental music, and to provide the libations and sacrifices for the appeasing of the angry goddess—and doubtless there was something left over for the astute wire-puller, the priest who suggested it all.

So this was the real explanation of the noise I had heard in the night. The shouts were those of "Hail, hail, Goddess Bhiwani," and the voice of the tom-tom was to scare away the disease-demons that prowl round folks' houses at night. At four points on the village bounds young sucking pigs were tied to stakes, to be a prey to the goddess—i.e., to the devouring jackal, or a welcome prize for some hungry sacrilegious low-caste native ! Little clay figures were also deposited at places, and pots containing mixtures of all sorts of foods and spices, and of unguents such as the women delight in.

A few nights later this procedure was repeated. But, naturally, the neighbouring villagers resented having the disease handed on to them in this summary fashion, and so they got up rival processions on their side. Where the boundaries met there was a rare contest—not of blows, though sometimes it is said it even comes to this. The mild Hindu usually believes in the safer potency of that great member, the tongue. So for an hour together the quiet night was made hideous with the rival shouts of the contending village sanitarians. Between them they got rid of a good deal of filth—in the

shape of abuse, at any rate ; though the mutual benefit, one would judge, was doubtful. However, everyone seems to have been satisfied that they had "done something"—a great relief to the ignorant, anxious mind the whole world over. And, strange to say, it seemed as if something *had* been done, for the result served to confirm the villagers' faith. After a few fatal cases, the pestilence vulture stretched its scraggy, bare neck and shook out its dusky wings and sailed away as suddenly and as silently as it had come. And the village congratulated itself, and settled down contentedly once again to its old, dirty ways, where every spare corner is a dust-bin and the paths are paved with refuse.

And the doctor wondered, and found relief—as an Englishman should—in writing to his paper.

IN THE WU-CHANG HOSPITAL.

BY DR. CROIL J. DAVENPORT.

HE blessing and help brought by Medical Missions in heathen lands is so well known that there is no need to plead on their behalf. Yet it is only by hearing again and again of the deep need, and seeing from different aspects the state of suffering and helpless ignorance, that one realises what it is to be so situated.

Next to the need of the Gospel comes the need for that help and healing which is the common lot of humanity of every race and under every clime. In China's present condition this is sought for through the priest with his idols, charms, magic, and sorcery. Or the "anyone" who likes to set up as a doctor cauterises his patients, sticks needles into joints and cavities, or, dealing with little known substances, doses with horrible concoctions, in alarming quantities, the still less understood bodies of his patients.

Our accurate scientific work has a victory to win for the sake of truth, as well as a blessing to bestow in the relief of all kinds of suffering and dire distress, while at the same time it leads people to the feet of the Great Healer. One is called to a bedside where weary hours of distress have followed one another for days. From the top of the bed hangs the yellow paper charm, written out by the priest, stamped with his seal, and so endowed with authority from his special deity. Next door in the guest room is the idol which has been brought from the

neighbouring temple, and signs are not wanting that it has been well worshipped.

Yet, in spite of their methods of treatment, priests, charms, idols, and all their rites, the sufferer still suffers, and the urgency of the case increases. From whence is salvation to come? Distress, despair, extremity, drive them to clutch at the straws of hope which are contained in their superstitions. The unconscious child is borne by its mother up to the temple, where she implores the gods to have mercy upon her, or cries out asking if you, or somebody, cannot help her. The devoted wife cuts out her own flesh to put into her husband's food to save his life by touching the heart of the evil spirit who is thought to cause the sickness. The officials issue proclamations ordering the people to observe a new year, although in midsummer heat, in order to cheat the gods who have caused an epidemic, by pretending that the old year has gone and with it must go the epidemic!

These, and such like devices, are invented under the stress of circumstances and as the result of the blind being led by the blind. But wherever a foreign hospital has been planted there is a foundation for hope. A messenger is sent off post haste, and we soon find ourselves in the centre of the home, with an opportunity of helping and doing good otherwise unattainable.

Chloroform brings immediate relief, and renders the necessary treatment possible. In a short time we are able to say to the anxious friends and neighbours, "All is well," demonstrating to them the futility of their gilded idols, and leaving them with more than one thought planted in their minds.

Quite recently a young man, whilst carrying a lantern in the Viceroy's retinue, slipped on the muddy street in Wu-Chang and broke his leg. He was treated by a native doctor, who bound up the leg firmly with splints made of the bark of a tree. The result was that the broken bone-end pressed on its covering tissues till it projected through the skin. Thus what originally was a simple injury became a very serious one, and the poor fellow was brought to us in a very critical condition, and died from blood poisoning a few days later. Far different was the case of an old beggar woman, over eighty years of age, who was carried into our dispensary one afternoon, on a door, by four of the Viceroy's soldiers. She had been knocked down and run over by a truck, on the embankment below Wu-Chang, where the Viceroy has been "bundling" up the river-bank. Her leg-bone was crushed into many pieces, some of which were removed through the skin wound. After

deciding not to amputate the limb, we wrapped it up antiseptically, and took the old body into our woman's ward. Her recovery was a marvellous one! She had necessarily a few weeks of much suffering, but we were able to bring relief and comfort, and it was with regret that she left us after a stay of two months. She was carried home joyful and comfortable, decked out in a fur-lined cape, woollen mittens and muffler—gifts of friends on the spot or from churches in Australia. What a witness a circumstance such as this is! The whole neighbourhood knew of the gravity of the injury; now it sees the happy home-coming. One could only wish to be there, to hear the chatter about the treatment, the love and kindness shown, and perhaps of the Gospel story which was constantly brought before her. The work in these ways touches the patient and numbers besides, winning them to us, teaching them of us and bringing them about us, where they hear of Him who is the Author and Finisher of it all.

Recently a young man was carried into the waiting room extremely weak and ill. A large abscess occupied the whole of one thigh. All local means and doctors having been tried, and all his money being spent, he is brought to the foreigner. Admitted immediately, chloroform is given and the necessary treatment. In a week he was a new creature, and after a month's residence returned home strong and well. His old father came once to see him from his country home—a proud, reserved, scholarly man. Evidently he did not like contact with the foreigner. But he could not get over the fact that by God's blessing through us his son's life had been saved.

From a humanitarian point of view the work is a noble one. It is both noble and glorious when the Word works too, "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." One never knows where seeds fall, nor what the result of a patient's visit may be. I recall two poor patients in Chung King. They came with simple, common ailments among crowds of others. But what are they to-day? Pillars in the Church, themselves preachers of the Gospel. Drawn to us, taught by us, transformed by God's Spirit, those poor dirty coolies are now educated and elevated, and doing their part to lift up and save their fellow-countrymen.



A RED LETTER DAY IN MADAGASCAR. THE OPENING OF THE BOYS' HIGH SCHOOL AT AMBATONAKANGA.

BY THE REV. J. SHARMAN, B.A., B.D.

WEDNESDAY and Thursday, April 10th and 11th, will always be "red letter days" in the annals of the London Missionary Society in Madagascar. Our new large High School, built after the designs of the Rev. J. Sibree and under the skilful supervision of Mr. Ashwell, was officially opened by General Gallieni, Governor-General of Madagascar, on April 10th.



GENERAL GALLIENI.

The *Journal Officiel*, the Government organ, very significantly marked its appreciation of the event by devoting nine columns to an account of the proceedings.

"The Governor-General, in taking part in this ceremony, surrounded by the Secretary-General, numerous functionaries and officers, and by the members of the French Protestant Mission, has wished to show the goodwill which exists between the Government of the colony and one of the most important missionary societies of the island." This opening paragraph from the *Journal Officiel* will be received with the greatest satisfaction by those who have prayed so earnestly for our Madagascar

Mission the last few years or who have trembled for the Ark of God in this island.

Our new High School stands in the very centre of Antananarivo, and adjoins the Memorial Church of Ambatonakanga. The school has five class-rooms on the ground floor, each reached from the large central hall, and five rooms also are obtained on the second storey. It is a school of which the Society may well feel proud. The basement to the north is used for the instruction of the boys in carpentry, wood-carving, &c. The school has, in fact, as the Anglican Bishop was kind enough to remark, all the improvements of a modern Board School for 600 boys—and all this for £2,000, not counting the value of the land. The school is divided into four divisions, after the French style—*Cours préparatoire, Élémentaire, Moyen, Supérieur*, with eleven classes in all and as many teachers. Of these latter, one has studied in France, eight have gained French diplomas in Madagascar, one superintends the manual, and another the agricultural instruction. It is due to our adoption of these practical lines of work, together with efficient French teaching, that our High School was placed by the French Government in the *first class* of educational institutions, on its inspection by the head of the education department. Ours is, I believe, the only High School in the capital which has so far received this distinction. It means much to us both in money and privileges.

And here I would gratefully acknowledge the donation of 1,000 francs to the school from Dr. Wilson, of our sister mission here—the Friends' Foreign Mission Association. The fact that he accompanied his gift by the condition that the money should only be used for the purchase of tools led us at once to commence the work under the superintendence of my colleague—Monsieur C. Matthey.

But you will be waiting to hear about the inaugural ceremony. For days beforehand great preparations were made. The school was gaily decorated with French flags, pictures, and flowers; such mottoes as *Vive la République, Vive le Général Gallieni* left no doubt as to our loyalty to the flag which protects us and our work here.

The British Consul (T. Porter, Esq.) personally superintended, with Mr. Ashwell, the decorations of the Ambatonakanga churchyard and exterior of the school. Every honour was paid to our distinguished visitor—the Governor-General. The programme for the first day was divided into two parts—(1) A religious service to dedi-

cate the school; (2) the official opening by the Governor-General.

The first hymn was specially composed for the occasion by one of the native teachers and sung to the tune of "The whole wide world for Jesus." The address by the Rev. J. Pearse, in his inimitable Malagasy style, was greatly enjoyed by the scholars for whom it was intended.

Precisely at 9 a.m. the Governor-General arrived in his carriage and pair at the main entrance of the church. Here he was received by the missionaries and then shown over the new building by M. Matthey and myself. By this time quite a distinguished company of over sixty Europeans had gathered for the ceremony, amongst whom were the highest officials in the land—the Secretary-General, the heads of the governmental departments of law, land, finance, and education. The military were represented by the head of the staff, and the city by its mayor. The Anglican Bishop sat side by side on the platform with representatives of the Friends', the French Protestant, and the Norwegian Missionary Societies.

As the Governor-General entered all rose to their feet at the strains of the *Marseillaise*. The programme was then gone through without a hitch. It was entirely in French, except the first song.

The Chairman's address (Rev. R. Baron) was an able survey of the educational work done by the London Missionary Society in Madagascar. The story of the High School was related from its small beginning in 1897 with only twenty students to its prosperous position to-day with 594 on books, *and this notwithstanding the fees which have lately been imposed* and the competition of other schools.

Perhaps the part of the proceedings most enjoyed by our French visitors was the dialogue, a piece very cleverly written by Monsieur C. Matthey, our French professor, in which the history and rapid development of the school is ingeniously put into the mouths of several would-be candidates for admission. Incidentally everybody's services come in for recognition—Mr. Sibree, the architect of the school; Mr. Ashwell, the overseer of works; the head master and his wife, the native teachers, the audience, and lastly the Governor-General, in a special speech by the youngest and most eloquent little orator of the school.

The Malagasy parents, as well as the French visitors, seemed surprised at the fluency with which the boys spoke French.

We all listened with keen interest to the speech of General Gallieni. After a word of thanks for the honour

conferred upon him in being asked to preside over this inauguration, he reminded us of the goodwill of the French Government towards the various missionary societies at work in Madagascar. Although in matters purely religious it was his duty to remain strictly neutral, in the question of education he appealed to the missions for a large amount of help. The only two conditions imposed were the inculcation in their schools of loyal obedience to France, and practical instruction in manual and agricultural work. The Malagasy must take their part in the economical and commercial movement of the times, or they would be outstripped in the race by the

shop, and expressed his best wishes for the prosperity of the new school.

After our visitors had departed, some of us stayed behind to sing with the scholars a ringing doxology for such a happy culmination to the last four years' work.

Thursday's proceedings were of quite a different character. We had representative speakers from the Norwegian, French Protestant, and Friends' Missions. The Anglican Bishop was prevented from taking part in the proceedings, but sent a warm letter of congratulation in English and in Malagasy. Perhaps this unity of feeling amongst the various missions is one of the happiest

souvenirs of the school opening. Some of us were touched to tears by the words of our dear friend, Mr. H. E. Clark, the spokesman of our sister society of the Friends.

Two days after the inauguration the Governor-General very kindly sent us a beautiful photograph of himself, which with a suitable inscription signed by himself will always hang in the school as a souvenir of the inaugural day.

And now, having set apart the building for its special work, we hope to hold four days' special services (May 21st-24th) in conjunction with the Friends' Boys' High School—in the fervent hope that many of the scholars will consecrate themselves to Christ.



THE NEW BOYS' HIGH SCHOOL.

(The school is seen standing on the cliff to the right.)

Chinese and Indian colonists, who would reap all the fruit of the development of Madagascar.

He congratulated the London Missionary Society that they were at last going forward in their educational work, and sincerely and successfully seconding the efforts of the Government. He mentioned the fact that Mr. and Mrs. Sharman had studied in France to obtain there a teacher's diploma, that the London Missionary Society had sent out two French professors, and that a hundred of their native teachers had passed the Government examination for a teacher's certificate. The General remarked upon the real skill manifest in the arrangement of the school and work-

ONE aspect of affairs is the same to-day as in 1890, the way in which the missionary is regarded by many as the source of all the troubles between the Chinese and foreigners. In 1890 and the following years this was the familiar cry. During that time one of our local merchants, on hearing from the Consul of a new riot, remarked: "If only we could get rid of the missionaries we should have peace." The Consul replied: "If I had to choose whether I would rather the missionaries or the merchants had to go I should not hesitate to say, 'Let the merchants go and leave the missionaries.' It is they who learn the language of the people, mix with them, travel amongst them, and disarm their suspicions. Without missionaries our position in China would be, if not untenable, certainly unbearable."—REV. A. BONSEY.

THE NEW GUINEA TRAGEDY.

THE following cablegrams have been sent by the Governor of Queensland to the Colonial Secretary. The first is dated May 10th, and runs: "*The Lieutenant-Governor proceeded to Aird River with Government party, native police, and two missionaries. Hostilities were commenced by the natives, who were then fired on. Houses of fighting men have been burnt: those of women and children were not destroyed. It was absolutely necessary to take immediate action and inflict punishment of this nature. Names of chief murderers, and of villages concerned, were obtained from a prisoner.*"

The second, dated May 24th, reads: "*No life was taken in revenge for murders. We did not fire until after they had begun attack on us. Quite impossible to deal with them individually. I shall attempt later to get into communication with tribe, and hope to secure the principal murderers eventually, but no possibility of going there until the next north-west season.*" * * *

THE Duke of Cornwall and York has sent to our Australasian Agent a message of sympathy with the relatives and friends of the murdered missionaries.

THE *Times* has published several letters in appreciation of the character and work of James Chalmers, notably one from Admiral Erskine. The *Empire Review* for June contains an interesting and appreciative article, "James Chalmers as I knew him," from the pen of Mr. G. Seymour Fort, formerly Private Secretary to Sir Peter Scratchley (first High Commissioner for New Guinea). —The *Missionary Record* of the United Free Church of Scotland for June has a long and notable article on Chalmers from the pen of Dr. George Robson, of Perth.

LETTERS of sympathy with the Society in its bereavement have been received from the Convener of the Foreign Missions Committee of the Presbyterian Church of New South Wales, from Dean Cowper, of Sydney, and from

* The *Sydney Morning Herald* of May 9th contains further details of the disaster, furnished by the captain of the *Niue*. It appears that at daylight on April 7th the schooner was surrounded by canoes. Mr. Chalmers, availing himself of the opportunity, wished to go ashore alone, but Mr. Tomkins refused to be parted from him. The two missionaries thereupon entered their boat, with a number of native Christians, and rowed ashore. This was the last seen of them. After a time the canoes came out again and threatened the schooner, compelling her to put out. Next morning the captain sailed round the island, but could find no trace of the missionaries.

Archdeacon Flower, the official representative of the Anglican Bishop of New Guinea. The letter of the last-named will be found on p. 162.

* * *

ONE of the last letters written by Mr. Chalmers was to the Rev. Stanley Rogers, of Liverpool. It contained these prophetic and pathetic words: "Time shortens, and I have much to do. How grand it would be to sit down in the midst of work and just hear the Master say, 'Your part is finished: come!'"

* * *

MR. TOMKINS, as many of our readers are aware, was supported in the mission-field by contributions sent through the Editor of the *Sunday Strand*. The editor has at once undertaken the support of a successor to Mr. Tomkins.

* * *

ALMOST every article which appears in the papers repeats the error that "Tamate" means "friend" or "teacher." It means nothing of the sort. It is simply the native attempt to pronounce the name "Chalmers," and has no further meaning whatsoever.

* * *

THE current number of *News from Afar* contains a long letter written by a Rarotongan teacher in New Guinea to his friends, describing an adventure in the Fly River, very much akin to that which has cost the lives of our friends. The letter was translated by Mr. Chalmers and sent on to us for publication a short time before his death.

* * *

THERE are some excellent photographs of Mr. Chalmers on sale at the Mission House, price 6d. each (post free, 7d). They may also be had from Miss A. B. Blomfield, Glenhurst, Upper Norwood.

THE BICYCLE AND THE GOSPEL.

COUNTRY life in India differs from town life, as it does at home. The people are more simple. Curiosity has a greater power over them than over those of the go-ahead towns. To the man in the village the bicycle is still the "Magic-Bandy," because the rider does not touch the ground with his feet as he goes along. Christian work among these people has its encouragements, and to go and preach to them is a delight to the

missionary's heart. Last week a party of us went from Coimbatore to Thondamutthur, a village eleven miles distant. The only Christians are the catechist and his wife, with a Bible colporteur. In the accompanying picture our party may be seen. Mr. Neilson, an analytical chemist, is on the right; enthusiasm for missions burns in his soul. Miss Stanes, the daughter of a great coffee merchant, stands with Miss Grierson; and Mrs. Hatch is near the bandy with a Bible-woman. We reached the

high and dry it saved us a wetting and, maybe, a fever.

The villagers were excited at seeing such a number of English people, and so came out in large numbers to watch us eat and hear us teach the children some new Gospel hymns. We attempted to teach them "Wonderful Words of Life" in Tamil, and after much repetition they managed to get through the first verse and the chorus with some degree of proficiency.



Photo by]

MRS. HATCH. MISS GRIERSON. MISS STANES. [Rev. W. J. Hatch,
Rev. W. J. Hatch. MR. NEILSON.

village at about 9.30 a.m., after a hard ride. Twice we were carried across bridgeless rivers on the backs of coolies, and at other places we had to shoulder our machines or push them through sandy wastes—no small matter when the sun is about 100°. At one river there happened to be a bullock-bandy, and into this we jumped, but when in mid-stream the bull stopped on account of the deep sand. After coaxing and a rest, he made a start for the other side, and though we could not land

The ladies afterwards visited some of the people's homes, and at 5 p.m. we all went out to an open-air meeting under the shadow of a house. The children had just finished their meal—a fact which was learnt by looking at their size—and many of them with their parents listened as one and another of the party proclaimed the old, old story of Jesus and His love. Mr. Neilson's message was based on the words, "Come unto Me all ye that labour and are heavy laden, and I will

give you rest." Many precious thoughts must have been carried away. Mr. Long has been attacking the enemy's fort in Thondamutthur for some time. The siege is still going on, and we intend carrying on the warfare till the old fortress crumbles before us and we have enthroned the Christ as king.

Coimbatore, South India.

W. J. HATCH.

FIRST IMPRESSIONS OF MEDICAL MISSION WORK IN TRAVANCORE.

BY DR. S. H. DAVIES.

IHAVE been two months in India. Five weeks of that time were spent with Dr. Fells, asking and hearing a good deal about the Medical Mission, visiting also with him four of our mission hospitals and dispensaries, as well as being present at the opening of a new hospital. These are some of the impressions formed of the Medical Mission work :—

I. *The Abundant Use Made of Trained Native Agents.*

—The world will never be converted merely by European or American workers. Nor, indeed, by the sole medium of European or American medical missionaries can the Christlike method of preaching the Gospel and healing the sick be followed to any large extent in populous countries such as India. The medical missionaries of Neyoor have, therefore, with a keen understanding of the times, regarded the training of English-speaking and earnest Christian young men as a very important part of their work. To-day there are eighteen of these medical evangelists, all of whom had a four years' course of medicine and surgery after they had given evidence that they were followers of the Saviour and that they were desirous to carry out His methods of healing the sick and preaching the Gospel. Their steadfastness has been marked. Three have been working for twenty-one years, and are still efficient and devoted. The others received their appointments from eight to seventeen years ago. And although their pay is small, not one of them expresses a wish to retire. It is natural to expect that all of them are not of the same calibre. One especially in character and ability is above his brethren. Some others are very good and able men, but take them altogether they are a fine lot of fellows, and continue to do a very excellent work.

II. *The Widening Extent and Growing Influence of this Medical Mission.*—To visit all the dispensaries and

hospitals one would almost need to box the compass. Away ninety-four miles to the north and twenty miles to the south, near to Cape Comorin, and then from N.E. to S.W. some sixty miles, our houses of healing are to be found. It is not only distances but the numbers of the sick who are treated which give an idea of the extent of the work accomplished. Last year nearly 80,000 cases were treated, and to show the increase of the work it may be stated that in 1885 the total cases treated were scarcely 24,000. These numbers show that the Medical Mission widely touches the people and readily reaches large numbers whom the ordinary agencies find it difficult or well-nigh impossible to influence.

A paragraph from "Medical Missions," by Dr. Lowe, is as true to-day as when first written. I quote part : "In the waiting-room of the mission hospital or dispensary may be seen day by day, sitting side by side under the same roof, men and women of all castes and creeds, waiting their turn to be examined and listening attentively to the reading of God's Word and the preaching of the Gospel. There year by year thousands hear the sweet story of redeeming love who would otherwise in all human probability live and die without having once had an opportunity of listening to the glad tidings."

At two farewell meetings recently held for Dr. Fells before he started on furlough, Mr. Hacker made statements to this effect : "Wherever I go now everyone I meet seems friendly. Fifty years ago it was proposed in this very village to which I have now received a hearty welcome that the heads of the missionaries should be cut off because they were revolutionaries. Now all is changed. I ascribe the change to the Medical Mission." And it seems to me to be the same at every place, aye, and far beyond, where the work of the Medical Mission has touched. This Medical Mission, too, has grown so large that of late the doctor was utterly unable to give sufficient attention to the distant hospitals and dispensaries. And no one man is now able in addition to his other numerous and pressing duties to carry on the much needed work of preparing other medical evangelists to carry on the rapidly extending work.

We need the prayers and active assistance of an ever-increasing circle of friends. The Medical Mission, as it ever has been, is to-day a highly valuable auxiliary to the purely evangelistic work that is carried on in a province where only a week ago I saw thousands and tens of thousands of heathen from near and distant places who had assembled in order to worship the god of the ant-hill !

CHINA.

"You would be glad," writes Dr. Griffith John (April 5th), "to see the aspect of things at Hankow just now. The hospitals are crammed with patients; the schools are crammed with scholars; the chapels are crammed with most attentive congregations. There are fifty boys at the High School, and had we room

Blessing and Burden at Hankow. we could take in as many more. There are thirteen students attending lectures at the Theological Hall, and more are wanting to come in. It is a fine sight,

and very inspiring. But the workers are too few. God is leading us on and blessing us, so that we feel we dare not stand still. But the load of work pressing upon us is far too heavy. May God send us more men, and that speedily!"

At Hankow everything is "crammed." Further west they are only "packed." "Last Sunday morning," writes Dr. Wolfendale, of Chung King (April 9th), "the chapel

Going ahead at Chung King. was packed; it is always packed now—days, with an average congregation of about four hundred. We are very busy in the hospital, and indeed all our work is going on just as if no Boxer had ever existed. Mr. Wilson had over sixty at his inquirers' class this evening. A fortnight ago he baptized five adults and three children."

After considerable difficulty the Rev. A. H. Bridge obtained permission from the authorities to visit the Chi Chou and Ts'ang Chow districts. He reached Ts'ang Chow

without trouble, and writes from there (March 24th): "I held a service and preached this morning in the very room where Mr. Murray used to preach. Yesterday, accompanied by the magistrate and some of the gentry, I went over the ruins of the houses and the new hospital which was being built. Most of the walls are fairly intact and can be used again in rebuilding. The magistrate and gentry are very anxious for Mr. Murray and Dr. Peill to return soon.

After the storm in North China. All the claims of the native Christians here have been satisfactorily settled."

From Tsao-Chiang (Chi Chou) he writes (March 28th): "I received

every kindness from the officials on the way here, but the journey—though quiet and uneventful—was rather a strain on one's nerves. One could not help feeling the strangeness of the situation, alone again among the Chinese and beyond the reach of the military arm. . . . Three notorious Boxers, murderers of some of our Christians, were beheaded here a few days ago by the Chinese authorities, and the people seem anxious to rectify as far as possible the wrongs of last year. Passing Hsiao-Chang yesterday, I looked over the ruins of the mission premises. A few walls are standing, but of the chapel, the four houses, the school, and the hospital, only some scattered heaps of broken



DR. WOLFENDALE. REV. J. W. WILSON.

OUR CHUNG KING MISSIONARIES, WITH HOSPITAL STAFF.

brick remain. The people everywhere are terribly afraid of foreign troops coming, and are greatly relieved to find I have no soldiers with me. . . . The country east of here is very unsettled, and the Christians live in constant fear and trembling. One was murdered a week ago, and violence and robbery are the order of the day. . . . Our three teachers, Pao-feng Kōh, Chang rung mao, and Ts'ui Ao fang, are doing yeoman service. I count it an honour indeed to be able to help them. With such men and the blessing of God we can well anticipate an early reorganisation of the whole mission."

Still later (April 10th) he writes again from Tsao-Chiang: "I got back here yesterday from Wei-Chên [his own station], where I spent nine days. The welcome from my people was overwhelming. It seemed like a strange happy dream to be back again in the old place, my own house, practically intact, as I left it a year ago. Persecution was less fierce here than in other districts; no lives were lost by direct murder, though a few died of their sufferings and fright. A few denied their faith, but only a very few, not more than one per cent., and these were mostly inquirers. Wei-Chên is the only Protestant mission in Chih-li, outside Tientsin, which has not fallen. Divine worship is conducted regularly at five centres in the district, and all the meetings are well attended. The first Sunday I was there we had 130 adults present; the second Sunday we had 180. The distress from famine is very great throughout the south of this province, and our own people are suffering greatly, most of them having lost their all. Women and girls are being taken in large numbers to the less stricken districts, where they are sold for a mere song."

SOUTH AFRICA.

Mrs. Walton writes from Hankey: "The station has been thrown into the greatest grief and sorrow by the death of Mr. Howieson. He had been ailing for some time; but, like most of us, did not say much about it. Not getting better, he set off to Port Elizabeth to consult a doctor. On arriving there he was ordered into hospital at once, where his sickness developed into typhoid, which terminated fatally on April 12th. The deepest sympathy is felt for his young widow and little daughter (only six weeks old). Speaking of our brother

The Death of missionary, no one could enter with *Mr. Howieson.* greater zeal and enthusiasm upon mission work than he. Although only two and a-half years in the field, he was able to accomplish more

than most men could; in fact, it is said that had he taken more care of himself his life might have been prolonged. His district work was very heavy and his journeys often long and fatiguing. Sometimes his wife accompanied him, and, like a true woman, aided and assisted him in preaching the Gospel to the people. But he is taken from us to do higher service above, and we miss the bright familiar face among us. May God Himself give unto the widow and fatherless that peace which passeth all understanding, which the world cannot give nor take away."

FROM THE SECRETARY OF THE WATCHERS' BAND.

MAY I be allowed to call the attention of my fellow Watchers to the serious crisis which faces the Society in the immediate future? One shrinks from even speaking of finance in connection with our Prayer Union, but surely the time has come to appeal very earnestly to those who believe in the efficacy of prayer to unite, as it were, with one voice for an increase of income. At the last meeting of Directors this grave condition of affairs was freely discussed. It was suggested that, unless the churches could give more liberally, some serious retrenchment would become necessary. Are we prepared to give up one of our great mission-fields so as to provide sufficient workers and money for the others? We feel God has intrusted to our Society this work, and that He is able to supply the needful money. Forward—not backward—must ever be our motto. Let us plead very earnestly and very definitely with God; and shall we not also ask ourselves if we are really giving as much as we might towards this work of extending Christ's Kingdom?

* * *

THE meetings for Women Watchers are given up for the summer, and will be resumed in September.

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A NEW little booklet, entitled "A Mystic Partnership," is now ready. It is written for the Watchers' Band by Mrs. Jesse Haworth, of Manchester, and copies will be sent, free of charge, to any members who make application for them.

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Godalming (revived)	—	... Mr. C. Stephens.
Gravesend	Milton Mount College	... Miss J. Garrett.
Westbury	—	... Mrs. R. R. Taylor.
Harringay	—	... Mr. G. J. Morris.
Cratfield	—	... Rev. J. Collyer.

JESSIE M. BALGARNIE.

THE MEDICAL MISSIONARY AT WORK.

CHINESE QUACKERY.

BY DR. FOWLER, OF HIAU KAN.



ONE of the best pieces of advice proffered by the Board at home to its new recruit to the mission-field is to devote himself, during his first year or two, as much as possible to the acquisition of the language of the people to whom he is sent. But all the advice given, all the resolutions made, are of no avail when sick folk come knocking at the door, refusing to go away until something has been done for them.

The very day after our arrival a message was brought to us that a man was in the hospital buildings, nearly dead from opium poisoning. What could we do? Would it not have been criminal to have refused to do our utmost for him? Such, at any rate, was our view of the situation, and hence for several hours we fought with the narcotic, and overcame it. The patient happened to be one of the "gentry," and it soon got noised abroad that the foreign doctor had come. The Christians, too, of the district had for months been looking forward to our arrival. Were their demands on our sympathy to be disregarded? Putting to ourselves the question, "What would Jesus do?" the answer came quickly and clearly. When therefore the people brought their sick, sometimes in baskets, sometimes in sedan chairs, sometimes in rough litters; when poor sufferers hobbled to our doorsteps; when little children looked up pleadingly, and yet with frightened eyes into the foreigner's face; when there gathered daily from ten to a hundred sick folk, with all manner of ailments, what could we do, but simply endeavour to follow in the footsteps of Him who "went about doing good," and healing "all manner of sickness and all manner of disease among the people."

If we were to enter into detail of many of the cases which have come for treatment during the past year, we could show the dreadful results of Chinese quackery. The native doctor's idea of surgery, so far as we have discovered, consists in running into the affected part a series of more or less rusty iron skewers. It can readily be imagined that, since he has no knowledge whatever of anatomy, only evil results can follow. At the time of writing this we are treating three such cases. One man complaining of pain in his ankle, by way of treatment, had these skewers thrust almost from one side of his instep to the other. The synovitis and inflammation

which followed will take a long time to rectify, whereas had he come at first a speedy cure might probably have been effected. Another, a comparatively young man, has lost half his foot owing to similar treatment. A small ulcer was plastered and skewered and irritated till gangrene set in. All the toes fell off, and we are now trying to save him a stump to walk upon. We could go on showing the disastrous results of Chinese surgery. Old residents have probably long since got used to these sights, but they are unutterably sad to a new-comer.

* * *

THE NAME OF JESUS.

I WAS led one day to visit the Native Hospital, and a woman called me into a private room. The patient there was this woman's daughter, a little Hindu girl, about nine, who had fallen from a roof, and was suffering from concussion of the brain. She was lying unconscious, and the poor mother said: "Are you a missionary?" "Yes." "Then tell me about your Jesus. He can cure my daughter, can't He?" I found she had come from a place where there are no missionaries, but that *when she was a little girl she had once heard a few words about the Lord Jesus*. Now, many years afterwards, in her distress, these words had come back to her, and she had written the name JESUS in Bengali on a piece of paper and had tied it on the child's arm, and there I saw it. It was crumpled and dirty and had only the one word on it, but what volumes it spoke to me! "Now," she said, so earnestly and so simply, "I don't know Him, but *you* do; so you tell Him all about my trouble and ask Him to heal my child." How I felt the Saviour's presence in that room as I talked and prayed with her! He knew her need, and had directed me to her. I found she could read, so I gave her a marked Bengali Testament. In a very short time her little girl got quite well, and now they have gone back to their home rejoicing.—*Selected.*

* * *

A CURE AND ITS RESULTS.

AMONG the primitive people of Africa the touch of medicine has an influence in opening the heart, in breaking down superstition, and in giving a wider range for the entrance of the Word.

There came to our station once an old man, who said: "My daughter is sick. If I bring her here, will you cure her?" "What is the matter?" I asked. He

replied, "She cannot walk." "How long has she been so?" "Five or six months." "Where do you live?" "Three days from here." "How will you get her here if she cannot walk?" "We will carry her. Will you cure her?" "We cannot say about that, but bring her here, and we shall see."

She was brought, and remained for four months. When she went, she walked. She went back to her town, passing through a country that had always held a closed door to our missionaries. The people had always kindly but positively refused to receive visits; but when that woman went along that journey of three days, she carried a new message, a new hope. She said: "We have not understood the people at God's station. They are for our good. See me. I was carried, now I walk." And a few months after that, when my colleague and I went through that country, every door was open. In almost every place there had been those who had heard of the medical work, or had seen it, and at the end of the three days' journey the entire town seemed to come out to give us a royal welcome.—*Ecumenical Missionary Conference*, 1900.

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NATIVE MEDICALS IN CENTRAL AFRICA.

BY DR. NEIL MACVICAR, BLANTYRE.

IN our Mission at Blantyre there is a hospital in which—besides the immediate work of attending to the patients—the doctor trains young natives to do medical and surgical work. There is a regular course of study—elementary of course, but practical and suited to the needs of the country—that they have to master before they obtain their certificates and are allowed to prescribe for patients. When they have obtained this certificate they are put in charge of dispensaries at outlying stations of the Mission, and there they attend all who come to them—themselves being paid by the Mission, and therefore making no charge for their medicines or their skill, but giving these as a free gift to all sufferers. Thus they show to the people in the most practical way possible the meaning of the Christianity they are teaching them.

It was at first a question whether these young medical assistants would gain the people's confidence. They have done so in a most striking manner. One of them (John Gray Kufa), who opened a dispensary in a very wild country (Lomweland) where the people were given up to fighting and slaving, so completely won the people's confidence that before nine months had elapsed he had attended thirteen hundred patients. The sick were come in to him long distances and in companies for the sake

of mutual protection, knowing that had they come in ones or twos their hostile neighbours, through whose land they had to pass, would have captured them, put them in slave sticks, and sold them. On one occasion no less than fifty new patients turned up together, most of them suffering from painful ulcers. They camped out beside the dispensary for several weeks, until they were all healed, and then they left for home.

We look forward to the multiplication throughout Central Africa of such dispensaries as being the first step towards the solution of the problem. Our own Mission is, so far as we know, the only Mission in Central Africa that gives to native young men a systematic medical training.—*Life and Work*.

* * *

THE TOUCH OF LOVE.

SOME rude children in Madagascar were one day calling out, "A leper! A leper!" to a poor woman who had lost all her fingers and toes by the dread disease. A missionary lady, who was near by, put her hand on the woman's shoulder and asked her to sit down on the grass by her. The woman fell sobbing, overcome by emotion, and cried out: "A human hand has touched me. For seven years no one has touched me!"

The missionary lady says that at the moment it flashed across her mind why it is repeatedly recorded in the Gospel that Jesus *touched* the lepers. That is just what others would not do. It was the touch of sympathy as well as healing power.—*Mission Worker*.



IN THE CONSULTING-ROOM.

BY DR. G. H. PEAKE, OF FIANARANTSOA.

OUR solitary Madagascar Medical Mission consists of a small hospital, two rooms of which are used as consulting-room and dispensary, while the rest of the building serves for in-patients, of whom we can accommodate twenty.

Four days a week a crowd of from eighty to a hundred patients gathers in the hospital compound to seek medicine and advice. The first patient usually arrives at about one or two in the morning! He sits about until the next patient comes, who witnesses that he was first. He then goes home, if living near at hand, while patient No. 2 waits until No. 3 turns up, who witnesses that he was second, and so on. At about 8 o'clock they all return to the hospital and gather under the temporary shed for the service, which is conducted by the doctor and hospital assistants in turn. Here they are told how

entirely we depend upon God's blessing for all our success in treating their bodily ailments; they are warned of the more terrible diseases of the soul, and pointed to the only Physician who can cure them.

After the service, former patients who want the same medicine over again can have it by going straight into the dispensary, presenting their prescription papers to the assistant, and paying twopence. In this way they receive their medicines promptly, while the doctor is often saved the unnecessary trouble of hearing over again the description of old complaints.

New patients, or old ones wishing for another consultation, must receive numbered tickets from the door-keeper, for which they pay threepence. These tickets are given out in the order of arrival.

As soon as the consulting-room bell rings, the door-keeper admits one or two patients. They drop their tickets into the box on the table, by which it is seen who are entitled to receive medicine. Here are a few cases which have come under my notice within the last few days. The first is a Betaileo. "What is your name?" "So-and-so." "What is the matter with you?" "Examine me and see." "Oh yes, I'll examine you all right, but tell me first what you complain of." "I am short of breath and have a bad cough."

I take up the stethoscope, to his great delight, and examine his chest. After that he is quite satisfied that I know everything about his trouble. The prescription is then written out and directions given. We always show the patient the spoon (tablespoon or otherwise), and say deliberately: "Take a spoonful in the morning, a spoonful at midday, and a spoonful at night," each time making a motion towards him with the spoon. The assistant repeats the directions, and the man is sent into the dispensary for his medicines, only to return, just as the next patient is relating his symptoms, to ask whether he must use a horn spoon or a wooden one!

After one or two cases of fever, bronchitis, &c., a man and woman come in. They look very anxious, and wait until the last patient has gone out and shut the door before they will speak. "Well, who is ill?" "I am," says the man. "What's the matter?" "I have several whitish patches on my arm and back which I would like you to see."

As we examine the faint discoloration of the skin we are conscious of a searching look from both husband and wife. The patches are numb and insensible to the prick of a pin. Leprosy. We do not say so, but they have guessed the meaning of the quiet way with which we

have turned without a word to write out the prescription, and the woman bursts into tears. Only a few words of comfort can be given, and the bell must be rung again, as so many are waiting outside.

Next comes a woman with her baby. "What's the matter with the child?" "There's nothing the matter with it, but the neighbours say it is too stout, so I want you to feel it and see if there is any hidden disease." One feels the plump little thing all over and sounds the chest. "Your child is in the best of health; there is nothing to fear." "And aren't you going to give it any medicine?"—and she is not satisfied unless one prescribes for it.

Then comes a man who has evidently had his face and hands burnt. He explains that he was suffering from a bad headache and the medicine-man told him to inhale the fumes of burning gunpowder.

It will be remarked that very little can be done for the spiritual welfare of so many patients individually; but one is deeply impressed with the marvellous way in which God owns and blesses the work looked at as a whole. This is seen in the large number of patients who are cured in spite of the weak solutions of drugs which we use (owing to their being so expensive); and in the absence of serious accidents, in spite of the ignorance of patients who have drunk a medicine intended for external use, or taken their physic by platefuls instead of spoonfuls (the word for spoon meaning also plate with the Betaileo).

At about 12.30 or 1 p.m. we are free to run round the wards and see the in-patients. Here we have grand opportunities for steady spiritual work, often upon hearts softened and prepared by fear and suffering. Besides the daily morning service, many a prayer is offered by the bedside of any who are very ill, for the sake of the friends as well as for the patient. During the day the nurses and patients sing hymns together, or a nurse will read the Bible or a tract to the rest.

The work as a whole is growing rapidly, and the influence of the Medical Mission becoming more widely felt each year. The total number of patients attended to during 1900 was over 40,000 as compared with 8,000 during the year 1895.

JESUS LIVES THERE.

SAID an Indian girl to a poor leper woman begging in the street: "Why don't you go to the Leper Asylum? There you will be kindly cared for. *Jesus lives there.*"

AFTER TWENTY YEARS.

HOW THE KINGDOM GROWS IN CENTRAL CHINA.

BY DR. GRIFFITH JOHN.

MR. SPARHAM and myself have just returned from Hwang-Kang, one of the most anti-foreign districts in the whole of Hupeh. Even travelling in Hwang-Kang used to be accompanied with many difficulties and peculiar trials. As to establishing a mission there, it looked till quite recently as if we should have to wait long before making the attempt even. A great change, however, is coming over this turbulent district, and the aspect of things to-day is such as to call forth our profoundest gratitude.

Just a word on the origin of the work. More than twenty years ago a number of Hwang-pi people joined the church at Hankow, most of whom belonged to a village called San-ku-tsing. About twenty years ago I visited the place for the first time, and spent a day or two with the Christians. One of the converts was an old man named Yang, who seemed to be the most important person in the village. His granddaughter, a mere girl at the time, was betrothed into an heathen family residing in Hwang-Kang, a district adjoining that of Hwang-pi. After her marriage she found herself surrounded by heathen practices, and exposed to many temptations. She, however, stuck to her Christian principles, and gradually succeeded in leading her husband into the light of the Gospel. About three years since, Mr. Hu, her husband, sent me the family idol, with a note of explanation. He spoke of himself as being a Christian, and of the idol as being of no further use to him, though it had been handed down in the family for more than two hundred years. No sooner was Mr. Hu baptized than he began to propagate the truth among his neighbours. Among those influenced by him was an old man named Lei. When he came before us as a candidate for baptism we were very much struck with his venerable appearance and evident sincerity. One of the first things he did after his baptism was to offer his house as a gift to the Mission, on the condition that we would help the Christians to turn it into a suitable meeting-house. The offer was gratefully accepted, and the needful alterations and repairs were forthwith proceeded with. As the result of our united efforts we have at Lei-Chia-fan, the old man's village, a beautiful little sanctuary, where from fifty to a hundred converts meet regularly for worship. On Sunday last the chapel was crammed with Christian

believers, and at the close of our mid-day service no less than *thirty-six persons were baptized*, of whom thirty-three are adult believers. We had a most inspiring service—a service that will not soon be forgotten by either the converts or ourselves.

And this is not all. The country all around Mr. Lei's village is in a state of wonderful preparedness for the Gospel. It is my impression that we shall witness great accessions to the Church in the whole of that region within the next two or three years. Hwang-Kang is the last county in Hupeh to come under our influence; but I shall be greatly disappointed if it does not turn out to be one of the most fruitful.

It was impossible to start such a work in such a district without creating a certain amount of opposition on the part of the enemy. The Christians at Lei-Chia-fan have been tried in many ways from the very beginning; but old Mr. Lei has proved himself to be a tower of strength to the little church whenever assailed. During the excitement of last year the work was severely tested, and some of the Christians were sorely tried. At Li-Chia-tai, a market town in the vicinity of the Lei village, we had one convert, and he was driven out of the place. At Tsang-tsze-pu, another large town only three or four miles from the Lei village, our house was attacked and the station broken up for the time. The enemy thought, undoubtedly, that the time had come to cast the infant church out of Hwang-Kang, and to put an end to all evangelistic work among its people. The result, however, has been just the opposite of what the enemy expected. As in other places, so in Hwang-Kang, the trials of last year have fallen out rather unto the furtherance of the Gospel. One of our objects in visiting Hwang-Kang this time was to confer with the gentry and get all these matters amicably settled. Some of them had been here to see us, and whilst here had apologised for the past, and given a written promise that they would put everything right in their part of the district, and see to it that the missionaries and the converts would have no further trouble. I am glad to be able to say that they have kept their promise well. Our visit was a complete success. At both Tsang-tsze-pu and Li-Chia-tai the gentry received us with every demonstration of respect and cordiality. We walked through both places accompanied by the gentry, and we preached to immense congregations in the open air. The tables on which we stood were provided by them. The people behaved splendidly, and listened most attentively to our message. At the beginning of

last year Mr. Sparham and his native assistant were pelted out of Li-Chia-tai by an angry mob. On this occasion there was no sign of the existence of a rowdy element to be seen anywhere. Our enemies have become friends, and the Gospel is having free course. Such is the change which has taken place in Hwang-Kang within these few months, and it is to be ascribed, under God, to the troubles of last year—to the way God has been overruling those troubles for good.

One word more about San-ku-tsing. I have spoken of the little girl who heard me preach at that place about twenty years since, how she afterwards became Mrs. Hu, and was the means of leading her husband to Christ. It will interest you to know that her husband is about to enter our Theological College with the view of preparing himself for the work of an evangelist. One of her cousins has been in the college for two years, studying for the ministry; and another cousin of hers is the teacher of our day schools at Hankow, and is doing a very fine work. Both are from San-ku-tsing, both were present on the occasion referred to, and both remember my visit well. I might mention other names in connection with San-ku-tsing, and with that visit to the place. The connection between the remarkable work that is now going on in Hwang-Kang, and my journey to that little village so many years ago, is very remarkable. It is also very encouraging. "Cast thy bread upon the waters; for thou shalt find it after many days."

Mr. Sparham and myself hope to leave Hankow for Hunan on the 25th instant. Mr. Greig will join us at Yo Chou. At Changsha we shall find Mr. Peng awaiting us. After spending a day or two at Changsha we shall proceed to Siangtan and Hengchou.

THE BOARD ROOM.

THE first meeting of the new Board was held on Tuesday, June 4th, when the Rev. W. Hardy Harwood was elected Chairman, and Mr. F. N. Tribe, of Bristol, Deputy-Chairman, for the ensuing year.

The Foreign Secretary read several letters from friends in Australia expressing sympathy with the Society in the disaster which has befallen it in New Guinea. (One of these letters, from a representative of the Anglican Mission in New Guinea, will be found on p. 162).

The Directors passed a vote of sympathy with the Friends' Foreign Mission Association in the loss of their Secretary, Mr. Watson Grace, who succumbed to typhoid fever on May 29th.

The Rev. R. Lovett, M.A., was elected an Honorary Director of the Society in recognition of the important service rendered by his preparation of the Society's Standard History.

The Foreign Secretary made a statement regarding the financial position and prospects of the Society. Discussion of this important matter was deferred till the next meeting.

At the meeting on Tuesday, June 11th, the Foreign Secretary introduced the Rev. A. S. Hockett, returning to Madagascar, and the Rev. E. V. Cooper, of Tutuila (Samoa), both of whom have been in the service of the Society for one-and-twenty years; also the Rev. A. H. Cullen, of Mangaia, Cook Islands, and the Rev. J. H. Holmes, of Orokolo, New Guinea, the nearest neighbour of Mr. Chalmers and Mr. Tomkins, "and one who since 1893," said Mr. Thompson, "has been gradually developing a character not unlike that of Mr. Chalmers, not only as an explorer, but as gifted of God with power to influence some of the wildest tribes in the Gulf of Papua, and gifted also by God with linguistic capacity which has enabled him to do a very remarkable work for that great region." Mr. Thompson also said that Mr. Holmes had done splendid work in opening up an almost unknown district in New Guinea, and his story, if he could be persuaded to tell it in any fulness, would thrill them with a sense of God's marvellous goodness in preserving him from untold dangers, and blessing him with most remarkable success in his communications with some of the wildest tribes of New Guinea.

Mr. Holmes said that he looked upon this work as his very life, but he could only be an explorer for the extension of Christ's kingdom. With God's help two highways had been opened up through the Purari delta, and he had made friends of the cannibals who some years ago drove away the late Governor and his escort. There was a population of over 4,000 cannibals, all speaking one language, waiting to-day for the Gospel.

Special prayer on behalf of the missionaries was offered by the Rev. F. Hall, of Scarborough.

Mr. F. N. Tribe, J.P., of Bristol, having written to say he could not undertake the position of Deputy-Chairman, to which he was elected at the last meeting, the Board proceeded to a fresh election, resulting in the appointment of Mr. W. A. Hounsom, J.P., of Brighton.

The present financial position of the Society, and the prospect of an accumulated deficiency of about £55,000 by the end of next March, was the subject of an adjourned discussion. The Consultative Committee had seriously considered the question on the previous day, and recommended that no new grants and no new missionary appointments should be made during the coming year, and that in the autumn the churches should be appealed to and should be informed of the large natural growth of the Society's work, and also of the way in which the Society has been hampered by its loyalty to the understanding that it should not make special appeals while the Congregational Twentieth Century Fund was in process of being raised.

The Directors agreed to adopt this attitude.

SOME OF CHRIST'S PEOPLE.

INCIDENTS OF THE PERSECUTION IN NORTH CHINA.

WHILST some of the native Christians in China have undoubtedly yielded to the temptation to take vengeance on their enemies now that the Boxers have been dispersed, on the other hand many beautiful examples of a true Christian spirit have been shown. One such instance is reported by the Rev. T. Bryson, of Tientain.

A deacon named Wang had three of his shops destroyed by the Boxers. In addition to this, his father and five of his shopmen were carried off and narrowly escaped with their lives. The Government has now issued a proclamation calling upon all who have suffered loss at the hands of the Boxers to put in their claims by a certain date.

Wang came to consult with Mr. Bryson upon the matter, and to ask whether it would be right for him, as a Christian, to accuse the men who had destroyed his shops and ill-treated his father. The missionary told him that he would certainly be within his rights in doing this, but if he had any qualms of conscience about the matter, it would be better for him not to do anything.

"Suppose you go to the men," suggested Mr. Bryson, "and tell them that you know of their guilt but that you will not accuse them if they promise to make good your losses."

"Oh, but they are poor men," replied Mr. Wang; "I could not do that. And if I accuse them, and they are put to death, what shall I have gained? I could not bear it. I want to do them good, not harm. I would rather save them and see them repent and become good men."

So he decided not to make any accusation against his enemies, but to try to win them over to faith in Christ.

Among those killed by the Boxers in Peking was one dear old saint, a hunchback, nearly seventy years of age. He had always lived a most consistent Christian life, and was an earnest Bible student. When the Boxers were binding him with ropes they said, "If you will tell us where the preacher and deacons are hiding we will let you go." When he refused to tell they cried, "Hack him in pieces!" He said mildly, "First give me a little time to pray," and, falling on his knees, he cried, "Father, forgive them, for they know not what they do." As he prayed they hacked at his poor deformed

body until the beautiful spirit passed away to God. The whole village now talks of the way in which this old man glorified God in his dying hours.

AN elder of the church in Manchuria was dragged to a temple and asked to deny Christ. When he refused they cut off his ears. A second time they asked him, and a second time he refused, saying, "He is my Lord and Saviour: I cannot deny Him." Then they put out his eyes; and when he still remained true to his faith, and confessed Christ a third time, his tongue was cut out, and they put him to a lingering death by cutting him in pieces. As a Chinese Christian said when he heard of this, "*They may kill the Christians, but they cannot kill the Church.*"

FOR LIVINGSTONE'S LAND.

DR. SYDNEY H. MORRIS, who has been appointed to our Central African mission to take the place vacant since the death of Dr. Mather in 1898, is the son of one of our Directors, the Rev. W. E. Morris, of Market Harborough, himself formerly one of the Society's missionaries in South India. Dr. Morris was born at Market Harborough in 1875. After four years in business he entered Edinburgh University as a medical student,



DR. S. H. MORRIS.

with a view to foreign missionary work. Since completing his qualification in 1899 Dr. Morris has held appointments as house surgeon at the Poplar and Greenwich hospitals.

THE REV. CECIL H. NUTTER, also appointed to Central Africa, was born at Keighley (Yorks) in 1873. Mr. Nutter was articled to a firm of architects in Bradford, and gained an experience which should be useful to him in the mission-field. For some time he conducted classes in Building Construction under the



REV. CECIL H. NUTTER.

Bradford School Board. Early in life he felt the impulse to give himself to foreign missionary work, and with this end in view he entered Cliff College and Harley House, afterwards taking a course of medical training at Livingstone College, and also nearly a year at the London Hospital. Mr. Nutter has been actively engaged in evangelistic work, both in East London and in the villages of Berkshire and Buckingham, where for two summers he conducted a caravan campaign. For the last year he has been student pastor of the Epping Congregational church.

OUR FELLOW WORKERS.

"All ye are brethren."

ASHANTI, GOLD COAST.—As soon as circumstances permit, the districts which have remained loyal during the late rebellion will be supplied with native evangelists. A collection is being arranged among the Christians on the Gold Coast on behalf of the native assistants who have suffered losses, the Basle Society heading the list with a liberal contribution. The late Governor had objected to the system adopted by the Society of gathering their converts

into separate communities, as withdrawing them from the jurisdiction of the native chiefs; but the new Governor, after giving an audience to the missionaries and hearing their explanations, has approved this plan, and the threatened break-up of these Christian villages has been averted.—*Evangelische Heidenbote.*

THE mission of the Basle Society on the Gold Coast is one of those where the native pastorate has been most completely developed. Hundreds of native helpers are employed in its service; and many schools and congregations owe their origin to their persevering work. Many were sent into the Ashanti country, where for the last four years they have been carrying on a very modest but very important work. In the terrible revolt of last year their position was one of extreme danger. For a long time the Society had no news of them; it is now known that many of them have died as martyrs, in the truest sense of that word. The heroism of Oton, a native teacher who, with his wife, was alone at a station five days' march north-west of Coomassie, has never been surpassed in the annals of martyrdom. His last recorded words were: "I cannot prevent you from killing me. Other children of God have been treated in the same way; the Lord Jesus was crucified by His own people; I am ready to sacrifice my life for Him."—*Le Missionaire.*

CAMEROONS.—Two years ago two brethren of the Basle Society started from their station at Victoria on a visit to the Balando country in the N.W. part of the Cameroons, and induced a number of youths (with the sanction of their parents) to go back with them to Victoria for the purpose of receiving a course of Christian teaching and training. At the expiration of their term they were taken back to their home, where they were received with rapturous manifestations of joy and surprise, as the people had never expected to see them again. The experience that the white man should keep faith with them seemed altogether new to them, and made a very favourable impression, in contrast with previous dealings with Europeans.—*Evangelische Heidenbote.*

SOUTH AFRICA.—The following passage occurs in a letter from Cape Colony, and is of special interest as representing the views of a German missionary, and bearing upon the measures taken against the plague. Writing from Gnadenthal, in March, he says: "Owing to the epidemic we are entirely cut off from Cape Town. At one time the inrush from there was so great that we feared overcrowding and had to petition the military authority to put a stop to it. The commander of the district, a veteran English major, recognised the risk and promptly issued the most stringent instructions with regard to sanitary arrangements and native movements. Thanks to the proclamation of martial law, these orders were carried out with absolute precision and without delay, and so we had during the first fortnight in March such a sweeping of streets, clearing of yards, cleansing of houses, burning of rubbish, and overhauling in general as the place had not seen for years. When the medical visit of inspection took place, cleanliness

and order had been introduced everywhere. Nor did matters stop there. A new water supply was ordered, washhouses were constructed, the ventilation of houses was improved, and the missionaries who were placed on the Sanitary Commission enjoyed the unusual satisfaction of having their requirements enforced by authority. The commanding officer himself takes an active interest in the work of the missionaries, and recently gave an excellent address at the evening service."—*Missions Blatt*.

FROM THE HOME SECRETARY.

IN view of the present financial distress may I request treasurers to forward, as speedily as possible, all funds that they may have in hand either to the local district treasurer, or, where there is no general treasurer, to the Mission House. If this were done all through our constituency, I believe we should save some hundreds of pounds which we now have to pay in interest on loans at the bank. It would greatly help also if the contents of missionary boxes were paid in quarterly and not left, as is frequently the case, to the end of the year.

* * *

ANOTHER need, which I believe more careful and systematic advocacy would supply, is the increase of the number of regular subscribers of small, as well as, where possible, of large, sums. The financial arrangements of many churches make the results of collections less beneficial to the Society than they used to be. As the custom is growing of taking from the collections the average amount raised by the weekly offering, our work suffers unless the number of regular subscribers be increased. I desire respectfully to submit to the churches the question whether a collection thus depleted is their sufficient contribution to foreign missions. I have heard of a church where the collection on Missionary Sunday lately was larger than ever before, but the "free" amount, available for the Society, was less than before, as greater demands were being made for the church fund. The remedy is the obvious one of enlarging the list of subscribers.

* * *

MAY I appeal again to all our ministers to regard the advocacy of missions as an integral part of their pulpit work? I know the difficulty they feel in many cases regarding further appeals for contributions, and the natural desire, on the part of churches and ministers alike, for the "real live missionary," but it is constantly borne in upon me that the missionaries on furlough (home for rest!) cannot possibly overtake the work. The cause which they represent demands that the people be frequently instructed in the history and progress of missions. Is it beyond the power, or willingness, of our ministers to preach a missionary sermon once a quarter, say, in order to fix a date, on the fifth Sunday in the month, when such occurs? If this were done throughout the churches, we should find greatly increased and much more intelligent

and prayerful support, and should have a much improved financial report to present next May.

* * *

THROUGH the generous gift of Mr. Anstie, a Ministers' and Missionaries' Home has been established at Moorhill, Burley, in one of the highest and most beautiful parts of the New Forest. The trustees desire to open the Home this summer for its beneficial purpose of affording rest and change to ministers, missionaries, evangelists, and students of the Congregational, Baptist, and Presbyterian denominations. In order to do this they need further promises of subscriptions amounting to at least £250 per annum, and donations amounting to £500 for repairs and furnishing. The L.M.S. is asked to appoint one of the trustees. All contributions will be gratefully acknowledged by the Rev. R. J. Wells, o Havant.

ARTHUR N. JOHNSON.

ANNOUNCEMENTS.

ARRIVALS.

REV. J. H. HOLMES, from NEW GUINEA, per steamer *Victoria*, via Marseilles, on May 27th.

REV. E. V. COOPER, MRS. COOPER, and three children, from SAMOA, and REV. J. H. CULLEN, MRS. CULLEN, and family, from MANGAIA, SOUTH SEAS, per steamer *Oriona*, on June 8th.

MRS. HOWISON and child, from HANKEY, SOUTH AFRICA, per steamer *Dunvegan Castle*, on June 8th.

DEPARTURES.

DR. S. H. MORRIS and REV. H. C. NUTTER, appointed to LAKE TANGANYIKA, CENTRAL AFRICA, embarked per steamer *Ingolf*, May 24th.

REV. E. HAWKER, MRS. HAWKER, and child, appointed to TUTUILA, SAMOAN ISLANDS, embarked for Sydney per steamer *Casco*, May 24th.

BIRTH.

BARON.—On April 2nd, at Antananarivo, Madagascar, the wife of the Rev. R. Baron of a daughter.

DEATH.

DEVADASEN.—On April 28th, at Madras, the wife of the Rev. J. M. Devadasen (pastor of the L.M.S. native church), aged 33.

ORDINATION.

On June 13th, at the Congregational Church, Brentwood, MA. PERCY MILLEDGE was ordained as a missionary of the Society. The Rev. Walter Legerton, pastor of the church, presided. After the reading of Scripture by the Rev. A. J. Sudd, of Southend, and prayer by Mr. Cubitt, of New College, the Rev. George Cousins, Joint Foreign Secretary of the Society, described the field of labour, the Rev. J. Sibree, F.R.G.S., of Madagascar, asked the questions, the Rev. Sydney Milledge, of Cambridge, brother of Mr. Percy Milledge, offered the ordination prayer, and the Rev. O. C. Whitehouse, M.A., D.D., Principal of Chesham College, delivered the charge.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY.

VOL. LXV. No. 783.—*Old Series.*

AUGUST, 1901.

[VOL. X. No. 116.—*New Series.*

NOTES AND COMMENTS.

THE Society's Report for the year 1801 contains several references of curious interest to us a century later. A grant of £200 had been made by the Directors for the distribution of tracts and Scriptures among the French and Dutch prisoners confined in this country. Some idea of the number of these prisoners may be gained from the statement that upwards of 30,000 tracts had been distributed among 23,000 prisoners, and additional supplies were still needed.

The Directors were also engaged in preparing an edition of the New Testament in the French language for distribution in France and Belgium, a special dissertation on the Divine authority of the Scriptures having been composed by the Rev. David Bogue as a preface to this work.

A large party of missionaries had recently sailed for Otaheite in a convict ship, and the Report speaks of the compassionate labours of the missionaries on behalf of the convicts.

Highly encouraging reports had been received from South Africa, where Dr. Van der Kemp was carrying on his self-denying and dangerous work among the "Caffres." The brethren Kicherer and Kramer, after labouring with success among the "Boschemen" (bushmen), were preparing for an eight-days' journey towards the "Great River" (the Orange River). In consequence of these reports it had been determined to accept the

services of three German brethren, who had offered themselves for the work in Africa.

* * *

THE Directors, however, lament the scarcity of offers of service from the churches of their own country, and "suggest that prayer be made to the great Head of the Church and the Lord of the spiritual harvest, that labourers may be thrust forth equal to the work and faithful to the designs" of the Society. That suggestion may well be repeated to-day. Although at the present time we have men prepared to go out who cannot be sent for lack of funds, yet several important posts have during the past year remained vacant for months because no suitable candidates have been available. As we have said before, offers of service ought to be so numerous as to give the Directors considerable scope for the selection of the best men and women for particular spheres of work. A dearth of candidates for service is, in the end, a far more serious thing than a lack of funds.

* * *

THE call to foreign service can indeed only come from God. But we are driven to ask whether Christian parents—especially those who are well provided with this world's goods—sufficiently realise the duty of putting the claims of the heathen before their children. The biographies of famous missionaries, as well as the testimony of the living, show that in the great majority of cases the call

to foreign service has come either through the influence of parents or through the reading of missionary literature. The promise covers those who *give*, as well as those who *leave*, their loved ones for Christ's sake and the Gospel's: they shall receive an hundredfold now in this time . . . and in the world to come eternal life. A Society like ours ought to have more self-supporting missionaries than it has. The Church Missionary Society, for example, has nearly a hundred such workers, whilst those in our own ranks scarcely number half a dozen. The addition of a few honorary missionaries at the present time would do much to relieve the pressure in certain fields.

* * *

ONE unfortunate result of the present financial situation is that the Directors cannot allow themselves to appoint a new man to some particular sphere of work until his predecessor has actually left the field, lest our staff of missionaries should be increased even for a few months. It can easily be understood how highly desirable it is that a retiring missionary should have the opportunity of introducing his successor to the work, and give him the benefit of his experience and counsel for at least some months. If only our friends throughout the country could realise how the Society's work is being crippled in this and many similar ways for lack of funds they would surely not suffer such impediments to continue.

* * *

A LONG and important letter from Dr. Griffith John has recently appeared in one of the weekly papers giving a detailed account of his latest journey into Hunan. As many of our readers will have seen the letter in question we shall not reproduce it in full in these pages (see, however, p. 196); but it must not pass without comment. The *North China Daily News* speaks of it as "a fit crown to Dr. John's unceasing work in China since he came here first in 1855." Dr. John himself says:—"Hunan is open. I have longed for many years to be able to pen that short sentence, but could not do so till now. My heart is full of joy as I say it. The old wall of partition is thrown down, and it will be our own fault now if we do not enter in and take possession." The recent reception given to Dr. John and his colleagues both by the officials and by the people was everywhere most hearty. "We walked up and down the streets of Chang-sha," he writes, "with the same freedom and the same sense of safety which we feel in Hankow."

AND now the question faces us: *When is Dr. John to have the reinforcements for which he has so long asked?* He asked long ago, in order that they might be ready to enter in at the earliest possible date. Everything is now ready *there*; are we ready *here*? "Chang-sha and Heng-chou must be occupied at once. I do most earnestly plead for these two cities." Would that the salvation of Hunan pressed as heavily on our hearts at home as it does on the hearts of Dr. John and his colleagues! Then the answer would not be long in coming.

* * *

THREE of the most remarkable books on the Chinese question recently published unite in condemning the opium traffic. Sir Robert Hart (*These from the Land of Sinim*, p. 121) says: "Your legalised opium has been a curse in every province it penetrated." The Viceroy, Chang Chih Tung (*China's Only Hope*), says:—"Assuredly it is not foreign intercourse that is ruining China, but this dreadful poison. Oh, the grief and desolation it has brought to our people!" Mr. Chester Holcombe (*The Real Chinese Question*, p. 275) says:—"No honest person who has seen its effects upon the Chinese can describe it as other than an awful curse. To force it upon China was a crime against humanity." And, again (p. 286):—"The largest single cause of this bitter anti-foreign feeling is the source, history, and results of opium." We take these extracts from the June number of *National Righteousness* (Morgan & Scott, price 1d.).

* * *

THE *Young People's Missionary Letter* for the present quarter is now ready, and will be sent to any address, post free, for one penny. It has been written by Miss Alice Horne, of Amoy, and gives an interesting picture of the school life of boys and girls in Hui-an.

* * *

MISS COLMAN, of Norwich, contributes to the *Prince's Street Church Magazine* an interesting account of her recent visit to India. After describing the excellent work carried on by the missionaries of the L.M.S. in Benares, Miss Colman says:—"I think no one could visit a Mission station either in India or in any other country without feeling an increased admiration for the missionaries and their work, and a quickened sense of the duty of those at home to help with their gifts, their sympathy, and their prayers, those who are labouring for Christ in far-off lands."

FALLEN, FACING THE FOE.

"Time shortens and I have much to do. How grand it would be to sit down in the midst of work and just hear the Master say: 'Your part is finished; come!'"—(From one of the last letters of James Chalmers.)

Time speeds apace,
And thronging duties press their urgent claim
On strength, and thought, and prayer, for His dear name

Whose saving grace
Redeemed my being and its every power
To be His own, through every sacred hour,
In every place.

Yes, His alone!—
Unflinchingly to bear His flag unfurled
And serve His Kingdom in a hostile world,
Leal to His throne,
Where heathen darkness wraps its ghastly shroud
Round souls immortal, while upriseth loud
Their dying moan.

Could any man
Stand in the market-place still unemployed,
And hold his life a careless play-hour, void
Of aim or plan?
Ah! surely he had never met the LORD,
Whose field is boundless, priceless His reward
When ends life's span.

How grand, at last,
In tireless duty, with one's face to the foe,
To hear the thrilling call that bids us go,
Life's labour past,
To meet the King in whose benign employ
Life's strength was spent, and share His boundless joy,
So full, so vast!

HORACE E. GOVAN.

THE CHALMERS' MEMORIAL FUND.

THE full report which has now come to hand of the circumstances of the murder of Messrs. Chalmers and Tomkins and their native companions differs little from the earlier account of the tragedy, though it fills in some details obtained from the solitary prisoner captured by the Government expedition. The whole affair seems to have been deliberately planned. Some day, perhaps, we shall learn whether the cupidity of the natives was the originating cause of the tragedy, or whether the missionaries were, as in the case of Bishop

Patteson and others, the victims of revenge for some injury done to the natives by white men. It is a satisfaction to learn that our friends were not tortured, and that they did not die a lingering death. They were both apparently clubbed at the same time, and then all their native companions were killed. The head of Mr. Chalmers, as that of a great chief, was honoured by being carried over to the mainland. It is a satisfaction, also, to learn that the humane and just character of the Lieutenant-Governor of New Guinea was maintained, and that though a number of the natives who attacked the expedition were killed in self-defence, there was no indiscriminate slaughter. The war canoes and the dubs were destroyed, but there was no general burning of the villages.

Now the question arises, what of the future? The Directors have already made arrangements by which it is hoped that the work of the Western district may be carried on. What next? Dr. Lawes at the great united missionary meeting in the Albert Hall, said: "His beloved colleagues Chalmers and Tomkins must be avenged, not by fire and the sword, not by the burning down of homesteads and the destruction of cocoanut plantations, but, as the sainted Tamate would have it, by sending an army of Christian workers to win the tribes for Christ, and make it impossible that such deeds should be perpetrated on their shores." The feeling thus expressed has already found an echo in many hearts. Some have promised contributions to any memorial fund which may be raised, others are asking what is going to be done. The Directors would, without hesitation, decide to establish a mission at Goaribari Island or elsewhere near the Aird River, as soon as it is safe for a missionary to go, but the condition of the Society's finances imperatively forbids any addition to the staff. They have, therefore, determined to appeal for special contributions to a "Chalmers and Tomkins' Memorial Mission." Two generous friends have already undertaken the entire support of one missionary. For so important and difficult an enterprise a second worker will certainly be required, and provision must be made for the support of native teachers, for house accommodation, and any other needs. Fully £2,500 will be required to meet these expenses for five years. If a larger amount than this should be received, it will be devoted to the cost of providing a boat or boats for use in the region with which Mr. Chalmers was so long associated. There are a very large number in Britain and the Australasian Colonies who loved and honoured Tamate as a man and a missionary. A prompt expression of this feeling in a contribution to the Memorial Fund will encourage the Directors to have a suitable missionary ready to send as soon as the way opens.

R. WARDLAW THOMPSON.

THE NEW GUINEA TRAGEDY.

THE STORY OF THE GOVERNMENT EXPEDITION.

BY THE REV. A. E. HUNT.

THE report of the massacre was first brought to us by the *Niue* at Port Moresby on Saturday, April 27th. Fortunately His Excellency the Lieut.-Governor was in port with the *Merris England*. He was to have left for Cooktown in a few hours, but on hearing the news he at once decided to go and investigate. I readily obtained permission to join his party, and we were joined at Delena by Mr. Dauncey.

We reached Cape Blackwood on May 1st, and anchored there. Next morning we left again for the Aird River. During an interview with His Excellency I expressed what I felt was the opinion of the Directors, and what I am sure Tamate himself would have wished, deprecating anything in the way of revenge or reprisals. His Excellency replied that while he would do his utmost to respect our wishes, he was bound to do what he thought necessary in the interests of peace and justice.

The *Merris England* anchored off Goaribari Island about 2 p.m. on May 2nd, and Mr. Dauncey and myself were at once transferred to the *Parua* (a small steamer sent by the Queensland Government), which was to act as a hospital base. The whole expedition, consisting of about twenty Europeans and forty natives, was then divided into six parties, and made for the island in six boats, towed by a steam launch, followed by the *Parua*. As we rounded Risk Point we saw numerous natives attempting to cross the channel in catamarans, but at sight of the launch they turned back and fled into the swamp. At 4.30 p.m. the first village was reached (Dopima), and here two boats were left to search, while the rest proceeded to the second village, Turotere. Here our steamer anchored about 200 yards from the village. The steam launch and boats went ashore, but as they neared the beach about a hundred armed natives rushed out of the swamp and fired their arrows at them. His Excellency then gave the signal to fire, and several volleys were fired. The party then landed, and rushed after the fugitives. Meanwhile, shots could be heard from the first village. Leaving two more boats at the second village, His Excellency then went in with the steam launch and two remaining boats round the point to look for other villages. At Aidia he was attacked, and

fired upon the natives, who ran away into the bush. Desultory firing continued in the three villages, but dusk came on and we could see no more. A loud explosion at the second village announced that a large war canoe had been blown up by dynamite. Soon afterwards the two boats from the first village called at the *Parua* and reported the discovery of the anchor chain and part of the oars of the whaleboat.

The next morning His Excellency came off, and reported that he had abundant evidence of the truth of the murder. A captured prisoner had given them the whole story, which was as follows:—The *Niue* anchored off Risk Point on April 7th, and a crowd of natives came off. As it was near sunset Tamate gave them some presents, and made signs that they were to go away, and the next day he would visit them ashore. At daylight the next morning a great crowd of natives came off and crowded the vessel in every part. They refused to leave, and in order to induce them to do so Tamate gave Bob, the captain, orders to give them presents. Still they refused to move, and then Tamate said he would go ashore with them, and he told Tomkins to remain on board. The latter declined and went ashore with Tamate, followed by a large number of canoes. When they got ashore the whole party were massacred and their heads cut off. The boat was smashed up and the clothing, &c., distributed. All the bodies were distributed and eaten, Tomkins being eaten at the village of Dopima (where they were all killed), and the body of Tamate being taken to Turotere. His Excellency informs me that the fighting chief of Turotere was the man who killed Tamate. No remains of the bodies could be found, though we diligently searched for them; but we found Tamate's hat, and pieces of the smashed boat. Although no natives were fired upon unless they first attacked, some twenty-four were killed, and many more wounded. His Excellency gave orders for all the fighting-men's houses and war canoes to be destroyed, but no dwelling-houses. This was done in all the surrounding villages (nine). We found the houses and dubus filled with skulls. In one dubu alone seven hundred skulls were found, and in another four hundred. Every village has been thoroughly searched for remains, but with no result. At first sight of vessel, women, children, and valuables had evidently been removed and hidden.

We suggested to His Excellency that we should hold a funeral service in the village, but he thought it would be better on board on Sunday (to-morrow). We shall therefore hold it then.

A few minutes ago the Lieutenant-Governor had the soldiers drawn up and made them a speech. In his speech he said: "I wish not only to thank you for your ready assistance, and for the willingness you have shown throughout the expedition, but I wish also to thank you for the humane manner in which you have carried out my orders. Mr. Chalmers came to New Guinea in the interests of peace, and he gave his life for that purpose. I believe that we have seen the last serious fighting in British New Guinea. The news of this expedition will spread, and will, I trust, put an effectual check on massacres and fighting of any serious nature. If that be so—and I trust it will—it will serve to crown the life work of that noble man." I think we can all sincerely echo His Excellency's wish that this may be the last of such disasters.

I would like to say that right throughout His Excellency has shown a disposition for humanity that has won our admiration. Placed in a difficult position, he has kept firmly in check the desire on the part of some for wholesale slaughter and looting, and was greatly concerned when he learnt that accidentally, in one village where the dubu was destroyed, the wind veered round and the other houses caught and were

burnt also. He has given me reasons for all that he has done.

His Excellency has just expressed his wish that I should convey to you his very great sorrow and deep sympathy with the Directors in this terrible disaster. He wishes me to say that hitherto his duties in relation to our Society have been very pleasant ones, but this has been a most painful one. But painful though it has been, he feels that the common sorrow may bring us even closer together.

Tamate has died the death, I believe, he himself would have wished to die. He has died in New Guinea for New Guinea. He has finished his course; he has won the crown. Tomkins had already won the love and esteem of all who knew him. Both were men we could ill spare. Thank God for both men and the work they *did* accomplish. It remains for the churches at home to see that their places are well filled. May God give us grace to imitate them in their love

and zeal in the Master's service that we, too, may hear with them the Master's voice: "Well done, good and faithful servant. . . . Enter thou into the joy of thy Lord."



THE LATEST PORTRAIT OF JAMES CHALMERS.

THE LONDON MISSIONARY SOCIETY IN THE TWENTIETH CENTURY.*



COLERIDGE somewhere remarks that experience is like the stern lights of a ship at sea—it illuminates only the track we have already travelled. But surely that is not quite true. Has not experience some illumination at least to shed upon the track we have yet to travel?

Have not our yesterdays some message for our to-morrows? Is there not a welcome meaning in the saying of the ancient prophet, "Thine ears shall hear a voice behind thee, saying, 'This is the way: walk ye in it?'" Surely, history not only tells us what has been, but helps us in some degree to forecast what shall be. We learn by living, and the lessons of the years gone by are a lamp we ought to take with us as we go forth to meet the years to come.

We are just over the threshold of the twentieth century, and as we stand peering down the long vista of its hundred years, dim, shadowy, unknown, what shall we say concerning the hopes and prospects of our Society's work in the century so lately begun? Are the omens favourable? May we look forward with courage and faith to the future, even as we look back with gratitude and praise to the past? Without the slightest misgiving, I assert that we may. We have, I firmly believe, most abundant reason to feel assured that much as the Society, through the grace of God, has achieved during the nineteenth century, it is going to achieve far more in the twentieth, and the friends of Christian missions to the heathen world who, in the year 2001, review the hundred years that will then have rolled away will have much greater room than we have now for thanksgiving and joy.

Now, what I want to do as best I can in this brief paper, is to consider the chief reasons for the buoyant confidence with which we, as workers for the London Missionary Society, may forecast its history during the twentieth century. On the chiefest reason of all I shall not dwell: I mean our *unabated faith in God*, and His redeeming purpose toward our race; in the conviction that Christ cannot have died in vain, nor in vain be living and reigning in the unseen heaven; in the ever new and mighty power of the Holy Spirit who came upon the Church at Pentecost to equip it for its great evangelising career, and who never has been and never shall be withdrawn. Our faith in all these constitutes the highest and the deepest reason why we look upon the new century, from the missionary standpoint, with a great hope. That goes without saying. It is the everlasting background of our work. And so I take it for granted in detailing what, in comparison, I must call the subordinate and secondary reasons why we face the twentieth century with courage and confidence.

And first of all, there can be no doubt that, as compared

with what was the case at the opening of the nineteenth century, the opening of the twentieth century finds the *conscience of the Christian Church* awake and active in the matter of missions to the heathen world. Let me quote to you an extract from a journal which in its day—some eighty or hundred years ago—was the most famous and influential organ of the High Churchmen of the time. "We hesitate," says the journal in question, "to thank sailors for conveying missionaries to every part of the world, because we are inclined to think that missionaries (who are for the most part needy, underbred, and ignorant people athirst for a livelihood) do an infinity of mischief wherever they come." It is not a century since those words were penned and published, doubtless with the approval of the vast majority of the readers of the journal. But is similar language concerning missionaries and their work possible to-day? There is not a journal of any respectability in the whole country—to say nothing of journals supported by any school of religion whatever—that would dream of criticising missionaries in such terms as those. If it did, the whole Christian Church would arise in indignant protest. Why? Because happily the missionary-conscience of the Church is fairly awake. Facts have awakened it. The past hundred years have produced in every part of the world incontestable evidences of the value of missions, whose weight and force are admitted by every candid mind. The end of the eighteenth century saw the era of modern missions begun; the end of the nineteenth century has seen the worth of modern missions magnificently vindicated. "By their fruits ye shall know them," said Jesus. By their fruits the civilised world of to-day, with its keen appreciation of facts, with its business-like feeling for the practical, knows missionaries and missions. Even men of no great interest in Christianity, or of no interest in Christianity at all, who have seen here and there what the Gospel has done for heathen races, are amongst the loudest in their testimony to its elevating and renewing power. And as to the Church in all its branches, it has been brought round during the past century to recognise that to preach the Gospel to every creature is no mere fanaticism of misguided men, but the sacred duty of the Church as a whole, and the great command of the Church's Lord. We have not to justify missions to-day in the eyes of Christian people. The Christian conscience in general is awake on the subject. And that fact yields great hope for Christian missions in the twentieth century.

Then, secondly, I see a further reason for confidence in the future of the work of our Society in this—that the *missionary outfit*, equipment, apparatus, so to say, is *far more efficient* to-day than ever it has been before. The weapons of our warfare have been improved in many ways, and new weapons have been added to our armoury. The young science of comparative religion has revealed many an unsuspected point of contact between heathen faiths and the Christian Gospel, so that the missionary is able to follow the line of least resistance in seeking an entrance for his message into the native mind. Bible translation has given to whole tribes

* A paper read to the Bradford Auxiliary of the L.M.S.

and nations the oracles of God in their native tongues, and the incalculable help of the printed Word has come to add new force to the spoken message. The medical missionary has found in multitudinous instances an opening for the Gospel at that pathetic point of pain and disease where all men are so manifestly akin. Christian womanhood has heard the call of Jesus to go to the mission-field and take its own special and beautiful part in the great work of evangelisation. The arts of life, at once civilised and civilising, are in many places taught by the missionary to the people he has gone to save, so that they discover the truth of the old apostolic word that godliness is profitable for all things, having promise both of the life which now is and of that which is to come. And last, but by no means least, missionary schools and colleges throw open their doors to the young life teeming around them, and invite it to come and receive the light of education for the mind as well as the riches of divine grace for the heart. These things are what I mean by improved missionary apparatus. We have won them for our work during the last century. Do they not yield good hope of growing success during the new century?

On my next reason for confidence I must content myself with only two or three words, yet I cannot pass it by altogether. It is this: the great *diminution of difficulty and peril*, more especially of a physical kind, which has been brought about in the past hundred years. We think with gratitude of increased facilities of travel by land and sea; we think of the readier communication with home achieved by the telegraph and the postal service; we think of the spread of commerce, beneficent notwithstanding the evil influence upon the native mind of many a godless trader; of geographical discovery; of a more scientific knowledge of the conditions of a fairly healthy life in climates perilous to Europeans. And as we think of all this, we have greater hopes for the successful working of missions in the century that has dawned.

Once more. Think of all the *preparatory work* which missionaries have been doing—preparatory, that is, to the emergence into the open daylight of the visible results we all desire to see. Perhaps I may call this kind of work *subterranean*. It is the sapping and mining that necessarily precedes the fall of the vast and venerable fortresses of heathenism in such countries as India and China. We are sometimes tempted to forget work of this kind, and consequently to think that, because the Gospel does not palpably triumph in lands like those I have named as it has triumphed in the South Sea Islands, therefore much of the work has been in vain. That is very far indeed from the true state of the case. The sapping and mining has been going on, and the extent to which it has been going on scarcely anybody knows. When Sir Bartle Frere was governor of Bombay, he wrote: "I speak simply as to matter of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that whatever you may be told to the contrary, the teachings of Christianity

among a hundred and sixty millions of civilised, industrious Hindus and Mohammedans in India are effecting changes—moral, social, and political—which, for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe." With what profound thankfulness do we welcome such testimony as that, and with what confidence consequently do we look to the new century in respect of our great enterprise!

Another reason for hope is to be found in the *momentum* which every good movement—every movement that has God in it—gathers as it proceeds. After a certain point has been passed, the pace quickens. Perhaps the missionary movement, which so supremely has God in it, has not, on the whole, reached that point yet. But it is rapidly nearing it. And when it passes the point, what may we not look for! Horace Bushnell, in his "Christian Nurture," has a suggestive chapter which he entitles, "The Out-populating Power of the Christian Stock." That power is already seen in some of the mission-fields. In Assam—to take but one example—the native Christians multiplied fourteen times faster than the general population during the ten years that ended in 1891. Are we not entitled to hope for similar multiplication all the heathen world over when once the Gospel gets a firm hold of even a comparatively small number of the people? Remember what education is doing—what native Christians and pastors and evangelists are doing—what the institution of the Christian family is doing. And you will see that the Lord's promise of an increase of thirtyfold, or sixtyfold, or even a hundredfold, is in process of fulfilment, and we may expect the twentieth century to show that fulfilment proceeding by leaps and bounds that shall thrill every heart to whom Christ is precious and the souls of men are dear.

Such, then, are my chief reasons for hoping that the close of the twentieth century will see the work of our beloved Society—will see, indeed, the cause of Christian missions generally—crowned with far more resplendent success than that of to-day. There is much apathy in the churches yet to be overcome. When we are told that only one farthing in every pound earned by Englishmen in their own country is spent on evangelising the heathen world, we see at once that the temperature of the churches in respect of missions, when measured even by the commonplace thermometer of finance, is nowhere near to summer-heat. And when, bearing in mind a graphic comparison of Professor Henry Drummond, we remember that in many parts of the non-Christian world, the position of the missionary looks like that of a single navy set to work, with pick and spade and barrow, at the removal of a mountain, we also see at once how few—how tragically few—are the workers in the field compared with the workers who ought to be there. Nevertheless, and in view of all I have been trying to say, if every Christian in our country who loves Christ and believes in His Gospel will faithfully and prayerfully do his part for the furtherance of this glorious work, who can foretell how nigh at hand the close of this new century may see our Lord's glad coronation-day?

Bradford.

HENRY VARLEY.

INSIDE A MANDARIN'S HOUSE.

BY MRS. FAHMY, OF CHIANG CHIU.



ONE day last summer a Chinese inquirer, whom I am in the habit of visiting and teaching, sent her son to ask me to come to her home at once as she had visitors who were anxious to hear me "talk the doctrine." I said I would be there in half an hour, but ere I started two other messengers arrived, one after another, to make sure of me! I went with them, and was introduced to the visitor, the wife of a mandarin, who told me how she was longing to hear the "doctrine," and she hoped I would speak and read to her. I was with them fully two hours, and did what I could in that time to enlighten their minds. They said the doctrine was truly wonderful and "good to hear," and that they had never heard such good news before. They listened most attentively, and when I asked questions on what they had been told, I was surprised to find they had taken in so much on a first hearing. I rather think my friend whom they were visiting must have been telling them all she knew before I arrived. I was asked to read a rhyme on bound feet, and was glad I had brought it with me. The rhyme is rather lengthy, but cleverly written by one of our pastors, and the reading of it was enjoyed by everyone present, the listeners laughing a good deal and exclaiming every few lines: "Quite true! Very true! Every sentence is correct!"

On leaving, the mandarin's wife gave me a pressing invitation to visit at her house, and said there were a great many womenfolk there who would like to hear the Gospel. I gladly accepted the invitation, and asked if she would like to visit me. She was delighted, and said she would come without delay.

Next day a message was sent to the effect that the mandarin's wife and several friends would come the following morning. They came and stayed a long time, looking at everything and asking no end of questions. The cleanliness seemed to strike them more than anything else. "Why," said they, "we could eat our dinner off your floor!" We had another talk about things eternal, and I found the interest was very keen. I promised to return their visit very soon, and would have done so, of course, had we not been sent for by the Consul to go down to the Port of Amoy at once, and we ladies had to hastily pack up and leave our work, much to our regret. Fully three months passed before we were allowed to

return, and I can't tell you how thankful we were to get back to our work and our homes again, nor how grateful we were to God that this city had been spared, although these three months had been fraught with threatenings and persecution of converts, and it seemed at one time as though the churches and houses were doomed to destruction.

About a fortnight ago I at last found time to pay my promised visit. In the morning a message was sent informing them that I would come at two o'clock in the afternoon. I found several men at the door waiting to receive me, and, after getting within the outer doors, was received by the mandarin's wife, who led me by the hand into the sitting-hall. At once a crowd of women surrounded me—daughters-in-law, grand-daughters, nurses, and a large number of slaves with large feet. After I was seated a pretty young girl came quickly forward and almost took possession of me, sitting down at length on my left and holding my hand. I recognised the face, yet could not remember where I had met her. I found she was the niece of a small mandarin in the city, who is quite a good friend of ours and who takes a delight in copying foreigners, and that she had become the wife of the youngest son of the family in the house where I was visiting. Then I remembered her well, and was able to tell her I had seen her uncle and aunt the previous day. I could talk no longer to her just then, for the women were clamouring to me to make haste and talk about the "doctrine." I told them as soon as they were all quiet I would begin, and asked them to get their bamboo stools and sit round.

Well, the women were very quiet indeed, and the children were so interested in gazing at the foreigner that I could not complain of them disturbing the peace. The interruption came from a different source—a great cock denounced me fearfully, and the noise he made was such as I never had heard before from one of its kind. He came and stood in the middle of the hall, and made the most terrible noises. If a look could have killed him he would have dropped dead on the spot; but, nothing daunted, he went at it as hard as ever he could! I tried to get on, but found I was overtaxing my voice badly. So I asked one of the women to put the bird out of the room, which she did; but no sooner had I commenced to talk again, when in he ran by another door, and the crowing began again! I had just to get on the best way I could, for I found that there were so many exits to the room that, as soon as Mr. Chanticleer was put out at one, back he came by another! I have often remarked that

I could not kill a bird, even were I on a desert island and birds the only means of sustenance, but I draw the line at that particular fowl.

In spite of all we had a good time ; my listeners seemed intensely interested and deeply impressed, I thought. I was then requested to read the rhyme on bound feet, and, as usual, it was much enjoyed. Indeed, several of the women said they would unbind, and my little friend, who had never loosed hold of my arm, said she was determined to unbind, and asked if the doctor could give her medicine to make the unbinding less painful. I inquired whether her husband would object, and she declared he would not. She told me that since she had been taught about God she had ceased to worship idols in any form, and, she continued : "I have nothing idolatrous in my room ; my husband lets me have my own way about that ; come upstairs and see."

We then went upstairs to the bridal chamber, with its pretty red silk door curtain. I found the room very different to the others. It was beautifully clean, the furniture most brilliantly polished, and sure enough no idols or incense-burners there. After again drinking tea, and politely refusing two boiled eggs peeled and put in a bowl of very hot, highly sweetened water, I was invited by the hostess to see another daughter-in-law of hers.

After crossing one or two terraces we came to another

wing of the house, and I was ushered into a very large rather dirty room. The son came forward, and after greeting me with studied politeness, introduced his wife, who was lying on the bed smoking opium. She quickly sat up and blew out the flame of her opium lamp. It

was truly sad to see this young woman under the influence of that terrible drug, her eyes looking glassy in their peculiar brilliancy. By and by the poor woman told me how she had had a bad cough, and called in a native doctor, who prescribed opium smoking, and how she could not get on without it. Her mother-in-law turned to me and said : "It is you who send the opium and force us to have it." I have been told this many times, and it is most unpleasant, to say the least of it, to have this remark cast in one's teeth.

After a nice long talk in that room, and an invitation to come again soon and "talk" more, I was shown over the rest of the house. The study was a bare room containing two chairs and no books ! On returning to the

court downstairs by another way, I found my chairmen making a row about chair money, and demanding three times the proper sum. As soon as I appeared the amount demanded was given out of respect to my feelings, although I assured my hostess that I did not expect the chair money to be paid by them. It is a polite custom to pay a visitor's expenses. I then took my leave, after a great deal of bowing and requests to return soon from the women, my friend Mr. Chanticleer strutting out to speed the parting guest by loud and prolonged crowing !



IN FRONT OF THE EAST-GATE CHURCH, CHIANG CHIU.

FIRST IMPRESSIONS OF PALAPYE.

BY MISS ELLA E. SHARP.

WHILST my first impressions of our town and our work here are fairly fresh, I would like to send you some word of them. First ideas are not always correct by any means, but many things are noticed on arrival that become so commonplace after a time that one forgets to mention them.

I think I must commence by describing something of our native town and of our surroundings. I suppose Palapye has now some twenty thousand inhabitants. It is thirteen miles from the railway station. The road between the station and the town has, on each side of it, any number of trees and shrubs. I was quite surprised to find that Bechuanaland was such a well-wooded country, after passing through miles and miles of bare veldt on our way up country. Round about Kimberley, Vryburg, and Mafeking the country is as flat and uninteresting as it can well be, whilst here the veldt is one mass of shrubs, bushes, and trees, which, though they appeared very barren when we arrived, are now beautifully fresh and green.

The native town is built in villages, each one varying in size according to the wealth, importance, and number of its inhabitants. Each village has its own enclosure, generally built in something of a circular form. As we drove in from the station on my first day here, we caught many glimpses of clean, neatly-kept, little courtyards round about the huts, the whole forming a very pleasant contrast to the dirty, untidy appearance of the huts and surroundings we had already seen at Kimberley and Mafeking in the native locations near these towns.

Palapye is built at the foot of the hill, but the mission houses are some little distance up on the hillside. The native church is also on the hill, near the houses, but the Central Schools and our little English church are down in the town.

As we ascended the hill on our arrival, the first person we met was a native—one of our teachers, as I afterwards learned—clad in a clean white suit, and carrying three or four books he had just been to the Mission House to purchase.

To describe the first impressions of our native church service might take some time. It was such a novel sight to me to see the church packed to the doors with people

mostly sitting on the ground, without any attempt made to keep a passage open anywhere. It did one good to see that nearly all the folk present had brought their own hymn-books and Bibles or Testaments with them. When the passage of Scripture was given out, there was quite a rustling of leaves as they turned it up, and most of them found their places with marvellous ease and rapidity.

I was present at a service held in Chief Khama's kgotla one Sunday morning, which one could not easily forget. It was a special service before the ploughing season, to ask for God's blessing before they scattered to go to their work in the gardens. There must have been quite ten thousand people present. It was most interesting to watch them, as they followed closely the words Mr. Willoughby spoke to them from the text: "The field is the world." I could not understand what was said, but I enjoyed it in seeing how they listened and enjoyed it.

And now just a word about our schools before I close. Our Central School is a very good building, with one large room and four fairly good-sized class-rooms opening out of it. I was delighted to find a good supply of the necessary apparatus for teaching in the school, and to be enabled to order at once some few things which had run out of stock through the war time whilst the railway was closed. These things we were enabled to obtain through the fees paid by the children. It was not very encouraging at the beginning to find the number of scholars in attendance had gone down to thirty, but they are slowly coming back again.

The numbers have never been quite so large since Sekgome, Khama's son, went out with a number of the people to live at Mogonono. However, we are hoping in time to have it quite full again.

It is an interesting sight to see all the little scholars from the outside schools coming in to drill every Friday morning, singing as they come. Altogether, there are eleven of these outside schools in different parts of the town. It is pathetic to see how eager the teachers of these schools are to learn, some of them being quite middle-aged men. There are evidences on all hands of a great work going forward here, and there is certainly a great work still to be done among these Bamangwato. God grant that we missionaries shall be enabled to do our part well amongst them.



A RECRUIT FROM THE COLONIES.

MISS JESSIE WINIFRED INGLIS, M.A., who has recently been appointed to Madras, was born at Christchurch, New Zealand, in 1873. At the age of seventeen she proceeded to Canterbury College, where she took the degree of B.A., after a three years' course, and the Master's Degree in the following year, with Honours in English and French. For the last three years Miss Inglis has been head teacher in a private school in Christchurch. She has for many years cherished the desire of becoming a foreign missionary, and it was the recent visit of the Rev. A. W. Brough, of Coimbatore, to New Zealand that finally led her to make an offer to the London Missionary Society.

For ten years Miss Inglis has been a member of the Trinity Congregational Church (Rev. Sidney W. Baker), where she has also been a Sunday-school teacher, and president of the Young Women's Bible Class.



MISS INGLIS.

AN APPEAL FOR A MATERNITY HOSPITAL.*

By DR. R. M. GIBSON, OF HONG KONG.

IT is now fourteen years since the London Missionary Society started medical mission work in Hong Kong. In February, 1887, the Alice Memorial Hospital, the gift of Dr. Ho Kai in memory of his wife, was opened. Six years later a second hospital was erected, the gift of H. W. Davis, Esq., and named at his request the Nethersole Hospital. The Nethersole is built on

part of the London Missionary Compound, and is more valuable for in-patient than out-patient work.

On Jubilee Day, June 22nd, 1897, a change was made in the working of the two hospitals—the Alice Memorial being set apart for *male* in-patients only, and the Nethersole reserved for women and children. This arrangement suits the Chinese idea admirably, for though at home we may have male and female wards at least near each other, in China the prejudice is so great that the farther they are apart the better pleased are the Chinese women. In the Nethersole—the women's hospital—we have a good eye ward, general women's ward, and large children's ward. For obstetric cases, however, only one small room is available—its size being 13 feet long, 7 feet wide, and 16½ feet high. This room has to provide breathing-space at times for matron, nurse, mother, child, house surgeon, and doctor. It would be an interesting experiment to analyse the constituents of the atmosphere after an hour in this room with the above occupants. In 1894 there was one case, while in 1900 there were seven-teen cases.

The Chinese women suffer fearfully at the hands of the ignorant Chinese midwife, who is little better than a fiend spreading misery and

death in her track. We feel that if we had proper accommodation we could do much to mitigate suffering and prevent loss of life. With this object in view we propose building a small maternity hospital, and the directors of the L.M.S. have already kindly granted a site immediately behind the Women's Hospital. The cost of erection is estimated to be about £700.

In the Report for 1900 of the Medical Officer of Health for Hong Kong, he says: "It will be seen from the mortality returns that no less than *forty* young Chinese women succumbed to disease incidental to childbirth during the year. This represents a very serious loss of young adult lives, and is undoubtedly due to want of proper attention and cleanly surroundings." He further suggests some maternity charity for the poorer Chinese.

We earnestly ask the friends at home to help us in this

* The Board has sanctioned the printing of the above appeal and will be glad to hear of responses to it.

initial outlay (£700) to build this much-needed bungalow, and so render our work here as effective and efficient as possible. Christ commends the smallest gift—*a cup of cold water to relieve thirst*—and so we are endeavouring to relieve suffering of another kind in His name.

PRISCILLA IN HUNAN.

AN EXTRACT FROM DR. GRIFFITH JOHN'S ACCOUNT
OF THE RECENT TOUR.

THE Sunday spent at Heng-chou was a day never to be forgotten. We had two services, at both of which Mr. Sparham, Mr. Greig, and myself preached. In the morning we baptized twenty-eight persons, and in the evening nine others. Among the baptized was one very remarkable woman. Some five or six years ago Mr. P'eng (our well-known evangelist in Hunan) was passing through a market town about fifteen miles from Heng-chou, and made the acquaintance of a well-to-do family, both husband and wife showing great interest in the Gospel. The husband, being an opium smoker, has not taken any active part in spreading the Gospel; but the wife became at once an earnest Christian. Having mastered to some extent the contents of the Christian books procured from Mr. P'eng, she began to teach others. She turned a part of her house into a meeting-place, and invited her neighbours to join in Christian worship. In this way about a hundred persons have been influenced by her, some of whom were baptized on Sunday. When asked to whom they were indebted for their knowledge of the Truth, the answer invariably was: "We are indebted to Mrs. Wu for all we know."

This little band of Christians was put to a severe test during the persecutions of last year. Mrs. Wu's house was destroyed, her business ruined, and all her property stolen. Mr. P'eng estimates her loss at about 4,000 taels (say £570) and she is now penniless. Nevertheless her heart is full of gratitude, and her faith in God is as strong as ever. The Christian Church in China can boast not only of heroes but of heroines, of whom Mrs. Wu must be regarded as occupying a foremost place. It would have been worth going all the way to Heng-chou if only to see this one woman and to listen to her story of trial and Christian heroism.

ZENANA WORK AT NAGERCOIL.

By MISS DUTHIE.

ON January 11th we had a very interesting Women's New Century Meeting in the Nagercoil Church, at which about four-hundred women were present. Two of the Bible-women, Sandhai and Mariamie, spoke, the one taking "The Past," the other "The Present," as her subject. The following are a few extracts from Sandhai's address:—

"Before zenana work was begun here, the women round Nagercoil were in a state of great ignorance and superstition, given over entirely to idol and demon worship, and with a firm belief that all diseases and every misfortune were the work of evil spirits. Every house had its own pagoda; and pilgrimages to sacred places were frequently, and often with much cost and trouble, undertaken. In 1872, zenana work was begun near Nagercoil by Mr. Devadasan, the first native pastor here. For six months a Bible-woman was employed teaching in the house of a rich Sudra, who was favourably inclined to Christianity. Then two women were sent, and the work began to spread in spite of great difficulties. Caste feeling did not allow of the Bible-women being admitted to the houses, so they had to sit in the cowshed or on the ground in front of the house; and, when giving the lesson, they were not permitted to touch the books, but had to point to the letters with a stick. The place on which they sat was carefully washed as soon as they left. Sometimes on their way to and from their work they would be threatened with a beating, or their clothes and umbrellas torn. Stones were thrown at them, and sand poured on their heads. Some, to whom tracts were given, tore them into pieces and made them into garlands, which they mockingly threw over the Bible-women's heads; while others made crowns out of the torn pieces, saying: 'Your Jesus wore a crown of thorns, and you shall have crowns of paper.'

"The women who were bold enough to wish to learn had also much to endure, sometimes from the other women of the household, sometimes from their own husbands. Then there were obstacles with the learners themselves, the chief being the difficulty of convincing them that they were sinners. 'We are high-caste people,' they said; 'we are rich, and we have children and property. It is only the poor, the blind, the lame, who have sinned.' Six years after the commencement of zenana

work, the two Bible-women had on their lists about fifty women. Then Mrs. Duthie took it up and the work spread rapidly, both amongst the Sudra women, where it had been begun, and also amongst the silk weavers and Mohammedans. Amongst the silk weavers the difficulties seemed almost insurmountable, and again and again work had to be given up. The Mohammedans also are, as a class, very averse to Christianity, and when the Bible-women first went amongst them, their books were

ing. Formerly there was much opposition; now doors are opened in every direction, and no objection is made to our speaking of Christ and His salvation. Instead of having to sit in the cowshed, we are invited to the verandahs of the houses, and sit down with the women while we give our lesson. The men who broke our umbrellas and tore our clothes, will now pity us for having to walk in the hot sun, and tell us to wear shoes! When we are teaching in the houses, men in high official



LEPERS AT COMMUNION SERVICE (TRAVANCORE).

burnt and they were forbidden to enter the streets. But now all that is changed."

Regarding the state of things in "The Present," Mariamie spoke as follows:—

"As you have just heard, the result of the first six years' work was that fifty women were learning to read. At the present time, excluding those who have died or removed to other places, more than 2,000 women have been taught to read the Bible and about 644 are learn-

positions will sometimes come in, and after saying, 'salaam' kindly and respectfully to us, will stay and listen to what we are saying."

After giving some particulars about the work amongst the silk weavers, Mariamie went on to say: "The commencement of zenana work amongst the Mohammedans is very interesting. For some days the Bible-women walked up and down their streets without speaking a single word about religion or distributing a single tract.

But one day one of their priests invited them to come into his house and teach his wife, urging upon them, however, that it must be done quite secretly. Gradually the knowledge that one woman was learning leaked out, and others wished to follow her example. Soon a hundred women were being taught. The work went on well for some years, but the distribution of a tract against Mohammedanism so incensed some of the leading men that it had to be entirely stopped. Mrs. Duthie is, however, hoping soon to begin again, and is only waiting for a suitable opportunity and a suitable worker.

"The change wrought in many of the women who have learnt under us is very striking. Instead of spending their time in quarrelling and foolish talk, many of them will now, in their leisure hours, read good and useful books. Many know the story of Christ from His birth to His resurrection, and are also very fond of singing our Christian lyrics. Many who used to say to a stock: 'Thou art my father,' and to a stone: 'Thou hast brought us forth,' have now learnt to say: 'Our Father which art in heaven'; and some will even pray in their own words.

"During the last two years there has been an important development of the work in the more remote villages. Two of the Bible-women are sent out from time to time on itinerating tours to speak about Christ and to sell portions of Scripture amongst the people. Many of these are in utter darkness, and not able even to understand what we say to them. When we speak about their souls, they will sometimes ask: '*What is a soul? Can we buy it in the bazaar?*' Some are not able to pronounce the name of Jesus. Several have heard of Christianity for the first time, and already we see results from our visits. They listen attentively and ask us to come often. Some have been induced to go to the nearest chapel on Sundays, and learn there, and some have been baptized. We praise God for all encouragement given, knowing that though we sow in tears we shall reap in joy."



FROM THE HOME SECRETARY.

OWING to the holiday season, the monthly prayer meeting will be omitted in August, and the September meeting will be held on the last Monday of the month instead of the first. Will our readers therefore kindly note that the next prayer meeting in the Board Room will be on Monday, September 30th, at 4, under the presidency of Rev. L. H.

Parsons. As the winter campaign will then have opened, we shall be greatly encouraged by a large attendance.

* * *

THE Women's All-day Prayer Meeting has been fixed for Thursday, October 31st. We are glad to give early notice of it, so that our friends in the most distant fields may be able to join us in spirit on that day. Further particulars will be announced after the holidays.

* * *

I HAVE met with the three following responses to recent appeals which may suggest plans of usefulness to others:—From a small church the minister writes: "I determined to use the last Sunday morning service of each quarter for giving information of work being done. This morning I placed the twenty-four boxes on the table in front of the pulpit, and let each appeal for someone to become a worker, and after my address I found eighteen coming forward to answer the appeal, and this evening the remaining six were appropriated, and I need six more."

* * *

FROM another church comes the report that 100 new subscribers have been secured, and the person who has thus reinforced our workers is going to gather in their contributions himself. On a recent Sunday he had sixty people to collect from. As much and more may be done in scores of our churches, and till the work is accomplished we shall be embarrassed and straitened.

* * *

IN another church a pastoral letter has been sent to every member, asking that each will set aside at least one penny per week, so that when the subscriptions are collected in March there may be a substantial increase.

* * *

THE following note suggests a novelty:—"I was wondering if you have heard of a Missionary Birthday Party. We tried one last Saturday in connection with the C.E.S. of our church. It took the form of a garden party, which is preferable at this time of year. A friend lent the garden and provided refreshments on our arriving at four o'clock. At five we had a meeting, with a little music and short addresses from our minister, who presided, and a missionary from China. All the C.E. members were invited, and were provided with little bags into which they put money—one penny for every year of their age last birthday. We have not a large society just now, so there were only between seventy and eighty present, but the amount taken was £8 13s. We had the idea from another church where the minister invited all his congregation to his garden, and the result was £75."

* * *

I COMMEND this Missionary Birthday Party. Is not the idea of a thanksgiving offering for each year of one's life suggestive and worthy of imitation?

ARTHUR N. JOHNSON.

CHINA.

The Rev. J. Sadler, of Amoy, writes: "Having fewer districts to care for, I am now able to spend more time in visiting the homes of the people. In one district I have found what was a wilderness thirty years ago turned into fruitful fields by these wonderfully energetic Chinese.

One sees also the sorrows of the homes—
In the Homes poor blind people, and the aged and
of the People. infirm. One gets to know the deadly
 hatreds that are concealed by fair
 exteriors. Sometimes beautiful characters shine forth,
 men and women living noble lives, studying the Scrip-
 tures and performing Christian services with no earthly
 reward. Some of these men are famous as peace-makers,
 and their help is in constant requisition. . . . We have
 recently had quite a revival of 'experience meetings,'
 which reveal many a touch of nature which draws us
 together, and which prove very helpful in many ways
 both to our Christians and inquirers."

The Rev. J. S. Wasson, of Chiang Chin, writes: "For
 some time we have been urging the Chinese authorities to
 recognise the work of our Anglo-Chinese college, and now
 the Prefect has given us a subscription of 300 dols., with
 the promise of an equal amount next term. He takes a
 great interest in the boys, and has had
Signs of the them to his house to examine them. Not
Times. only has he done this, but he has issued
 a proclamation pointing out the advan-
 tages of Western knowledge and civilisation, and urging
 the young men to take advantage of the opportunity
 offered by the college. Never before has such a proclama-
 tion been put out in this district, and it speaks well for
 the Prefect's courage and enthusiasm to take such an
 action at the present time."—Some of our readers will
 have noticed in the daily papers the statement that the
 Rev. Timothy Richard, of the Baptist Missionary Society,
 has been officially asked, on the suggestion of the

Governor of Shanai, to settle the Protestant indemnity
 claims for that province. Mr. Richard cannot spare the
 time to do this, but it is none the less a most remarkable
 fact that in such an emergency the Chinese governor
 should turn, not to a consul or a business man, but to a
missionary. This is surely a striking refutation of those
 who would have us believe that the missionaries are
 despised and mistrusted by the Chinese officials.

INDIA

"Since returning from Australia," says the Rev. A. W.
 Brough, of Coimbatore, "I have had a most encouraging
 tour. We had splendid meetings in
Progress and most of the forty villages visited.
Opportunity at During the three weeks I was out I
Coimbatore. started work in five new villages and
 baptized sixty-five new converts. In a
 couple of days I am off again for another tour of three
 weeks and expect to start work in five more villages. At
 present there are over half-a-dozen petitions for teachers
 lying on my table. The difficulty is to keep pace with
 the work."

CENTRAL AFRICA.

We hope next month to present a fuller account of the
 establishment of our new mission to the Awemba than
 has yet been possible. In the meantime the following
 extracts from the latest letter from Mr. Purves (dated
 April 14th) will be of interest: "It is a great advantage
 to have Mrs. Purves with me here. The people had
 never seen a white woman before, and, as the news of
 her presence spread, the female portion of our audiences
 gradually increased. . . . The five months we have spent
 here have been very happy ones. We have been holding
 from twenty to thirty services a week,
Among the and the morning service—held every day
Awemba. at sunrise—enables me to speak to over
 a hundred men, who have come to work
 from all over the country, some of them a distance of a
 hundred miles or more. So the seeds of truth are carried
 far and near. . . . I have now translated the whole of
 St. John's Gospel into the Chibemba language, in addi-
 tion to a number of hymns. . . . I find it very trying to
 have to sit in the sun when speaking to the people, as it
 is seldom one can get a shady spot where there is room
 for the people to sit. It would be a great help if some
 friend of the Society would send me a small 'umbrella
 tent' which I could stick in the ground when I begin to
 speak."

ANCESTOR WORSHIP IN CHINA.

BY THE REV. W. HOPKYN REES.

IN China worship is rendered to (a) Nature, (b) Imaginary beings, and (c) Dead men. All this must be idolatry because they worship the creature rather than the Creator.

Confucianism is the dogma of the *literati* of China. Taoism, with its incantations and sorceries, represents the mysticism of popular belief. Buddhism has perhaps a deeper hold than either, because it offers relief in times of despair and felicity in the future at a ridiculously cheap rate. But greater than all in its hold upon the heart of the nation, and more potent and general in its influence, is *ancestral worship*.

A Chinaman is an adherent of all sects, but a member of none. The Confucianist worships at Buddhist shrines, a Taoist calls in the aid of Buddhist priests, a Buddhist will seek advice of Taoist sorcerers. Thus the average Chinaman is broad in theology, high in ceremonial, and low in morality. But all Chinese observe the rites of ancestor worship.

Its origin is lost in obscurity, but doubtless it arose from the desire to show respect to the memory of the dead; and on this were engrafted other ideas by a superstitious populace and a money-grabbing priesthood, so that what was at one time a simple but natural expression of respect, became an idolatrous custom.

Did not "Victoria the Good" go often to Frogmore to kneel before the remains of her beloved one? And the anniversary of his death, was it not solemnly observed?

And do we not, in all nations, tend the graves of the dear ones that are at rest, and place garlands of flowers to keep their memory green? It may be that in China this was the original idea of the custom, but it is now a dark cloud of idolatry and superstition, tinged with rays of filial piety. The quintessence of the system is a slavish fear of ghosts and of their supposed power to injure the living, unless propitiated by offerings. There may be a little kindly feeling towards the dead, but there is, undoubtedly, a selfish fear of them.

Confucius said: "Serve the dead as you would the living." A Chinese classic, dating from the days of Samuel, has many references to this worship, and contains many particulars of the rites to be observed. Ancient rulers and sages, with their myriad followers, have upheld and promulgated the practice. Every household has its shrine or tablet, and many wealthy ones have

family temples in which the names of ancestors are written or engraved. Incense is often burnt at these shrines, and once a year, in the spring, there is a general sweeping of the graves and tombs. Placed on trays may be seen candles, paper money, food and drink, clothes, miniature houses and chairs and animals, opium, dice, &c., all of which are burnt with much ceremony. They judge the present need by the predilections of the past. Filial piety blushes not, though most of the above offerings are of paper, and has no misgiving that the shams will be discovered by the interested party in Hades!

Strips of paper are left on the grave to show that it has been swept. On each paper is a copy of a prayer offered at such seasons: "*I pray that you will grant to your descendants prosperity and honour. Always bestow mercy and protection. Our trust is in your divine spirit. Reverently we present the sacrifice of a pig, a fowl, a duck, a goose, and a fish, and also four plates of fruit, with libations of wine, earnestly entreating you to come and view them.*"

Parents and children also worship before the ancestral tablet at home, but no stranger intermeddles; it is a family gathering, much like our own Christmas. Young children are taught the respect due to their progenitors. There is no cruel or revolting rite, but everything is conducted in orderly fashion.

The inscription on the family tablet would be something like this: *This is the tablet of Chiang Shun-fa, known as Kuo-chun, the head of the family, who finished his probation with honour, during the Great Ching Dynasty, on the third day of the Eighth moon in the reign of the Emperor Tao Kuang.* That of the wife would be similar, with her family name added. Tablets are arranged in chronological order—those of the same generation being on the same line; all the sons' names appearing, and those of their wives', but the daughters' are omitted. I had the privilege of presenting to the museum in Blomfield Street a tablet comprising the genealogical records for seventeen generations of a Boxer leader, given to me by a Chinese officer after raiding the man's house.

Though the motive is a selfish one—being self-aggrandisement and protection—yet the influence has been great in welding the family, and cultivating habits of domestic care and thrift. It has tended, also, to elevate the position of wife and mother.

The Chinese believe that it is misery to wander as a hungry ghost in the cheerless and shadowy abodes of

Hades ; hence the desire for sons who can sacrifice at the parents' grave and attend to all their supposed needs in the spirit-world. Blessings will be bestowed on all filial sons, but withheld from the unfilial. Further, there is a yearning for honour and prosperity in the hearts of the young men ; then call in the aid of the spirit-world, and as one's own ancestors are more likely to help and are nearer at hand, worship is offered to them—not for the sake of the dead, but for the sake of the living worshippers.

This belief is, also, at the root of the desire in every Chinese breast in foreign lands to return to the old home, dead or alive.

It becomes a sacred necessity, either to worship one's own ancestors, or to be worshipped by one's own descendants, at the old family shrine. One thinks of how Joseph and his brethren carried the body of Jacob back to Canaan and laid it beside that of Leah. It is estimated that China spends annually on ancestral worship the enormous sum of £30,000,000 ! Truly, heathen religions demand much but give nothing.

Closely allied to this worship, and interlaced with it, is "Fêng-Shui"—literally, "wind and water." Originally it was probably little more than the use of some general principles of natural philosophy to prevent dangers arising from the elements of nature, but this developed into a science composed of astrology, geomancy, and divination, which has become the property of a few adepts who make a living thereby, and easily dupe both the Government officials and the public. The erection of a flagstaff, the building of a chimney, the opening of a new lane, the erection of a house, all are liable to cause violent excitement. Our revered senior missionary, Mr. Lees, had

erected a large bell-tower at our old place in Chi Ohou, in which was placed the huge bell presented to him by the town for saving so many lives during a famine. When we moved into our new and larger compound, we wished to remove the bell and use the bricks and timber for another purpose. Our heathen neighbours at the old place threatened to prevent the workmen from pulling down the tower, and sent a deputation to me to protest, declaring that as they had enjoyed much prosperity since its erection, its removal would be ruinous to them !

But this custom is more powerful with reference to the dead, and gives rise to endless litigation, as a man can

sue at law and recover damages if he can get a diviner to prove—and a fee secures a certificate—that another man has spoiled the "good luck" of a certain spot as a grave by some building, or planting or digging, or road making.

The souls of our ancestors are omnipresent—one remains at the grave, one near its old



PAPER IMAGES FOR BURNING AT FUNERALS, A FORM OF ANCESTOR WORSHIP.

home, and one in Hades—and if the one at the grave or the other at home is well cared for, the one in the spirit world would show its appreciation by warding off evil influences and bestowing favours upon the descendants. The living, therefore, feed, clothe, and house the dead, so that this sacrifice is expected to bless him "that gives as well as him that receives."

Is ancestor worship to be deprecated ? Is it idolatry ? Is it wholly sinful ? The Jesuits tolerated the worship in their church, and Pope Alexander VII. approved of this course. Another Pope, Innocent X., condemned it, and where two infallibles contradict each other, it is no wonder that ordinary missionaries do not see eye to eye on some points. Though they are unanimous in saying

that some of the rites are sinful, there is some diversity of opinion on others. To my mind, the following facts concerning this custom brand it at once as heathenish idolatry and sin: (1) It presupposes disembodied souls to be subject to the same desires and wants as those living in bodies. (2) It demands real sacrifices in the sense of ceremonial for supplying the wants of the departed, of propitiating them and removing calamities. (3) It means that the happiness of the dead depends on the sacrifices of the living. (4) It teaches that there are three human souls, or that the human soul is divided at death into three portions. (5) It teaches that all departed souls not favoured with sacrifices turn into hungry ghosts, and cause calamities to the living. (6) It is destructive of a belief in future retribution, teaching that wealth and poverty, instead of good and evil, determine the fate of souls. (7) It is the source of geomancy and necromancy. (8) It is the cause of polygamy, and of much unhappiness in family life. (9) It encourages infant marriages.

Some writers on China, most of whom have been "globe trotters," or newspaper correspondents who pass through the land with meteoric rapidity, charge the missionaries with having caused the recent upheaval in China, by preaching against the cherished notions of the Chinese, and especially against ancestor worship. This is as baseless as it is base. These critics seldom spend more than a few weeks in the country, and many weary months of hard study are essential before a foreigner can hope to understand the spoken language. So it cannot be that any of these "tramps" have had any personal knowledge of what the missionaries preach. And it is passing strange how ignorant ninety-nine out of a hundred of the resident merchants and others are of the inward working of missions; nearly all of them, moreover, are ignorant of the native tongue.

After an experience extending over seventeen years, during which I have heard scores of missionaries preach, my conviction is that the ambassadors of Christ do not outrage the religious feelings and sentiments of the Chinese by attacking systems and customs which have been cherished for millenniums, though they are uncompromising when any essential doctrine of Christianity is at stake, or any sin rampant. We have a more excellent way. Men will know that the star's light is only a glimmer when they see the full-orbed glory of the sun. Men will realise that the stick in their hand is crooked, if you place a straight one at its side. The coming of the reign of eternal love can never be hastened, but may be retarded by foolish and thoughtless attacks upon

those whom we wish to save. But love and sympathy, patience and pity, have never failed of accomplishing great things, and slow but silent as the dawn, the Kingdom has extended its sway.

On the other hand, traders, engineers, and other foreigners, have been blamed, and rightly so. They are impatient, and always draw a straight line to the goal of their ambition, quite regardless of the prejudices of the people. They have ruthlessly trampled under foot honoured customs, and desecrated sacred spots. The missionaries, knowing the language, the customs, the beliefs of the natives, are more careful, and avoid unnecessary conflict. In sinking mines, constructing railways, and erecting telegraph poles, foreigners, other than missionaries, have been provokingly wrong, by removing or levelling graves and tombs, and destroying the "good luck" of certain localities. Deeds of sacrilege were committed, which caused many riots and much loss of gold and life.

Innovation is considered unfilial. If the father took his stock to market on his back it would be wrong for the son to take it on the back of a horse. This, of course, is foolish; but we should not force Western civilisation upon China without removing first the ignorance and prejudices of the people; and to do this we should act cautiously and wisely. When the Gospel of Jesus is used with discretion, though with fervour, we have the lever whereby to lift China to a higher plane of life.



PROGRESS AT PAPAUTA.



DEAR MR. EDITOR,—You will be glad to hear that the alterations and enlargements at Papauta are practically finished, and on December 13th* a very large company assembled to rejoice with us over the great improvement made in this school for the daughters of Samoa, and to show by practical sympathy their interest in Papauta. The girls were allowed to write to their families and invite them to bring cooked food for a big feast, and their requests met with a hearty response.

The girls were up betimes, and each district undertook the decoration of a pillar supporting the roof of the

* This letter has unavoidably been held over for two months.
—ED.

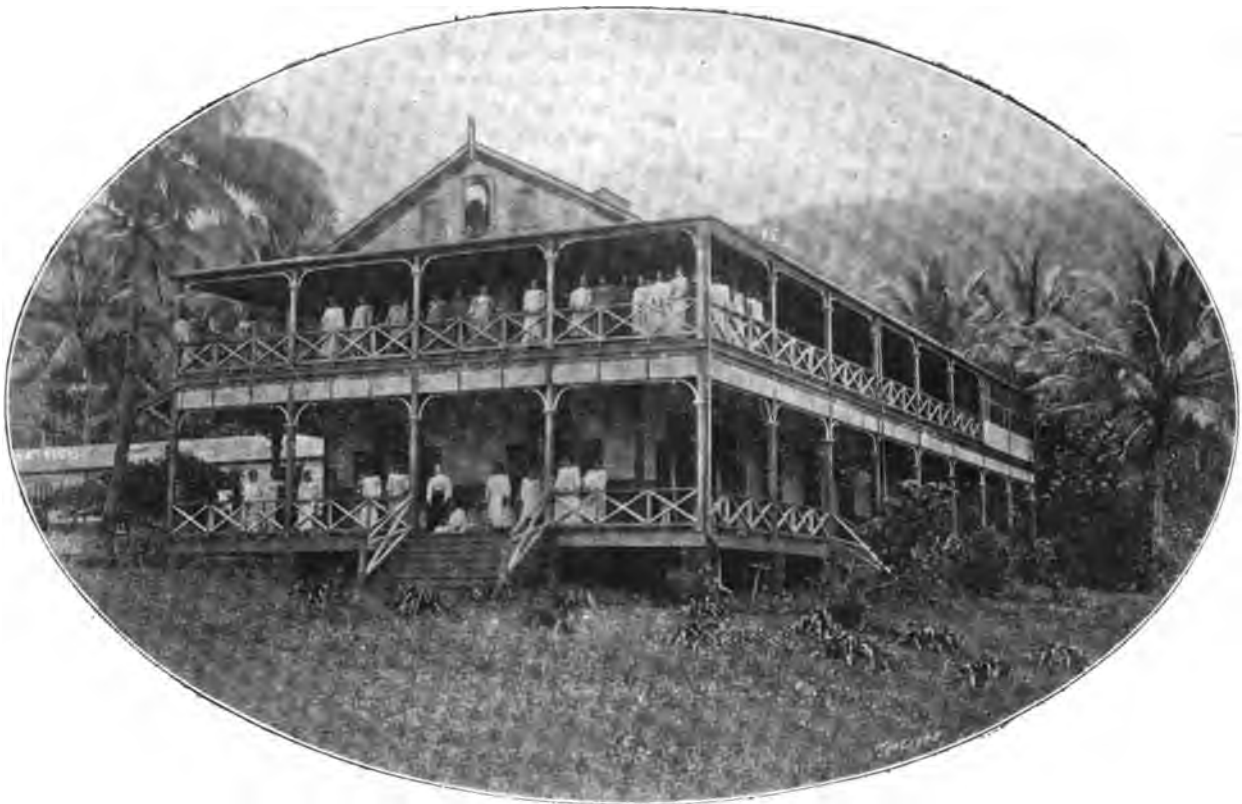
schoolroom, so that in a short time the place was converted into a bower of beauty.

Guests began to arrive early, and by nine o'clock the large schoolroom was packed, and hundreds gathered on the verandahs. Members of the Samoan Government, pastors from the various districts, and the girls' relatives made up a goodly company. It was impossible to count, but it was calculated that about a thousand Samoans were present.

All the missionaries who could be were present. Mr.

many of our Samoan friends, and gave thanks to Him who has so graciously permitted the enlarging of our borders; and then she paid a tribute to the builder, Mr. John Skelton, who, by his faithfulness to duty and consideration in the arrangement of the work, has put us to as little inconvenience as possible. (All the workmen gave a handsome donation towards the expenses.)

Service was over at eleven, and then a busy scene ensued. Young men brought to view the pigs and fowls, fish, taro, and breadfruit, and as each girl's name was



PAPAUTA AFTER THE EXTENSION.

Newell conducted a service in Samoan, and called upon both Europeans and Samoans to take part. Mr. Hockett kindly received the donations which the pastors and friends of the girls gave towards the building fund, for so many repairs have had to be done in addition to the extension that the gifts and grants from England will not nearly cover the outlay. The amount received was 240 dols.

Miss Schnltze expressed our pleasure at meeting so

called a herald announced the quantity and kind of food her family had provided. There being about one hundred girls, this took some time, and then the feast was spread for the chiefs and native pastors in a long booth, made of cocoanut leaves. About thirty, including our mission party, partook of luncheon in the house.

At two o'clock the company gathered again in the schoolroom, the girls being arranged on a gallery at one end, and the programme commenced with selections

from the cantata "Under the Palms," followed by recitations and songs, both in German and English, to the great delight and pride of the girls' friends and relations. The well-known nursery rhyme, "Who Killed Cock Robin," called forth warm applause from the English audience, while the animated conversation in German by some of the elder scholars and monitresses concerning the horrors of war in Samoa (in which different members of their families were fighting the one against the other) was brought to a happy close by the entrance of "Germania" and her maidens, who promised protection and peace to those whom she took under the shelter of her flag. The scene was then closed by the singing of the German National Anthem and the crowning of the bust of the Kaiser by "Germania."

His Excellency the Governor, Dr. Solf, expressed surprise and pleasure at the progress made by the pupils in the German language after six months' work.

The guests departed at sundown, and the girls, tired as they were after such a busy day, were soon at work clearing the grounds and preparing for their much looked for holiday after a long term of really hard work.—Yours sincerely,

SARAH E. JOLIFFE.

THE ADVANTAGES OF FOOT-BINDING.

BY MRS. ARNOLD FOSTER, OF WUCHANG.

LAST year the Anti-Foot-Binding Society offered prizes for essays on the subject of its work. Over two hundred essays were sent in, most of them strongly condemning the practice of foot-binding. A few, however, defended the custom on the following grounds:—"Bound feet assist women to do their duty, which is to stay at home and not to gad about in their neighbours' houses." "Bound feet are conducive to health and long life. See how many more old women than old men there are in China! This is because their bound feet prevent women from working too hard. Moreover, they do not see and grieve over the unobtainable; so they are not envious, but have hearts at rest, which is very helpful indeed for women." "Those who complain of the pain involved in binding the feet forget that suffering is necessary for the proper development of woman's character. A woman who has not eaten this bitterness is likely to be opinionated and to want her own way. She will argue and quarrel with her husband, and the two will oppose each other like a pair of strong hands, each coming against the other, causing smacks and crashes. On the contrary, a bound-footed woman will receive correction and is submissive and obedient to her husband. Confucius says that women should be weak and men strong. This is the proper order."

THE LATE MR. MACKENDRICK.

AT the time of our announcement of the death of the Rev. George Mackendrick, of our Central African Mission, we were not able to give his portrait in these pages. As no portrait was published at the time of his appointment to the mission-field, we feel sure that many of our readers will wish to see the face of the man who has laid down his life for Christ, as one of their representatives, in the heart of Africa.

A letter recently received from one of his colleagues testifies to the esteem and affection felt for Mr. Mackendrick by all his fellow-workers. "You can imagine," says the writer, "what a terrible blow his death was to us all. He seemed so well fitted by nature and by grace for the work he came out to do, and we were hoping such great things from him, that his loss is the harder to bear. He had already endeared himself to us by his fine spirit and brotherliness."

A CALL FROM TANGANYIKA.

THE DEATH OF THE REV. GEORGE MACKENDRICK.

IT is with heavy hearts we add another name to the death-roll—or, shall we say, to the roll of honour—of the Central African Mission. It must needs be that some should die for Africa, if Africa is to be brought to the feet of Christ. Carson and Mather were called away during the last decade of the old century, not to mention two brave ladies who were missionaries indeed; many before them laid down their lives, and now Mackendrick, at the beginning of the new century, has been called to his rest and his reward.

Barely seven months ago we welcomed him into our midst, and now he has been welcomed into the presence of the Lord, whom he loved and whom he served.

Our sorrow will be shared by many at home who were attracted by his geniality, brotherliness, and whole-heartedness in the cause of Christ. The Congregational Church at Langholm, of which he was pastor for several years, will feel his death keenly. Our heartfelt sympathy goes out especially to the one who was hoping to join him in his life and work. We have fellowship in their sufferings. To us the blow is terrible. Our brother was much beloved in the Mission, and he gave promise of doing noble work.

His illness lasted less than a week. Dr. Mackay was summoned to Niamkolo at once, and attended him to the last; but his skill and care were unavailing. On Sunday evening he began to sink, and breathed his last at half-

past six o'clock on Monday evening, April 15th. His end was very peaceful. When the Doctor told him he was dying, he said: "Our God is a strong tower." We, too, who remain, can say: "A safe stronghold our God is still."

The funeral took place on Tuesday, the 16th, and was attended by Dr. Mackay, Mr. Hemans, Mr. Robertson, and two Europeans in the neighbourhood. We often say that the adage, "It is the unexpected that happens," holds true, especially in Central Africa. Who would have thought that the fine constitution and athletic frame of



THE LATE REV. G. MACKENDRICK.

our brother would so soon have been laid low by that insidious enemy of mankind in tropic climates—malaria. We are thankful that the question of malaria is being studied and investigated scientifically; but whether malaria will be successfully combated in the future or no, this we know of a surety—that there is an unfailing remedy for the malaria of the human heart in the Gospel of our Lord Jesus Christ.

"New stations must be filled and blanks supplied." Surely Mr. Mackendrick's death is a call for fresh volunteers. When teachers from Rarotonga fall at their posts in New Guinea others are anxious to fill the gaps. Will the sons of Britain, who are servants of Christ, be behind them? We will not believe that the young manhood in our churches will refuse to respond to this call of Christ. They are needed here "at the front." And how glorious the welcome home after the campaign!

Kawimbe.

JOHN MAY.

A LITERARY LETTER.

DEAR MR. EDITOR,—I have quite a small pile of missionary books on my table waiting patiently for notice. Can you spare a column for them this month?

At the head of the list I must place Dr. Campbell Gibson's *Mission Problems and Mission Methods in South China*, a handsome book of 332 pages, with map and illustrations (Oliphant, Anderson, & Ferrier; price 6s.). The chapters of the book were originally delivered as lectures to the students in the Free Church Colleges of Edinburgh, Glasgow, and Aberdeen, and they retain much of the directness and vivacity of the form in which they were first given. One cannot help wishing that the students of our Congregational Colleges could be reached in some similar way. If the right man were appointed the result could hardly fail to be fruitful of much good, both in winning recruits for foreign service and in creating a more intelligent interest among those who settle at home.

But to come back to our book: after introductory chapters on the literature and religions of China, Dr. Gibson takes his own particular field—Swatow—as typical of mission work in general, and traces the stages of its growth, the early preaching days, the planting of the church, later organisation, growth, and Christian culture, and the external relations of the church. In these chapters we have a most vivid picture of the work of a cultured and sympathetic missionary, full of tact and wisdom, studying the people that he may know how best to present the Gospel to them, not blind to their faults, but appreciative of all that is good in their thoughts and lives. And this is a type of the missionary whom the penny-a-liner newspaper correspondent pictures as trampling on all the social and religious sentiments of the Chinese!

It is too much to expect that the newspaper correspondent will read this book. But it will be a thousand pities if the Christian public does not read it, and it should be not only read but *studied* by all who wish to realise the true conditions and methods of missionary work in China.

The Gospel in North Africa is an attractive book of 248 pages, full of excellent illustrations (Percy Lund & Co., 3, Amen Corner, Paternoster Row; price 2s. 6d. and 3s. 6d.). It is issued by the North Africa Mission, whose sphere of work is Morocco, Algeria, Tunisia, Tripoli, Egypt, and Arabia. The first part of the book deals with the physical and social conditions of these countries; the second relates the history and work of the mission. North Africa is a mission-field about which little is known even by those who are keenly interested in missionary work; it is one of the hardest fields in the world; and it is of very considerable strategic importance for the rest of Africa, and, indeed, for the whole Mohammedan world. It is to be hoped, therefore, that this book will be widely read, as it deserves to be. It is well written, thoroughly

interesting; and in every way a credit to the mission in whose interests it is published.

Coming still nearer home we have the *Life and Work of William Wingate*, by the Rev. Gavin Carlyle (A. Holness, 14, Paternoster Row; price 3s. 6d.). Mr. Wingate, who died last year at the age of ninety-two, had seen stirring times in a field of work of which but little is known save to the few who are specially interested in it. He was a missionary to the Jews at Buda-Pesth, where for some years he was the colleague of the famous Rabbi Duncan, and where he had the joy of seeing men like Adolph Saphir and Alfred Edersheim embrace Christianity. There was a wonderful work of the Spirit during the years 1842-43. The whole city of Pesth was shaken by it, and the interest spread throughout the length and breadth of Hungary. "No other Jewish missionaries in the wide world ever had such times," writes one of Mr. Wingate's fellow-workers, and we can well believe it. They passed through the revolution of 1847-48, when Kossuth and Bathanyi were at the height of their popularity; but in 1852 the Austrian Government drove them from the country. A book dealing with times and scenes like these could hardly fail to be of interest. The arrangement and editing of the book, however, leave something to be desired; there are frequent repetitions, and an index is badly needed.

The latest *Life of Livingstone*, by T. B. MacLachlan ("Famous Scots Series," Oliphant, Anderson, & Ferrier; price 1s. 6d. net), is the best that has ever been written for popular use. It necessarily omits many details, and does not do justice to all concerned, but it is written with spirit and sympathy, and the interest never flags. I very much wish, Mr. Editor, that this book could be read by every boy in our Sunday-schools. Given as a prize-book, it ought to produce a rich harvest of interest in foreign missions.

There are one or two other small books I should like to have mentioned, but my space is more than filled. They must wait another month.—Believe me, dear Mr. Editor, very sincerely yours,
M. S. S.

THE PROTESTANT CHURCH AT APIA.

FOR over fifty years an English church has been maintained in Apia (Samoa). At one period of its history, so bright was the prospect the place bade fair to become self-supporting; but of recent years—especially since the decision of the High Commission in 1899—migrations have been numerous and constant, and the prospect is anything but encouraging. There is, however, reason for congratulations in that the present congregation is loyal, generous, and united, and it would be a calamity for Apia were the place to be closed. The steady, unostentatious work of the last three years has told on the life of the community, and has shown tangible results in the reduction of the debt on the church by £120. The debt still remaining is a little over £130, which would not be an alarming amount were we sure of retaining our present congregation; but the only fund for

all purposes is the voluntary offering week by week, and, while this is sufficient for ordinary expenses, it cannot be made to cover the extraordinary demands caused by the ravages of the white ant and the damp atmosphere of Samoa. Still, we are all proud of our beautiful little church, and have only one anxiety—to get rid of the debt. We meet together as Episcopalians, Presbyterians, Congregationalists, Methodists, and Lutherans, and occasionally include Mormons, Seventh-Day Adventists, and Roman Catholics. By way of compromise and mutual profit, we use the Liturgy of the Church of England on one Sunday, and that of the Free Church on the other; but the truth preached is that of Jesus Christ and Him crucified. We beg the prayers of all Christian people for the welfare of these isolated fields in Christ's great vineyard.
W. HUCKETT.

A PLEASANT PILGRIMAGE.

ON Saturday, June 15th, the Congregational Christian Endeavour and other Young People's Societies on Tyne-side and in the district joined together for what was called a "Pilgrimage" to Morpeth, the birthplace of Robert Morrison, pioneer missionary to China. The suggestion of the gathering was due to the Blyth Endeavour Society, and the Rev. A. G. E. Gibson, of Blyth, took the arrangements in hand, and must have the credit of their success. A conference was held in the afternoon, opened by a paper from the Rev. H. R. Rae, on "The Present Stress: Things to be Done in It." A brief conversation followed, in which Mr. T. D. Allan and others took part. After tea the friends gathered on the open space close to where Morrison was born. Mr. Gibson conducted a thanksgiving service, and the Rev. D. L. Ritchie gave an address.

The cottage where Morrison's parents lived and where he was born in 1782 was pulled down in 1887 to make room for new houses, but a tablet fixed in front of one of the houses gives an abiding record of what makes the neighbourhood memorable. The proceedings of the day closed with a meeting in the church, presided over by the Rev. D. Young. Mr. Young called attention to the salient features in Morrison's life, and the Rev. W. Glover, of Heaton, and the Rev. D. L. Ritchie also addressed the meeting. Additional interest was given to the meeting by a short address from Dr. W. C. Bentall, who hopes in a short time to join the growing band of medical missionaries now in the foreign field.

The "pilgrims" were not as numerous as had been hoped, but the gatherings served their purpose and helped to direct fresh attention to the name of one who was not only the Protestant pioneer in China, but one of the most illustrious men in the history of our Society. The open-air meeting provoked much curiosity in the neighbourhood of the birthplace, and one woman was heard enlightening the ignorance of another by telling her it was a "Congregational Pilgrim's Progress." She had, at all events, some glimmer of light on the subject.

(The CHRONICLE for October, 1895, contains an illustration of the Morrison birthplace, and a brief reference to the special meetings that were held in 1895.)

THE BOARD ROOM.

AT the meeting of the Board held on June 25th, the Foreign Secretary introduced the Revs. T. Bryson and A. King, of Tientsin, both of whom were in that city throughout the siege; the Rev. D. M. Rees, of Ambohimandroso, Madagascar; and the Rev. J. E. London, M.R.C.S., of Demerara. Mr. Thompson spoke of the immense value of the services rendered by Mr. Bryson to the native Christians, to the missionary community, and to the public in Tientsin during the strain of recent times. Mr. King shared with Mr. Bryson all the perils and anxieties of the siege, and the labours since the raising of the siege.—Mr. Bryson said that the spirit manifested by the native Christians during the crisis, and since the relief of Tientsin, had given him cause for great thankfulness to God. The Christians were showing strong faith in the Gospel, and a readiness to accept the consequences of their faith. He looked forward with greater hope than ever to the future spread of the Gospel in the Empire of China.—Mr. King said he could not persuade Mrs. King to accompany him. Being in charge of a Government hospital she felt it to be her duty to remain in Tientsin until the normal condition of affairs is restored. With Mr. Bryson, he thought there was every reason to be assured that recent troubles would be for the good of the Church of Christ. The troubles had brought a new sense of the power of the Gospel to many of the Christians, and a deeper personal faith in the Lord Jesus.—Mr. Rees and Dr. London also addressed the Board.

The Board decided to make an appeal for a special fund as a memorial to the late Revs. James Chalmers and Oliver F. Tomkins, who were murdered in New Guinea. It is proposed to aim at raising at least £2,500 for the support, for a period of at least five years, of a missionary to labour among the cannibal tribes which massacred the missionaries, and also, if sufficient funds are received beyond that sum, to provide a launch for use in the western branch of the New Guinea Mission.

The Mark Clark prizes were presented by the Chairman of the Board (Rev. W. Hardy Harwood) to the successful scholars of the Missionary School, Blackheath.

At the Board meeting on July 9th, the Foreign Secretary introduced to the Directors the Rev. S. E. Meech, shortly returning to North China; the Rev. H. T. and Mrs. Johnson, of Fianarantsoa, Madagascar, and the Rev. W. and Mrs. Hinckley, of Anantapur, South India, now home on furlough; and Mr. J. F. McCrea, of Melbourne, a member of the Victorian Auxiliary Committee.—Mr. Johnson and Mr. Hinckley spoke briefly of the encouraging outlook in their respective fields. Mr. Meech, who will not be able at present to return to his old station at Chi Chou, but will make Tientsin his headquarters, spoke of the uncertainty of the future in China, and of the testing time through which the native church would now be called upon to pass.

The Directors gladly accepted an offer of service as an honorary missionary from Miss Kate Hindley, who was referred to the Eastern Committee for appointment to Almora.—The Board consented to lend the services of Miss Eleanor Shepherd, for a period of fifteen months, to the Baptist Zenana Mission, to act as colleague to Miss Farrer, M.B., in the Punjab.

FROM THE SECRETARY OF THE WATCHERS' BAND.

MANY of our Watchers will be rejoicing that holiday time has again come round when they can enjoy rest and change of scene. It is delightful to hear of little opportunities for missionary service, which this month often brings, being seized upon by energetic, consecrated friends. I know of some who, in quiet seaside places, make missionary maps on the sands, enlisting the co-operation of sundry little paddlers and diggers, who may, perhaps, hear in this way for the first time of their far-away brothers and sisters. I know of others who hunt up the Watchers' Band Secretary in the place, and of others, again, who have found opportunities of speaking about the work, and who have been able to form branches of our Prayer Union. If any friends would like to have some booklets and leaflets for free distribution in country or seaside haunts, or would like the address of local Watchers' Band Secretaries, will they kindly apply to me?

* * *

On September 30th a conference of Watchers' Band Secretaries for London and district will be held at the Mission House. There will be a conversazione at 5 p.m. in the Museum to meet some of our missionaries, to be followed by a meeting at which two short papers will be read and discussed. Fuller particulars will be given next month, but will secretaries kindly try and keep the date free?

* * *

I AM anticipating the pleasure of meeting my fellow secretaries of the Leeds district on September 19th, and of the Manchester and Salford district on November 14th, and trust our gatherings may be helpful to us all.

* * *

A WATCHERS' BAND meeting will be held in Manchester on Tuesday, October 15th, from 3 to 4 p.m. The Rev. C. Silvester Horne will preside.

* * *

SEVERAL new books have been lately added to our library, and we shall be glad to lend books up to the number of twelve, free of charge, to any members who make application for them. I wish more Watchers made use of the library, for one of the greatest needs is want of information about the work abroad. How can our prayers be definite and intelligent unless we have knowledge?

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Derby ...	Ashbourne Road ...	Miss C. Buckley.
Walpole ...	—	Rev. J. Collyer.
Cratfield ...	—	Miss Williams.

JESSIE M. BALGARNIE.

OUR FELLOW WORKERS.

THE transfer of the Moravian Mission Stations in Greenland to the care of the Danish Church has been carried out more expeditiously than was anticipated. With the exception of a few hundred heathen on the East Coast (an almost inaccessible region), the whole people, consisting of some 10,000 souls, has now been brought under Christian influence, and represents one of the oldest mission fields of the Moravian Brethren. It may be remembered that as early as 1721 a Danish pastor, Hans Egede, went out as the first missionary to the Eskimos, and was followed about twelve years later by the Brethren sent out to his support by Count Zinzendorf. Since then Danish and Moravian missionaries have worked there side by side until last summer; by the new arrangement, the Danish Church, which has now sole charge of the work, has deputed the oversight to two pastors, father and son, who seem just fitted for it. The Farewell Services, which took place at the different stations during last summer, have been seasons of great refreshing. The Brethren keenly felt the withdrawal from a field which had witnessed the patience of their hope and the victory of their faith through many sacrifices and heroic struggles, while the people flocked to these services from far and near, and testified such appreciation of their work, such attachment to their persons, and such response to their appeals as surprised and gratified them exceedingly. And when the boat called and the hour of final parting came, the people could not find expression for their feelings except in tears. From the ship's deck the last prayer was offered and the last benediction given. —*Der Missions-Freund*.

* * *

FROM the Cameroons the announcement is made by Mr. Schuler, of the Basle Society, that after five years' labour he has completed the translation of the New Testament into the Duala language. The translation made by Alfred Saker in 1862 from the English authorised version was in parts incorrect, and in parts obscure, and the present version, which has been made from the Greek text, commends itself even to the Baptists, and has the merit of simplicity and clearness. —*Calver Missions-Blatt*.

* * *

THE Wesleyan Missionary Society is prepared for a forward movement. It is not intended at present to occupy any new fields, but existing work is to be strengthened by new appointments. We confess that a little envy is mingled with our congratulations and good wishes.

* * *

THE Christians of Uganda (C.M.S.) are building a large new church of brick (to seat 4,000), to replace the old one of reed and thatch. The whole of the members have gone off to fetch clay for brick-making. The women, including the Regent's wife and several princesses, are bringing firewood for burning the bricks. The Prime Minister and other chiefs not only share the work, but make a point of carrying a

bigger load than most of their men. A fine illustration of noblesse oblige!

* * *

EAST AFRICA.—In the May number of *Afrika* a complaint is voiced from German missionaries in East Africa concerning the unfair methods of the (Roman Catholic) Trappists, both in intruding upon fields occupied by Protestant missionaries, and in enticing away their members. At Marangu, where the Leipzig Society had established a school, the Trappist Fathers have likewise opened one, in spite of remonstrances as to the confusion sure to arise from such interference. Some twenty-five boys have already been decoyed from the Protestant school, and tell their former associates that it is much pleasanter to learn under the "Mopia" (corruption from "Mon père"), as they are not so strict about singing and dancing, and are always ready to pardon sins against the Commandments. It will help us to understand the Protestant attitude by remembering that such dances form part of the heathen worship. The Trappists also intend to settle at the Meru mountain, though the Leipzig Society has been preparing for some time to plant a mission there; their allegation being that the German commander had desired such settlement. This is simply a perversion of facts, for it turns out that the prior claims of the Leipzig Society upon the inhabited part of the mountain were distinctly pointed out by the authorities.

B. H.

ANNOUNCEMENTS.

ARRIVALS.

MR. J. C. THORNE, MRS. THORNE, and three children, from ANTANANARIVO, REV. H. T. JOHNSON and MRS. JOHNSON, and REV. D. MORRIS REES and MRS. REES and family, from BETSILEO, MADAGASCAR, per M.M. steamer *Dj-mach*, June 24th.

DEPARTURES.

MRS. GOULD and child, and MR. HOWARD WILLOUGHBY, returning to SOUTH AFRICA, embarked at Southampton per steamer *Dunvegan Castle*, June 22nd.

REV. A. S. HUCKETT, returning to FIANARANTSOA, and Miss J. M. SCOTT proceeding to AMBOHIMANDROSO, MADAGASCAR, embarked at Marseilles per M.M. steamer *Iraouaddy*, June 25th.

MARRIAGE.

HOLMES—MIDDLETON.—On July 4th, the Rev. J. H. Holmes, of New Guinea, to Alice J. Middleton, of Plymouth.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

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OF THE

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SEPTEMBER, 1901.

[VOL. X. No. 117.—*New Series.*

NOTES AND COMMENTS.

THE situation in North China does not look very encouraging to most of us at home. One cannot altogether resist the feeling that the conduct of the European troops must have left seeds of bitterness and hatred which will produce their natural harvest as soon as a favourable opportunity presents itself. But perhaps the reports of cruelty and rapacity which have reached us have been exaggerated. Or is it that the Chinese do not resent these things as Westerners would? Be that as it may, the missionaries on the spot appear to have little or no apprehension of trouble. Mr. Hopkyn Rees, who has now been several months back in China, writes very hopefully of the prospects of resuming mission work in the coming winter. "Trade is reviving," he says in a letter from Tientsin (June 19th), "and there is a growing sense of security. There is every indication that it will be safe to begin work at most inland centres in the autumn, and all missionaries should be here soon to be ready to begin the task of reorganising the churches during the winter." Other missionaries whose judgment is entitled to high respect agree with Mr. Rees, and arrangements have accordingly been made for the return of several of our North China missionaries within the next two months. They will need our prayers for guidance and protection.

* * *

At home it is hoped that a vigorous campaign may be entered upon with a view to the spread of information

and the increase of enthusiasm. The near approach of the conclusion of the "Twentieth Century Fund" effort will free our hands in this matter, and in the meantime arrangements are being made for a series of conferences with ministers in different parts of the country to talk over the condition of the Society's affairs and the responsibility of the churches. The Metropolitan Auxiliary Council has been much concerned at the falling off of interest in many of the London churches. In response to the request of the Council, the Board has asked Mr. Gaunt to devote as much of his time as can be spared from his editorial duties to organising work in the London district. Mr. Gaunt will respond as far as possible to any invitations which may reach him to address Sunday-schools, Christian Endeavour societies, guilds, and the like, and will also arrange for missionaries and others interested in the work to take part in such meetings.

* * *

DURING the month of September a "Student Missionary Campaign" will be conducted in Liverpool, Bristol, Blackburn, Cleveland, and South Durham, and perhaps some other places. The campaign has been arranged by Mr. Malcolm Spencer, of Mansfield College, and we bespeak for him and his colleagues the sympathy and help of all friends of the L.M.S. in the districts in which the meetings of the campaign are to be held.

* * *

SIR HARRY JOHNSTON'S official Report as Special Commissioner for Uganda has just been published. It

contains some testimonies to the value of Christian missions which should outweigh the irresponsible utterances of a handful of newspaper correspondents. What, for instance, could be clearer or more emphatic than the following ?

"Whatever disappointing results may have shown themselves in other parts of Africa in the form of cant, hypocrisy, and purely nominal or superstitious forms of Christianity, I do honestly consider that the work of the great missions in the Uganda Protectorate has achieved most satisfactory results. It cannot be said that the natives of the Uganda Protectorate have been 'spoilt' by Christianity ; they have been greatly improved, and have not, in the adoption of this religion, lost either manliness or straightforwardness."

* * *

THE death of the Bishop of Durham has taken from our midst one who exemplified to an almost unique extent the unity of a true Christian life. His interest in all questions affecting the social and religious life of England was profound ; yet he was ever a most zealous champion of the cause of foreign missions. He gave four of his own sons to the foreign field, and constantly urged the claims of the heathen world upon the younger clergy of his diocese. A short time before his death he had been requested by some of his clergy to undertake the responsibility of choosing out, from time to time, such of them as seemed to him peculiarly qualified to do good service abroad ; and they, on their part, promised to accept his nomination as the call of God. In a spirit of the most beautiful and profound humility he had accepted the solemn charge, though we do not know whether he ever exercised the authority thus committed to him. He himself was the best illustration of the noble words on foreign missions contained in his last book :

"Men urge the engrossing demands of domestic needs as an excuse for neglecting more distant obligations. But anyone who is tempted to use the excuse will feel, if he considers its meaning, that it is a frivolous pretext. There can be no conflict between different parts of the Christian's work. The keenest, truest, completest devotion to our own duty is just that which places us in closest sympathy with all who are labouring in other ways for the same cause."

* * *

THE Society's Annual Report for 1900-1, which is now almost ready for issue, shows a considerable improvement over those of previous years in quality of paper and size of type. As it contains not only a record of the work of the past year, but also a review of the last ten years of the century, we trust that it will receive the careful reading

which it deserves. In place of the usual "Directors' Report," which has hitherto been sent to all subscribers of less than £1, an illustrated report (condensed from the larger volume) will this year be sent out. It will be of the same size and form as the volume known as "The Year's Work," which was issued last year for the first time, and met with an encouraging reception.

* * *

MANY of our friends have doubtless heard rumours of an impending change in the location of the Mission House. The fact that the lease on which the present building is held will expire in some twenty years from now has compelled the Directors to turn their attention to the securing of another site. It is hoped that it will be possible to dispose of the remainder of the present lease on advantageous terms, and an excellent site for a new House has been secured in New Bridge Street, not far from the Memorial Hall. We shall hope to give further details next month. It seemed right that our friends throughout the country should be informed without delay of the important changes that are impending.

* * *

MR. W. GOVAN ROBERTSON has forwarded a copy of the first book ever printed in the language of the Awemba people, among whom we have recently started a new mission. The book contains the Lord's Prayer, the Ten Commandments, a short Catechism, and a few hymns. It has been printed by Dr. Mackay.

* * *

IN response to several requests we have had printed on fine art paper, suitable for framing, a few impressions of the latest portrait of James Chalmers, given in our August issue. We shall be glad to send these to any friends who may desire them, price sixpence each, post free.

* * *

A NUMBER of new leaflets are being prepared, and will be ready for use next month. They include several illustrated leaflets for Sunday-schools, and one on medical missions by Mrs. Dr. Joyce, of Jiaganj.

* * *

A SPECIAL prayer meeting, to mark the beginning of the winter's work, will be held at the Mission House, on MONDAY, SEPTEMBER 30th, at 4 p.m., under the presidency of the Rev. J. H. Parsons. We are hoping for a large gathering of our friends.

WATCHMAN, WHAT OF THE NIGHT?

FROM Orient lands and islands fair,
Long shrouded with the gloom of night,
Breathes through the dark and silent air
The cry of longing for the light.

O, watchman, who on Zion's hill
Dost search the skies with eyes intent,
What of the night, so long and chill?
When will the weary hours be spent?

What of the night of sin and grief,
The night of ignorance and fear?
Is there no dawning of relief?

Doth not some morning-star appear?

O, yes! lift up your longing eyes!
The morning cometh swiftly on;
The Sun of Righteousness doth rise:
The shades of night will soon be gone.

But soul, thou must thyself awake,
And welcome his first dawning ray;
Else will the light thy heart forsake,
And leave thee to thy darkening way.

And, Christian, thou must not forget
To send afar the Gospel light:
Lest, though "the morning cometh," yet
Of thee be said—"and also night."

—Edward A. Collier.

SEEDS OF THOUGHT.

(From the German of Fr. Naumann.)

I.—FOREIGN MISSIONS AND CONVERSION.

FOREIGN Missions have already conferred many blessings on the heathen. They have compensated for the evil influences which the white man has forced on Africa and Asia in the shape of strong drink and immorality, and they have prepared the ground for the Christianising of whole peoples. But that which is the chief concern of every true friend of missions is the winning of individual souls for Christ. Redeemed souls are the hope of every mission. And that again straightway reacts powerfully on our Christian life at home, for through the yearning desire to win the souls of the heathen the impulse is awakened in us at home also to care for and value individual souls. It is through

foreign missions that we learn to understand the meaning of the word "conversion," and to thank God for the grace which has set us in a Christian environment. Probably at the present time the work of foreign missions is in this way of greater value to the faith of the Christian in Europe than it is even to the faith of the heathen in Africa or India.

II.—THE WORLD-TASK OF FAITH.

Evangelical Germany is standing at the very threshold of its love for foreign missions. Our zeal and our contributions are a mere trifle. We have too long considered that missions were the peculiar work of the Moravians and Pietists. We are now coming to see that these friends have had a truer and more timely grasp of the great world-task of faith than have other Christians. They have been the pioneers, and are now experiencing the joy of seeing others following their example.

III.—ARMAGEDDON.

The need of missions is more urgent to-day than ever. The ends of the earth have been brought together, and on every shore Christianity and heathendom stand face to face. More than two-thirds of the human race are still outside the pale of Christendom. If Christians sleep, these two-thirds will drive Christianity into a corner. How comes it that the Crescent glitters to-day over Jerusalem and Golgotha? It is because Christians have partly quarrelled among themselves and partly gone to sleep. It is only a working and praying Christendom, a missionary Christendom, that can hold the Cross high and undefiled. Wherever the Christian falls asleep, Mohammed and Buddha step into his place. Let us then put forth our strength, that the day may soon draw near of which the prophet-poets have sung—the day on which it may be said throughout the globe, "the whole earth is full of His glory."

THE writer listened for some time one afternoon to a missionary addressing a large gathering of natives upon the street of an interior city of China. Near by, and upon the outskirts of the crowd, stood a middle-aged Chinese, evidently of the literary class, and having a countenance of much intelligence. Physically he was a mere walking skeleton. The tiny opium jar in his hand, the expression of his eyes, the brown stain upon one of his fingers, all marked him as a slave to the narcotic poison. After listening a few minutes to the preacher, he turned away with an indescribable scowl of hatred upon his face, and snarled out as he left: "You foreigners exhort us to virtue! First take away your opium, and then talk to us about your Ya Su" (Jesus).—*The Real Chinese Question.*

STRATEGIC POINTS OF THE NEW CENTURY.

III.—HANKOW.

BY THE REV. ARTHUR BONSEY.

 HE traveller from Shanghai to Hankow is not, at the present time, embarrassed by a choice of routes, for there is practically only one open to him, and that is by river steamer. The journey takes nearly four days and nights, but it is not likely to be at all wearisome, for the constant succession of new and unusual sights on the river, together with charming glimpses of little farmsteads nestling among trees, and of picturesque labourers at work in the fields, make up very largely for the lack of magnificent scenery such as one looks for on the upper reaches of the mighty Yangtse. There are, however, scores of interesting spots which prove irresistible to the amateur photographer, and between Kiukiang and Hankow there is as lovely a stretch of river scenery as one would meet with the wide world over; certainly it would be difficult to find anything to surpass it in variety and interest. What is most delightful in the trip is the constant evidence that one has entered a world where everything is fresh and unwonted. Travelling comfortably on one of the fine steamers which run between Shanghai and Hankow, one is able to enjoy the piquant sensation of being in an entirely new environment.

Long before Hankow is reached the smoke of its factory chimneys is seen in the distance, darkening the otherwise cloudless sky. A little later, the Serpent Hill in Wuchang, and the Tortoise Hill in Hanyang, come into view. In the distant ages of the past these hills possibly formed one continuous range through which the great river gradually cleft its way; one wonders whether in the future they will be again united by a mighty suspension bridge springing from them, and finding support in the rocky bed of the river.

Formerly the chief feature of a distant view of Hankow was the "Yellow Stork Tower," a beautiful pagoda, built on the edge of the Yangtse, on high ground which rises into the Serpent Hill. But nearly twenty years ago this fine and costly building, which was supposed to "fix the luck" of these parts, was totally destroyed by fire. The "Yellow Stork Tower" has not been rebuilt, but one sees in its place the tall, ugly chimneys of the "Cotton Mills," an incontestable evidence of the enterprise of Chang Chih Tung, our progressive Viceroy. Besides

these are the chimneys of the ironworks and arsenal in Hanyang, which also obtrude themselves far too strikingly in the landscape. As an outward and visible sign of increasing trade and prosperity, they show that this place is advancing by mighty strides. When first these chimneys were built, the mind of the highly conservative and highly superstitious *literati* was greatly exercised, and ominous threats foretold a coming storm. Finally, a petition was presented to the Viceroy, asking him to remove the offending structures, as they were likely to bring bad luck to the provincial examinations; in fact, a geomancer of much skill had already pronounced them extremely unlucky. The astute old Viceroy was, however, more than a match for the adversaries of his innovation. He at once put out a notice that any scholar who would write an essay and prove that factory chimneys are not a sign of bad luck, but the contrary, would be handsomely rewarded and recommended to an official post! Hundreds of essays were sent in, and among them one which gained the first place by proving that as a factory chimney is in shape exactly like a Chinese scholar's writing brush (or pencil), and as when smoke pours out of the chimney in a continual stream it looks like ink flowing from a pencil, the sign must be accounted a good one, inasmuch as it represents what all scholars greatly covet, a "flowing pencil," and that could be nothing but a good omen for them! Thus was found a meeting-place for Chinese superstition and Western innovation, a point of harmony between old-world learning and modern industry. The solution of the question was eminently satisfactory to all parties, and marked the beginning of a new era in the history of this place.

As the steamer from Shanghai comes up to the last reach of the river before arriving at Hankow, these chimneys and their smoke make one think that he is approaching a big manufacturing town, and it is only when one gets near enough to distinguish the low, ramshackle houses and huts of the Chinese city that he realises himself to be in China and not in the West. The splendid bunds, or promenades, of the various foreign settlements, with their broad roads, their avenues of trees, and their neat iron railings and stone jetties, resemble the embankments which one associates with the Seine, the Rhine, and the Thames. The "hongs," or business houses, present a palatial appearance, chiefly on account of their wide verandahs, which are rendered necessary by the extreme heat of the summer. The large warehouses, or "godowns," as they are called, add to the

important appearance of the settlements. Bright, trim gunboats, of several nationalities, remind us that Hankow is now in close touch with the outside world, while half-a-dozen large steamers, each lying alongside its own "hulk," give some idea of the magnitude of the trade of the port. On the gangways which connect the "hulks" with the jetties long processions of shouting coolies, carrying cargo, lend animation to the scene, while on the river are hundreds of native boats. Most of the sounds with which one is familiar in the bustle of a home city are notably absent, while their place is taken by cries and calls which grate upon the ear and jar upon the nerves.

We may venture, however, to prophesy that all the familiar street sounds of Western lands will become

to as many hours as it now requires days. In this way opportunities for carrying on missionary work in places away from Hankow will be greatly multiplied. Even now, we who are on the spot are able to form some idea of what Hankow will be in the not very distant future as the centre of an enormous work extending over the whole of this province of Hupeh and that of Hunan. For the rapidly extending stations of our own Society in both of these provinces, *Hankow is the strategic point.*

As a Treaty port, Hankow has passed through various phases. The great expectations which were formed when the port was first opened have not been fulfilled, and



A HANKOW WHARF.

the staple article of commerce of those early days, out of which great fortunes were made, has considerably declined. Were it not for Russian demands, the Hankow tea trade would be very small, as compared with what it used to be.

But other articles have come to the

familiar here when the great trunk railways from Peking to Hankow, and from Hankow to Canton, are finished and in running order. Then, indeed, this centre will be the true metropolis of China, as it is already the "heart." No place could be better situated as to water-connections, for it is possible to travel hundreds of miles inland by native boat, and these waterways will, no doubt, soon be opened up to steam communication. Some of our L.M.S. stations, which at present are distant four or five days' journey by native boats, will thus be brought within the day, and where it will be possible to make use of the railway the distance will, in many cases, be reduced

front, and an immense trade is growing up in what Lord Charles Beresford has happily dubbed the "muck-and-truck" department of commerce. In various other ways Hankow is now beginning not only to come up to early expectations, but to far surpass them. Both the foreign and the native trade of this place are growing rapidly; yet while there are thousands who are "fervent in business" it would not be easy to find a large number of whom it might be said that they are "serving the Lord."

If Christianity is to leave its impress on the commercial life of this empire, Hankow is one of the chief strategic

points which must be occupied far more effectively than it has yet been.

It is exactly forty years since this port was opened to foreign trade and residence. In the year 1861 there was not a single Protestant convert in Central China. During his long life of forty years in this place our senior missionary, Dr. Griffith John, has seen the little one become thousands. It is probably not generally known, even to the supporters of the Society, that in connection with the Central China Mission of the Society, services are held every Sunday in the provinces of Hupeh and Hunan, in more than forty different places, with an average attendance of more than two thousand Christians. Even at the previous rate of increase this number should become millions within the next forty years.

There are rare occasions when the city of Wuchang cannot be seen from Hankow on account of a heavy fog on the river. But a continual haziness seems to exist in many minds as to the exact situation of these cities in regard to each other. As a matter of fact Hankow, Hanyang, and Wuchang may be considered as one city, and they would be essentially one if a bridge were thrown over the river, or steam ferries were allowed to be introduced. It is simply the present slow and often dangerous means of crossing in native boats which prevents a closer intercourse between them. When once these long-talked-of changes have been brought to pass the three cities will form one great and important city.

Hankow has long been a great publishing centre for Christian books. The National Bible Society of Scotland has a large printing establishment here which turns out immense numbers of Bibles and portions of the Scriptures, while the Central China Religious Tract Society sends forth its publications to all parts of the empire, and also to the colonies wherever Chinese are to be found. The importance of Hankow in this respect will assuredly increase enormously as better means of communication are opened up.

Educational work is now occupying the attention of the missionaries, owing to the great and increasing demand of the Chinese for Western methods. The teaching of Chinese youth in Christian schools, with all the golden opportunities of influence and direction which it affords, is an undertaking and a responsibility which the Church dares not neglect, but to which it may well devote its best energies and consecrate its ablest men and women. There are several places in China where large educational institutions should be maintained, but not one of these is of greater importance than this centre,

where are to be found hundreds and thousands of youths and maidens of good families willing to put themselves under the instruction of missionaries and to pay for it.

The large and important medical work cannot be overlooked. Hither come the halt, blind, maimed, and diseased, from far and near, seeking healing of the body, most of whom have never before heard the Gospel of Jesus Christ, who, while in the hospital wards, receive the truth and become "new creatures" in Christ Jesus. With its work of healing the sick and its allied work of training medical men and women from among the Chinese, the medical work of the mission has a unique opportunity for making its influence felt over an immense area.

But over and above all these forms of work, that which stands out pre-eminently as the first is the daily preaching of the Gospel of Life in the street chapels, where every day to large congregations the "way of salvation" from sin is set forth. For forty years has this work been carried on without interruption, and the congregations grow larger and more attentive as time goes on. A foreigner has always been able to draw a large crowd, but our *native preachers* now succeed in drawing good audiences and in holding their attention. Among these audiences there are always a considerable number of visitors to Hankow, representing many provinces, and these people, returning to their distant homes, carry with them a few seeds of truth, which in some cases known to us have sprung up and borne fruit in a new life. It is a fact which cannot be too often reiterated that in the chapels of the various missions at work in these three cities *at least TEN THOUSAND people hear the Gospel EVERY WEEK.*

It only remains to be said that while the harvest is great the labourers are few. The pressing need is for more workers, both native and foreign, to seize and use all the daily opportunities which offer themselves. Our Society is to be congratulated in being able to occupy, even as partially as it does, this field of labour, which, whether viewed geographically or politically, is truly a grand one, and as a centre for preaching, teaching, and medical work is one of the greatest and most important strategic points in the evangelising of the world. It must be strongly held.



ONE of our recent publications, Mr. Claxton's *Chung King, Queen of the River of Golden Sand* (price 1s., post free), gives some very fine illustrations of the scenery on the upper Yang-tse.

A SOUTH AFRICAN EVANGELIST.

BY REV. W. C. WILLOUGHBY, OF PALAPYE.

SOME of our readers are aware that we have two native teachers, or Evangelists, at work in that very remote part of Africa which lies round Lake Ngami. Palapye is nearer to this district than is any other mission station, though even Palapye is five hundred miles away, and the people of Lake Ngami are closely related to those at Palapye, maintaining constant intercourse with them. This district has therefore been placed under the superintendence of the Rev. W. C. Willoughby, our missionary at Palapye.

One of the two native teachers there is named Shomōlekae, or "Where-is-the crowd?" He is an old and tried worker, who spent his youth with Robert Moffat, and has been closely connected with our mission ever since—one of that large band of native workers all over the world whose lives are full of quiet, ordinary tasks that are never advertised to the world and seldom to the church. Having lately suffered severely from malarial fever, he came out into more civilised parts for a change. Mr. Willoughby sends a portrait of Shomōlekae, together with the translation of a narrative that he took down, as he says, "from the lips of that sunnysided old son of Ham."

SHOMŌLEKAE'S STORY.

"I went to live at Mokgwati's town in 1895, when Mr. Wookey was still living at Kgwebe. Mokgwati's people are not Becwana; they are Makoba. Nevertheless, many of them speak Secwana.

"In the year 1899 my heart burned for the people who were living far up the river. And I received permission from the Chief Sekgome, who is the over-lord of the Makoba on the river, to go and visit them. Mokgwati lent me two canoes, and I went up the river till I reached the town of a sub-chief, called Tsamona. I found them to be people who knew nothing of God. There were just three people among them who had heard of God, and they were anxious to hear more about Him. So I spent a whole month there teaching them. And before the month had passed I found Tsamona (the chief of the place) much interested in the teaching. His heart drank in the words. Many of the women, too, had received the words, and were anxious that I should stay and teach them more.

"But there was something there which would be a hindrance to God's work. They had certain gods which they believed in. And in the courtyard of their chief there was a large, well-built shed, which was the dwelling-place of their gods. They thought these gods sent all the game that was killed; and the flat roof of the shed was covered with the skulls of antelopes, and bits of skin or bone that represented some animal killed in the chase. The gods themselves were said to be up among these offerings. Under the shed, when I arrived, there was a young man living. He had shot his first



SHOMŌLEKAE.

hippopotamus, and it was therefore improper for him to enter his own courtyard or that of any other person. He must reside in this temple of the gods, not mixing with other people at all, but going forth to hunt every day, bringing home the spoils of the chase, and placing some part of every animal killed upon the roof of the temple, as an offering to the gods. He would be freed from this obligation only when he killed his second hippo., or, failing that, when the first rain fell, probably in November. After that the medicine-man would perform his incantations over him, and he could return home.

"I began to speak with the chief about these gods. I said: 'Chief, the God that I have been telling you about is not pleased to see these idols in your courtyard.

Let them be taken away and destroyed.' But it was a very hard thing to get these words into the heart of the principal people of the place. They strongly objected to part with their idols, saying that their wives and their children and they themselves would simply die of hunger if these gods were destroyed.

"Now, while I was arguing about these gods day after day with the chief and the people, the young man living in the temple, according to their custom, was the son of a younger brother of Tsamona, the chief. He may have heard our conversations—we were not far away. But, however that may be, he dreamt in the night that the people had surrounded the temple and were pulling it up that they might plant it in the courtyard of his mother; but that, while they were doing so, it fell on him and smothered him. He awoke in a fright and ran out. He went to his mother, and told her as a secret what had happened, and how he was going to the cattle-post because he was afraid. So he disappeared; and the mother kept her own secrets. The disappearance of the young man in the night was not noticed, for he would often go away in the night hunting.

"That very day the chief announced that the gods should no longer remain in his courtyard, because he did not now believe in them, and that their resting-place should be removed to the courtyard of his younger brother, as he was next in importance in the tribe, and still had faith in them. And this was done. Now the chief's younger brother, as I have said, was the father of the young man who had fled. And the day after the shrine was put up in his courtyard, the young man came back from the cattle-post, stood outside the courtyard, and timidly greeted his father. And there, to his astonishment, was the shrine of the gods, planted just where he had dreamt it was to be planted. Then he told of his dream, and declared that he would never go near the shrine again. More than that, he came to me, bought a spelling-book, and asked me to teach him to read the Bible.

"Now there was trouble and consternation in the town. It was evident that the custom of the gods had been broken, and many people sat down dejected, saying they had no heart for hunting because they would never be able to kill any more game. While this spirit of dissatisfaction was abroad word came that a hippopotamus had been killed by one who had definitely entered himself as an inquirer, and that his friends had plenty of meat. So they saw that it was possible to get game without having these gods to go before them. And that night

they took down the whole concern, gods and all, and threw it into the river in the darkness of the night. But before they threw these things into the river I asked permission to see the gods. And, as they consented, I called my wife and a Makoba, who was now a believer, to go and see them with me. And I found that the gods were a pair of very large turtle shells filled with medicine, made of powdered roots and the fat of all sorts of game. Each turtle-shell had its own name. The male turtle-shell was called Moyiyikuria, the female Mmaphiri. The first name means that he was a god who rejoiced in eating; and the second refers to the habit of the hyena in greedily devouring all it finds, and never being satisfied. They said when they found game that the gods wanted to eat, and so some was given them. If they failed to kill they said the gods were not hungry.

"I left these people and went on to a place farther up the river, called Dara, which was nearly a day's journey from Tsamona's. When I arrived I went to 'the place of assembly' of the Chief Nkape. And I asked that the people might assemble to hear the teaching. Nkape objected, saying he was not deceived by the little affairs that served the purposes of the white-men. The people came, however, and I taught them, but Nkape purposely absented himself. He said: 'I am not a scoundrel who destroys the customs of his fathers, I am a wise man.' After I left, Nkape started and went to a neighbouring town to buy seed. When he reached the part of the river where this town was he ran his canoe up on the sands, and began to talk with one who came down from that village. He waxed very wroth about the bad deeds of Tsamona, and told how he had thrown away the gods of his fathers, having been deceived by the little things that serve the white-men's purposes. And he produced his wild-hemp pipe, and began to smoke that weed. He said: 'When I have got the seed that I came here to get, I shall go right away into the recesses of the river, where the deceits of the white-man can never find me.' And even as he spoke, those who had come with him saw him tremble and fall on the ground in the sun. They took him and placed him in the shade, thinking it was the effect of the Indian hemp. But he never regained consciousness and that night he died. It was not God's will that Nkape should get the seed he sought, or go to those inaccessible parts where the Gospel could not follow him. When word reached his place there were not wanting those who said that he had been poisoned, but his sister who was with him at the time, spoke very strongly

against this, giving it as her opinion that it was the punishment of the God that he was fighting against.

"When I left the town of Nkape I went to the town of Ndobanno. They received me nicely, and were glad to hear what I had to say. I went farther on, to the town of Sedinta, and they welcomed me, also. They objected, indeed, to my leaving them again. But I pushed still farther on and went to the town of Motoka, and beyond that, to the town of Maëinka. And when I told Maëinka that I had come to teach, he said that he did not like my teaching because it was evil; and that he would not have me teaching there until the day when his *patron** at the capital believed. But he did not use the name of his present *patron*; he used that of the *patron* who had died some time ago. I suppose it was his picturesque way of giving me a very decided refusal. Nevertheless, I begged that he would assemble the people. But he still refused. I found another person, however, who was willing to take word to the people; and, finding that the people were willing to hear me, I preached there for two days.

"I had one of our catechumens with me, and I sent him to a neighbouring town to teach there. That town was called the town of Mompukushō—the name of one of its ancient chiefs. The people at Mompukushō's were very glad to receive him and hear his words; and the chief of the place said: 'There is no doubt that the words of this teaching are life, and the pity of it is that I am so far away from the teachers in this remote place.'

"I passed two months travelling through these places on the river, and then I returned again to my home at Mokgwati's town. Since then I have twice repeated this journey and have gone, indeed, beyond these places."

A RIPENING HARVEST.

BY THE REV. E. BURNIP, OF HIAU KAN, CENTRAL CHINA.

DURING the recent unsettled times in China, the minds of those who are interested in missionary work have been more particularly fixed upon the condition of affairs in the North; consequently, the tendency has been to think that mission work in every part alike of this country has received a very serious check, and that it will require a considerable period of

time before the work can be reinstated in its former flourishing condition. Of course, this is, unfortunately, only too true with respect to the North of China; also, to a very large extent, to the far West, and, to some extent, to the South. But it is an absolutely erroneous impression with respect to Central China.

As readers of the CHRONICLE are aware, the work of our Society extends throughout the two central provinces of Hupeh and Hunan. In addition to five head stations, and connected therewith, there are scores of preaching stations located in some of the most populous centres of these two provinces. Now, as to every one of these stations, without a single exception, never was the outlook so promising nor the immediate prospects so bright. And this opinion I have from Dr. Griffith John himself. Even Hunan, where the work was so suddenly interrupted during last year, stands at the present moment in a very much better attitude towards missions than ever it did before. There is a glorious opportunity spread before us, and, since the turn of the year, we have been availing ourselves of it to the full. A very powerful element contributing to this state of things is the spontaneous favour being shown to us on all hands by high and low officials alike. This is even so in the case of officials who hitherto were apathetic or hostile to our cause, as I have only recently had opportunity to observe.

All the foregoing is abundantly true of the very large area controlled by our head station in Hiau Kan. I have only just returned from a journey with Dr. John to some parts of this vast district, and what do I find? I find both men and women most willing, and, in many cases, actually eager, to listen to the message which we bring. Moreover, I find that large numbers are wanting to join the Christian Church. My readers, I hope, will not imagine that this desire is the outcome of anything that is said at the time of our visit, for such is certainly not the case. Every one of the candidates has been attending the regular services week by week more or less constantly throughout the past year; moreover, almost without exception, each candidate had applied for admission through the native evangelist before our visit was made. At every station we visited the applicants were much more numerous than was deemed advisable to allow to enter the Church. One who is so skilled in his knowledge of men, and especially of the Chinese, as Dr. John is not easily to be deceived, and the mere fact that a man may present himself who is well versed in the Doctrine is by no means regarded as sufficient evidence that he is fit to enter the Church. Quickness and accuracy of perception

* I use this word in its Latin sense. It is not quite equivalent to that which Shomolekæ used; but I know nothing nearer. — W. C. W.

of what a man really is in himself is a very much safer and more valuable guide as to the worthiness of a candidate to enter the Church. This power Dr. John has in a very marked degree, so that, inasmuch as the examination of the candidates was in his hands, the following results may be regarded as safe and significant facts :—

We visited four stations altogether, but, first of all, began in the city of Hiau Kan itself. In this city twenty-six new converts were admitted into the Church. Most of these converts came from the surrounding villages. The service which we held afterwards in the chapel, and at which these converts were baptized, was quite a phenomenal one. The chapel was literally packed, some having even to sit out of doors. This fact is powerfully suggesting to our minds the advisability of enlarging our chapel. It will never do in China to have people turned away from church because they cannot get in. We must be ready to meet occasions if we are to be alive to our opportunities.

So much about the city of Hiau Kan itself. At Wei Kia Wan, six miles away from Hiau Kan, we found another crammed chapel and thirty-five fresh converts. My heart literally sank when I faced the responsibility of having to take hold of those three or four hundred people and build them up in faith and knowledge. The day is coming, I am sure, when we shall have every one of them as anointed disciples of the Lord Jesus Christ. But, then, that only represents a mere fraction of the responsibilities which seem to be springing up all around us here.

T'u Ko Wan, a village about seven miles from Hiau Kan, but in a different direction to Wei Kia Wan, presented an even more remarkable spectacle. Here our chapel was absolutely useless to accommodate all who came to hear, and there was nothing for it but to hold a service out in the open air under the canopy of a glorious sky. For nearly three-quarters of an hour Dr. John powerfully and earnestly preached to a most attentive crowd. On this occasion twenty-three new converts were baptized out in the open air.

We then went to Yün Mung, about thirteen miles away from the city of Hiau Kan. This city, says Dr. John, was one of the most disheartening he had to enter in former times. Here the converts came from the surrounding villages, and again, with outsiders, completely filled the chapel, the majority of the audience by far being Christians. This was on Sunday, and again Dr. John preached a most effective sermon. It was a real pleasure to witness the orderliness and the attention

of the Christians in particular. Twenty-five new converts were baptized by Dr. John at this service. It is especially in connection with this district of Yün Mung that one noticed a wonderful change on the part of the officials. Formerly the magistrate of this district had been very unsympathetic towards foreigners in general, and missions in particular, and on more than one occasion he had done much to make our work very trying and difficult. On the occasion of our visit, however, he was most profuse in his generosity and kindness. He sent us chairs for our transport, left a house-boat at our disposal, and presented for our acceptance a luxurious meal—which to the Chinese mind was a costly present, indeed. This last, I may add, was spread out on a tray and sent to us at the house at which we were staying. We took the opportunity of an interview with him, and Dr. John is satisfied that his former hostility is abated, and that in the future we shall have prosperity and peace so far as the work in the sphere of his influence is concerned. One other station we visited, which I need not particularly refer to now, as it has only come into our hands quite recently. Formerly it was worked by the Wesleyans, but it has been voluntarily yielded to us by them, and we are hoping very shortly to establish an important and successful work there. More of this, however, on some subsequent occasion.

I think I have said enough to show that instead of mission work being checked in Central China, it is in many districts actually promising to prosper beyond our present capacity of adequately dealing with it. It is, however, only right that I should add what is a probable explanation of this phenomenal prosperity in this region of Hiau Kan. I refer to the vast and valuable medical work which my colleague, Dr. Fowler, has been carrying on during the last twelve months. It will surprise many to know that during this period he has dealt with more than *eleven thousand* visits made by patients to our temporary hospital! This exceeds in number all the visits paid to the hospital during the previous four and a half years of medical attendance. When one remembers that Dr. Fowler has accomplished this in addition to a continuous study of the language, such work to anyone who knows anything about it is really prodigious. This medical work is being carried on in a building really only suited for a dispensary. In another two or three years a permanent hospital will have to be erected to meet the exigencies of the work. By that time Dr. Fowler will have secured a command of the language, and will be prepared to superintend the erection of the hospital himself. The erection of this hospital will be another financial burden to face; but faced it will have to be if we are at all going to be faithful to the opportunities which God is increasingly opening up before us here in Hiau Kan.

Central China is ripe for all the spiritual force we Christians are capable of bringing to bear upon it. I hope the friends of the L.M.S. will rise to the height of their opportunities.

"ACCORDING TO THY FAITH."

BY THE REV. JAMES SADLER, OF AMOY.

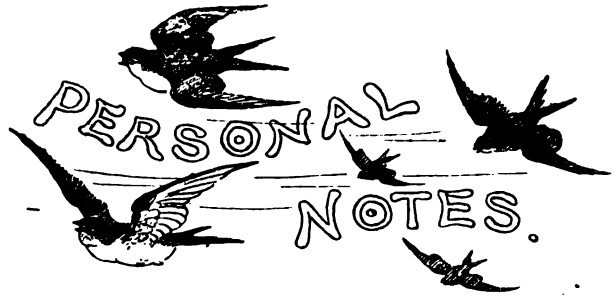
"IT seems to some that the Chinese are being handed over to the devil. Now if we can find proof that God is actually working amongst them, such proof will be of value."

These words were spoken to me by a friend of forty years' standing in China. It happened in this wise. Yesterday a good brother from one of my stations called and spoke in a clear, decisive way of God's goodness to him. He said he never failed to receive answers to prayer. I said: "Come with me to a service to-morrow and give a brief witness for God." The testimony given, which was also heard by the venerable friend mentioned, was inspiring and impressive. It was clear, concise, and definite. It was the freshness of individual witness-bearing given in a telling manner. The earnestness called out even in the Chinese school children was delightful.

The man is a silversmith, and wished to do good service for his heavenly Master. Formerly, as an idolater, he was diligent and devoted. One day he heard the preacher give an address on Cornelius. The silversmith was struck by the search for truth set forth and the good works performed, and by God's dealings on behalf of the centurion. All this led to decision to be a Christian. But our friend soon had to endure trial. The opposition of his wife was specially trying when a child became ill, this being considered to be the vengeance of the insulted idols. Doctor and preacher saw no hope. It seemed to be a case of plague. But earnest prayer was offered, and the child recovered. Now the wife became impressed with the claims of the new religion, and followed the example of her husband. A second and third time the child fell ill, and was recovered in the same way. The wife was attacked and similarly recovered, and then the husband likewise. I asked him if he had won men to God. He replied, Yes, but several had gone back. His wife's conversion seems to be the most striking of those he influenced. We are hoping he will be a power in the church to which he belongs, where the plague has carried off a number of members.

Our friend stated that on one occasion, though he prayed all night, yet no sense of his prayer being heard was granted. Then he remembered that he had charged a man a dollar too much for something. He resolved that this should be put right, and then the old confidence between him and his God was restored.

It is possible that some in England, as they read the record of atrocities in China, may be tempted to feel that prayer has failed. Let them consider how Job was enabled not to judge God by present circumstances, and how the end was seen to be blessed. So surely will it be with God's servants who have fallen in the midst of indignities. The end is not yet seen. Resurrection life must be waited for. "His purposes will ripen fast."



CHINA.—Mr. Macfarlane, of Hankow, has been seriously ill with typhus fever. The last mail reports him much better, and hoping to get away to Kuling by the end of June.—Dr. Lillie Saville, of Peking, is very busy, but keeps strong and well. In her last letter (June 16th) she says: "I don't know much about the situation: all I know is that God is giving us grand opportunities now for seed-sowing."—Mr. Bridge, Mrs. Sewell Macfarlane and Miss Shilston have gone to Japan for a short holiday.—Dr. Peake is busily at work again at Yo-Chow. He will be very grateful for any gifts of old sheets, blankets, quilts, handkerchiefs, towels, bandages, pyjamas, pictures, spectacles, and any other articles likely to be useful in a hospital.—Congratulations and all good wishes to Mr. and Mrs. Murray, of Ts'ang Chow.

INDIA.—Miss Brown, of Madras, has derived great benefit from her recent visit to the hills. She hopes to come home on furlough in March of next year.—Mr. Hinkley, of Anantapur, is much better since his return to England.

MADAGASCAR.—Miss Alice D. Sibree, who has been accepted, subject to the usual theological examination, as a medical missionary of the Society, has just taken the degree of L.R.C.P. and S. Edin.—Miss Elsie I. Sibree has recently taken, at Laon, the *brevet* for French teaching.—And Miss May Sibree has been getting married: congratulations and good wishes to Mr. and Mrs. Percy Milledge, who have just sailed for Madagascar.—Miss Helen E. B. Matthews has taken the L.L.A. diploma of the University of St. Andrews, with honours in German.

SOUTH SEAS.—Mr. Hunt and his wife, of Port Moresby, have both had a severe attack of fever. Ruatoka was down with pneumonia at the same time, and others on the station were suffering from severe colds and fever. Well may Mr. Hunt say: "We need all the help the prayers of our friends can give."—Mr. Percy Hall, of Rarotonga, who has lately lost both wife and mother, has been on a short visit to the N.-W. out-stations. He was greatly interested and impressed with the need for more frequent visits from the missionaries.—Mr. Hutchin, of Rarotonga, is on his way home. Mr. Lawrence has taken his place, whilst Mr. Jones has relieved Mr. Lawrence.—Mr. Goward writes from Peru (Gilbert Group) saying that they have now in full swing a school of forty boys and twenty-four married couples, with nearly forty girls under Mrs. Goward's care.

AMONG THE AWEMBA.

THE STORY OF OUR NEW MISSION IN CENTRAL AFRICA.

FOR several years the Directors of the London Missionary Society have had before them the question of extending the work of the Central African Mission into the country of the Awemba, a people dwelling in the region to the south-west of Lake Tanganyika as far as Lakes Moero and Bangweolo. Round the southern shores of Tanganyika the population is not large; the motive which formerly gathered the natives round the mission is happily no longer in operation, for the fear of the slave-trader will soon, we may hope, be only a memory of the past; the missionary now has to follow the people—and the sites most favoured of the natives are not always those most conducive to the health of Europeans.

Our missionaries, realising that the population within easy reach of Tanganyika hardly afforded sufficient scope for the development of the mission, turned longing eyes to the Awemba country. It

was a land not only unoccupied, but even unvisited by the heralds of the Cross. So far as can be ascertained, the first missionary to visit the country was the late Mr. Carson, who made a journey thither in 1894. He was courteously received by the great chief Kazambi, who told him, however, that no white man would be allowed to settle in the country. About the same time a visit was paid by Mr. Thomas to the chief Mponde, who was willing that the missionary should build him a house, but did not want a school. The verdict of the missionaries was that the time was not yet ripe for commencing a mission.

The people were said to be superior to most of the

surrounding tribes in strength of character and physique. They do not belong to the Zulu or Kaffir races, like their neighbours, but appear to have migrated to their present quarters from some region to the north or west, establishing themselves by force of arms three or four generations ago. There was therefore every reason to hope that when once they were brought under the power of the Gospel, they would prove zealous and capable messengers of salvation to other tribes. The country lay within the administration of the British South Africa Company, so that there was no reason to anticipate political complications in connection with the mission.

These considerations weighed so heavily with the Directors that it had more than once been resolved to

undertake the mission. But, as has so often been the case, the financial position of the Society made it impossible to convert resolution into action, and the question was postponed. At length the time came when action had to be taken immediately if the opportunity was not to be lost for ever. Missionaries of the Roman Catholic faith were pressing for admission to the country. The British Administrator,



MR. PURVES AND MPOLOKOSO.

however, in view of the fact that the London Missionary Society had declared its intention of occupying the land, refused to sanction the entrance of the Roman Catholics; but unless we could occupy the country effectively before the end of the year (1900), he would no longer be able to keep it open for us.

At this juncture, though with no knowledge of the acuteness of the crisis, the late Mr. Robert Arthington wrote to the Society, offering a large sum of money for the extension of work at the north end of Tanganyika. When the circumstances were explained to him, Mr. Arthington readily consented to apply his gift to the work among the Awemba, and in July, 1900, gave the



CARRYING TIMBER FOR THE MISSION HOUSE.

sum of £10,000 for this object. "Consider," he said, "that the offering is made to Him who taught us to do good unto all men."

In the meantime Mr. Purves and Mr. Govan Robertson had visited the country, the former in February, and the latter in July, 1900, and had reported very favourably on the prospects of missionary work among the people. Mr. Purves, who was accompanied by his wife, was away for twenty-six days. He visited several important centres, and was everywhere received with kindness by the chiefs. On his return the matter was discussed in committee, and Mr. Robertson was appointed to make a definite beginning of the mission by opening an out-station at Mpolokoso's, a powerful and friendly chief, whose respect Mr. Purves had won by extracting some troublesome teeth.

Mr. Robertson stayed for some weeks at Mpolokoso's, built a schoolhouse and teacher's house, organised a school, and settled some native teachers to carry on the work. He also prepared a small grammar of the Cibemba language, with a few hymns, the Lord's Prayer, and the Ten Commandments.

In November Mr. and Mrs. Purves again visited the country, and fixed on the district of a great chief named Kazembi for the first Central Mission station.

Kazembi's town is some ten miles to the south-east of Lake Moero, and about 150 miles from Kambole. A good house was built, and a school started with about sixty boys in regular attendance. "This is a splendid centre to work from," wrote Mr. Purves, after being there for two months (January 25th, 1901); "the more I see of it the better I like it. We have service here every morning, and on Saturdays and Sundays the native teacher and I between us hold from six to ten services in various places."

The last letter received from Mr. Purves is dated April 14th, and contains much interesting information. "We have lately had a tour," he writes, "round some of the villages. Everywhere we met with a hearty reception, and the people listened attentively. We visited about forty villages, most of them small, with a few fair-

sized ones. One thing was impressed on me during the journey, and that was the advantage of having my wife with me. The people had never seen a white lady before, and turned out in great numbers to look at her."

"After being here for five months," he says in the same letter, "I can most truly say that God has been with us, blessing and guiding us. We hold from twenty



MR. PURVES PREACHING TO THE AWEMBA.

to thirty services a week, and the daily service here at sunrise enables me to speak to over a hundred men, who have come from different villages—some of them scores of miles away—to work for us.

"Some time ago I started a class for the benefit of the native Christians who are with us. Since then ten young men have asked to be allowed to join the class, and four of them—all Kawimbi boys—have expressed a desire to follow Christ.

"I have translated the whole of St. John's Gospel into the native language, and also a number of hymns.

"My wife and I have had very little sickness here, although we have had to rough it a good deal, and that during the most trying season of the year. I have therefore come to the conclusion that this is a healthy site."

Mr. and Mrs. Purves were expecting to have to leave their work for a time at the beginning of May, in order to attend the annual meeting of committee at Kawimbi. They hoped, however, to return as soon as possible.

It will be seen that the mission has made a promising start. It may be that God has a great work for our Society to accomplish in this country—the country on the borders of which our most famous missionary, David Livingstone, breathed his last. We shall await with eager expectation the next letters from our friends who are holding this distant outpost for Christ, and we shall bear them up constantly in our prayers.

PITY AMONG THE BOXERS.

THE troubles in China have furnished many instances of the way in which God sometimes moves the hearts of persecutors to pity in behalf of His servants. Mr. Liddell tells of an old man, one of Gilmour's earliest converts, who was captured by the Boxers. As they were crossing a river they dropped the old man in and left him to drown. But somehow one of them took pity on him and jumped into the water after him. He brought him safely to land, released him from his bonds, and let him go free. Dr. Lillie Saville tells of a similar experience on the part of one of our Christian women in Peking. The order had been given for her to be beheaded, when a soldier standing beside her whispered to her to run away. In a moment a way was opened for her through their ranks, and she was pushed along into safety. In this case it was probably the cries of the poor woman's little baby that moved the hearts of the rough soldiers.

THE CONTINENTAL MISSIONARY CONFERENCE.

THE tenth CONTINENTAL MISSIONARY CONFERENCE was held at Bremen in May, and was attended by fifty delegates representing twenty-three societies in Germany, France, Holland, Finland, Denmark, Norway, and Switzerland. Dr. Warneck reported upon the communications passed between the Central Committee of German Missions and the Government respecting missionary questions, and urged the necessity of concentrated effort in order to meet the unscrupulous rivalry of Roman Catholic Missions. As a practical outcome of the discussion, a sub-Committee has been appointed whose task it will be to supply the Press with reliable information from the various fields.

Dr. Schreiber (Rhenish Missionary Society) addressed the Conference on the native question in German Protectorates, and proposed the formation of a representative committee for the protection of native rights.

At a subsequent public meeting Dr. Boegner, Director of the Paris Society, gave a vivid account of the progress made by French Evangelical Missions during the last decade, pointing, in support of his statement, to the trebling of its income, the supply of forty missionaries for Madagascar, and to the opening of stations on the Zambesi and the Congo.

Other speakers referred to the disastrous effects of the South African war and of the China troubles upon the work of the societies affected thereby, while India came in for a share of attention by grateful mention of the German Pietists who had taken a part in its evangelisation in the early days of missions, when they were bitterly obstructed by the East India Company.

B. HITTER.

FROM THE SECRETARY OF THE WATCHERS' BAND.

OUR meeting for women Watchers will be held in the Board Room on Wednesday, September 18th, at 3.15 p.m. Tea at 4 p.m. As this is the first gathering for some months I trust many will try to attend, and also that we may have the presence of several lady missionaries. The work of this great Society is much needing the help of earnest persistent prayer. Let as many of us as possible come together on September 18th.

* * *

On September 30th, at 4 p.m., there will be the usual monthly prayer-meeting, under the presidency of Rev. L. H. Parsons. At its close, as announced last month, a conversazione for Watchers' Band Secretaries for the London District will be held in the Museum to meet some of our missionaries. At 6 o'clock we shall adjourn to the Board Room, when two papers will be read by Miss Curwen, of Hampstead, and Miss C. Benham, of Bromley. I have not yet heard what are the subjects to be treated, but as both ladies are secretaries of large and efficient branches, I am sure they will be able to give helpful suggestions and advice, and raise topics for discussion. Secretaries will receive fuller particulars in due course.

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Wareham ...	...	Miss F. B. Selby.
Liverpool ...	Chadwick Mount	Mr. Harold J. Wright.
		JESSIE M. BALGARNIE.

CHINA.

Mr. Liddell has been out on a fortnight's tour to the Ts'ang Chow and Yen San district. He was everywhere treated with the greatest respect and consideration, both by the officials and the people generally. "At Ts'ang Chow," he writes (June 22nd), "I found that the official had already settled all the claims of the Christians, and will shortly pay all mission claims also. Of our mission premises nothing but ruins remain. Thousands of bricks are lying about, and will doubtless be available for rebuilding. . . . At Yen San also

Among the Ruins. the mission premises are totally destroyed. But the magistrate has given us a chapel and a number of houses, so that we have a good place in which to begin operations again. All our claims will be paid in less than a year. . . . The country, on the whole, is very quiet, but one has to be careful in travelling, as bands of robbers are still roaming about. However, General Mei's troops are being scattered over the country, and the robbers will soon disappear. I feel grateful to God for all the testimony given by our converts concerning God's care for them and His power to keep them from falling. To those who remain Jesus is a brighter reality, and God is more to them than ever He was before. I was also much struck with the distinction the officials make between Catholics and Protestants. The Catholics seem to be held in utter contempt, whilst the Protestants are at least credited with being just."

MADAGASCAR.

The Rev. J. H. Haile, of the Betsileo Mission, says that during the past few months the conditions of work have much improved. The Jesuit priest has been removed from Ambohimahasoa, and the new Resident is absolutely impartial in religious matters. "The timid Betsileo folk are gradually coming back to our churches,

and quietness and confidence are being restored again.

Improved Conditions. Last week [June 12th] Mons. Escande, of the Paris Mission, formally handed back to the L.M.S. the schools which we were compelled to give over to their charge in 1897. In his speech he dwelt on the altered aspect of things in Betsileo, and promised his best help in case of any future difficulty with the Government or the Jesuits. I replied, thanking the Paris Society for the timely and gracious aid rendered to our Society, and assuring him how highly we valued his own services and those of his predecessors."

The Rev. John Richardson has been visiting the Volafotay district, which had not previously been visited by a missionary for two years. At that time there was only one small L.M.S. church, and six Roman Catholic churches. Now the Roman Catholic churches are all closed, and there are five belonging to the L.M.S.

This change is due, under God, to the faithful work of the evangelist in charge. "It was, on the whole," says Mr. Richardson, "a very gratifying visit, and cheered me greatly. Our great need is for more teachers whom we may send among the people. It seems as though we shall have to close some of our churches and schools unless more teachers can be secured. It is wonderful how, in spite of this, the spiritual life of the people is kept aflame. The Spirit of God, indeed, is working among them; otherwise the work would, in many places, collapse."

NEW GUINEA.

Mr. Rich has introduced the phonograph to New Guinea. "I took it to our Committee meetings at Daru," he says, "and got a message from Tamate to the Rarotongan teachers along the coast; also from *The Phonograph* Holmes to his boys now studying at *in the* Vatorata, and from Schlencker to the *Mission Field.* children on Isuleilei. When I was in Australia I got a message from Mr. King to the Samoan teachers here. Tamate's message had a strange effect on many of the Rarotongans. They began to cry, thinking that Tamate must be dead to be able to speak to them thus.* I have promised to get a few records of New Guinea song and speech and send them to Mr. King for use in deputation work in Australia. They ought to prove of great interest."

* Although this letter was written on May 12th, Mr. Rich had evidently not yet heard of the tragedy on the Aird River.—Ed.

THE MISSIONARIES' PAGE.

TO ONE DISCOURAGED.

Dost think, "The struggle is in vain,
Our feeble efforts nought avail,
The Prince of evil still must reign,
And darkness o'er the land prevail"?
Lo, when faith droops, and hope is sped,
God sends thee aid; be comforted.

Dost cry, "The fight is overlong,
My strength is gone, my day is past,
I shall not join the triumph-song,
Or wear the victor's wreath at last"?
Behind thy weakness lies His strength,
Thro' Him thou shalt prevail at length.

O fainting one! Behold Him nigh
Who nerves thy arm to strike each blow.
All might is His. He hears thy cry
And snites for thee each hidden foe,
And, since thy Captain fights for thee,
Victorious thou wilt surely be.

W. A. S.

THE OLD TESTAMENT IN THE MISSION FIELD.

DEAR MR. EDITOR,—In the April CHRONICLE you invite correspondence from missionaries on the very important question "Would the gain, or the loss, be greater if native converts were fed entirely, in their early years, on the New Testament?" (i.e., to the exclusion of the Old Testament.) On such a topic it is difficult to speak with the brevity you, I suppose, desire, and one can only suggest the *line* on which the question might be fully dealt with.

Dr. Hort, in his "Village Sermons" (p. 141), has the following weighty words: "For all of us the Old Testament is a useful way of entrance into the New Testament. We never can understand the New Testament while we are ignorant of the Old Testament. It supplies, as it were, the alphabet, the letters, the simple thoughts in which the higher and deeper lessons of the New Testament are written. Nay, more, there is much about our life here on earth as God would have it be which is taught plainly in the Old Testament, and which is either not taught at all or taught very slightly in the New Testament. Anyone who tries to carve out for himself a religion out of the New Testament will assuredly make something extremely unlike the true complete Christian faith."

That statement seems to me to be every bit as applicable to Christians of all grades and all stages of development in the

mission field as it is to Christians at home, and even more so. Perhaps its force may best be illustrated by a few examples taken almost at random.

1. The Gospel of Christ is before all else the proclamation of "the Kingdom of God." The foundations of this Kingdom, as our Lord uses the expression, were laid in the history of a Theocratic nation, which history the New Testament writers themselves continually recognise as a part of the sacred deposit which they had to hand on to the Church (*cf.* 1 Cor. x. 1-13; Gal. iii.; Rom. xv. 4, &c.). With no knowledge of that history, no knowledge of the separation of Israel from the rest of mankind, or of the divinely-appointed laws and government of that people, an intelligent understanding of some of the fundamental positions of the New Testament is impossible. A "Kingdom of Heaven" that is only the dominion of a supreme God living in the skies, over everything and everybody either in the skies or underneath them, is, indeed, a notion that can be fairly easily understood without either Old Testament or New Testament to inculcate it. But the Kingdom of Heaven in the Christian sense—and this is what we want all converts from the very beginning of their Christian life to apprehend—is a totally different thing from that. The history of Israel under the leadership of Moses and Joshua, the history of the appointments of Saul, David, and Solomon respectively, and the rise of more spiritual conceptions of the Kingdom begotten of later Jewish experience and discipline, all this is essential to an adequate conception of the Kingdom of God and of what was involved in the Messianic hopes and in the preaching of Jesus as King, both by Himself and by His Apostles. It is most significant that the early disciples gained the name of "Christians," not of "Jesuits," showing, as it seems to me, that everywhere the preaching of "the Christ," not merely of "Jesus," was that which struck bystanders as the most prominent name used. It could only have been so if the preaching had had—as it certainly had—continual reference to Jewish hopes.

2. The Gospel of Christ is based on sacrifice. The New Testament continually refers to it. Where shall our converts get a clue to the true character of Scriptural sacrifice but by instruction from the beginning in the Old Testament? Converts from heathenism in nearly all lands have been accustomed to sacrificial rites from their childhood. Some have seen human sacrifices; some are most familiar with ancestral sacrifices, the meaning of which is explained to be purely complimentary and intended to express becoming recognition of the dead; some have seen other developments of the sacrificial idea, which, like the former ones, are based on fundamentally wrong conceptions of God and of man. How shall any convert, young or old, come to understand the Epistle to the Hebrews without the Old Testament in his hand and in his head? How else shall he understand the Pauline Epistles?

3. Christianity is a religion of devotional expression. For prayer and praise a new vocabulary is required by converts from heathenism, a vocabulary which the New Testament only very partially provides. It was no part of the Apostles' mission either to compile or to create treasures of worshipping language and thoughts for people to whom they could give the writings of Hebrew psalmists and prophets. The convert from heathenism who has no access to this mine of wealth will remain a spiritual weakling till he has.

4. The Gospel of Christ is not a religion that began with the New Testament or with the advent of Christ, and it is a mistake for a moment to allow even the youngest of converts so to regard it. The Confucian scholar often twits us with the date of our "origins" as he supposes them to be—a Jesus who was born five hundred years after Confucius. The thought of "a progressive revelation" which culminated in the Incarnation is one that we need often to insist on. We have to show that the Christian faith is not something that either sprung up from the earth or dropped down from the skies nineteen hundred years ago, rooted in nothing that had gone before, and appealing only to the unenlightened reason and unenlightened spiritual consciousness of man everywhere for its support. "Salvation is of the Jews" is stamped in every part of the New Testament, and the book is only really intelligible to those who understand this fact.

But it may be said that the question you have raised presupposes that the converts in their maturity will be taught out of the Old Testament, and only deals with the case of converts in their early years. To this it may be well replied that for practical purposes this distinction between mature converts and converts in their early years cannot be maintained. The time for feeding Christians with the Scriptures is surely in the public services of the Church. This is the great unique opportunity, in the mission field as well as in the home churches, for reading and expounding the Bible. If on this occasion the Old Testament is thrust aside, and seldom or never read, and still more seldom expounded, then all the Christians alike will suffer for it. If, however, on this occasion it is felt that the older Christians ought to listen to its teaching, the younger ones will naturally share the benefit. No Bible-class instruction can ever take the place of the public recognition of the Old Testament as having the importance and authority which beyond all question the Lord Himself gave to it. The majority of Christians all the world over never go to Bible-classes, and never receive much Biblical instruction but what they get in the congregation. May I venture, in conclusion, to recommend the course of sermons on the Old Testament contained in Dr. Hort's "Village Sermons" as illustrating one line on which the preaching of the Old Testament may be adopted in the mission field, as elsewhere, with great profit to the ordinary hearer, and Dr. Alexander Whyte's "Bible Characters" (Adam to Nehemiah) as illustrating another equally valuable line of preaching? Needs not to say, the only teaching of the Old Testament, as also of the New, that can be of any possible value or benefit to converts at large, whether in their earlier days or their later, must be constructive and appreciative, and must come from the lips of men who have themselves felt the deep charm, inspiration, and power of the living oracles which they are handling.

ARNOLD FOSTER.

Wuchang, May 21st, 1901

PROBLEMS OF MISSIONARY POLICY.

III.—TWO POINTS SUGGESTED BY THE PRESENT SITUATION IN CHINA.

BY THE REV. J. MACGOWAN, OF AMOY.

THE awful tragedies that have marked the closing year of the century in China, and the assertions widely made that the missionaries have been in some measure responsible for them, compel us now that peace has come back to the country to consider our position.

Are there any points in the carrying on of our work that might be amended or modified? We are often called upon to realise the fact that we are foreigners, and that some things that appear natural and proper to us do not seem equally so to the Chinese.

During the past few months our methods have been subjected to a severe fire of criticism, and though much of it was neither friendly nor just, it would be folly on our part were we to refuse to learn any lesson from the bitter experience of the past year.

There are two points in missionary policy in which I think there ought to be a new departure.

I. The first is that missionaries shall abstain from assisting their converts in any of their political rights as citizens of this empire. The temptation to help the Christians in their troubles is very great. A Chinese, for example, is persecuted by his fellow villagers because he refuses to conform to their idolatrous customs. His fields are desolated, his corn cut down, and his potatoes dug up during the night, and perhaps his cow is led away in the small hours of the morning, leaving no trace of its whereabouts.

To appeal to the elders for redress would be useless, and to lay a complaint before the mandarins would be expensive and unsatisfactory. The missionary has but to make a statement of the case to his consul, or to send it in with his card to the native official, and in a very short time the Christian is compensated for his losses, and his enemies are made to feel that there is a power behind him that will make it very unsafe to interfere with him for the future.

There seems no danger in the missionary doing this, and yet there is. Every action of this kind means a loss of *spiritual prestige*. The mandarins begin to look upon the church as a political force, backed by consuls and gunboats, that comes between them and their people and fierce and bitter hatred is often aroused because of this infringement upon their authority.

But there is a further danger. It is next to impossible to determine when any trouble is a real case of persecution. There are almost certain to be personal questions, old feuds, outstanding grievances, or clan disputes, that are always on the verge of coming to a head, and if they can be tacked on to a real case of oppression, then old scores can be paid off through the assistance of the missionary. In how many instances have heathen who owed money, or had taxes unpaid, or whose land had been seized by some powerful neighbour, pretended to be Christians in order that they might secure the aid of the church with which to fight their opponents?

Let the missionary stand aloof from everything that has a political semblance about it. The church must maintain its spiritual character, otherwise it will lose its power. Even in cases of undoubted persecution it is not well that the Christians should be deprived of the discipline of bearing pain and sorrow for their Master's sake. These are elements in the upbuilding and growth of a young church that must not be lightly got rid of.

II. My second point is a very important one. There ought to be a thorough revision of the methods of unmarried lady workers in China. Within recent years, the increase in the number of these has been very large. That they have a distinct work to do is unquestionable, but it is very certain that their presence has added to the difficulties of the missionary question in the eyes of the Chinese.

A Chinese young lady never appears in public. Her place is in the innermost part of the house. For her to appear on the street and to be seen talking or walking with men would be to condemn her at once as a highly improper person. The question of sex is one that cannot be ignored in this land. Public opinion is most decided that there are many things that a man may do without any impropriety, but which no respectable woman would ever dream of doing.

Now, English young ladies come out to China with their home ideas. There they could walk out whenever they liked, either with their own relatives or with gentlemen of their acquaintance, and they could freely move in mixed assemblies without any fear of reproach. These same ladies come out from their home atmosphere to a heathen one, which is tainted with impurity from top to bottom. Unacquainted with the possibilities of heathen life, they think they can do very much as they did at home; but they cannot. I remember in early years what suffering and shame our women members endured from the vile epithets that were hurled against

them as they walked to church on Sundays. Some young girls of a highly sensitive nature did not dare to come to church for years; indeed, it was not until after they had been married that they dared to face the streets.

It seems to me, therefore, that in the interests of our great mission cause lady workers should try as far as possible to act in harmony with the public sentiment of the people amongst whom they have to work. To carry out this idea they should confine themselves entirely to women, and leave the men severely alone. They should absolutely abstain from addressing mixed audiences on the street. The impure strain that is in every heathen man that is listening to them would utterly defeat the noble purpose they have in view of converting them.

When they travel about the country they should invariably be accompanied by some elderly Chinese woman, who would not only help to disarm suspicion, but would also be of more service to them than a man would be in case any trouble should arise.

Never let any young man be employed to teach them the language. In all cases let an elderly one be selected, but, best of all, where this is practicable, a woman should be obtained for this duty; and, finally, let it be forbidden that unmarried ladies should live alone in the country. Let it always be arranged that they shall be located in company with a married missionary and his family. The proprieties will then be preserved, and the grim suspicion that fixes upon every unmarried woman who runs counter to public opinion will be banished.

There is a definite and noble work to be done by lady workers in China. Extreme caution, however, is needed, otherwise their purpose will be thwarted, and they will bring reproach upon the very cause for which they may be ready to lay down their lives.



"SPECIAL CONTRIBUTIONS" WANTED.

BY resolution of the Board the following needs in connection with our Matebeleland Mission are advertised here, in the hope that some Sunday-school, Christian Endeavour Society, or other organisation, or some generous friend, will respond to the appeal.

Three contributions of £25 a year are needed for the support of native teachers at Hope Fountain and Bulilima. The continuance of the contributions for a period of at least five years must be guaranteed.

Single donations of £5 each (or multiples of that sum) are needed for the provision of *eight huts* for the use of native teachers at Hope Fountain (two), Bulilima (four), and Selepeng (two).

BORN OF THE SPIRIT.

BY THE REV. C. ROBERTSON, OF WUCHANG.



RECENT trip paid to the Hsien Ning district was so full of interest and encouragement that I think it only right to tell our friends at home something about it. Hsien Ning is situated about eighty miles south of Wuchang, and is reached by boat. During the last twenty years it has received occasional visits from missionaries resident in Wuchang, but until three years ago, when we placed a preacher there, nothing like serious work had been attempted.

On previous occasions I have felt a trip to Hsien Ning to be depressing. The misery, the poverty, the sin of the place, coupled with a stolid indifference to the Gospel light, weighed heavily upon me. But this trip was a tonic. The first thing to impress me favourably was the friendly attitude of the people, especially towards Mr. Teng, our native evangelist. Many a time have I felt sorry for him as I noted the marked coldness with which he was received. There were few to recognise him, and fewer had a kind word. His was a difficult position. He was a stranger in his own land, and his trials were as great as those of any foreigner could be. But now things are different. He has won recognition and respect. He is an earnest worker, an eloquent preacher, a man of great good humour, and marked with a strong individuality. In giving us Mr. Teng, God smiled upon the commencement of our work in Hsien Ning. Through good and evil report he has stuck to his work, sowing and hoeing until now the blades are cutting the soil, and there is promise of harvest.

Another thing which favourably impressed me was what I saw of the real awakening of interest in our work. On previous visits I was struck with the paucity of inquirers.

True, a few used to come to the services, and a few more stole round in the night season to view the foreigner; but now there is quite a respectable list of inquirers, many of them men of much promise. Many of these belong to the surrounding villages, so that almost everywhere we went this time there was at least one friendly voice to welcome us. At one place I heard one man exclaim, "Ah! that is the same doctrine as Yang Shi P'u preaches." Yang Shi P'u is a man who was cured of the opium habit in our Wuchang Hospital more than a year ago, and now wishes to become a member of the church. I was glad to hear that he is letting his light shine amongst his friends and neighbours. At the service held on the Sunday I spent in Hsien Ning there were over thirty present, representing seven different places.

The story of one of those present, as told me by our evangelist, is of more than ordinary interest. Tsen Teh Mo, it appears, was ill for some months last summer, and prayed in vain to the idols to be healed. Not only did he pray to the idols in his own house, but he sent to the different temples around his home, paying and praying the idols to recover him, but all to no purpose. This was a rude shock to his faith in the idols, for he was a devout worshipper. After some time he heard of a Great Spirit worshipped by people in a hall in Hsien Ning.



A WAYSIDE INN NEAR HSIEN-NING.

This was the extent of his knowledge of God. He knew nothing about the Bible, he knew nothing about the Saviour, he did not even know the name of God : but on the strength of what he knew he knelt upon his bed and prayed to the Great Unknown Spirit to heal him ; and this time his prayer was not in vain, for immediately he commenced to get better, and in a day or two was able to get up.

One of his first duties after becoming well was to set out for Hsien Ning to learn something about his unknown Protector. Unfortunately the evangelist was from home when he came, and he had to return without his desired information. He next sent his son, a lad about twenty, who was more fortunate. Upon being asked his business the young man said he wished his father's name to be registered as one who worshipped God. The preacher was surprised, asked something about his father, and was told the above story.

By explaining that there was no such register of worshippers, the evangelist told him that he might buy some gospels and tracts which would teach him about God. The lad returned home with these, and ever since the whole family, five in number, and one of them over seventy, has worshipped God in their house. The evangelist has been there since then, and speaks highly of the reception he received.

I afterwards learned that this man has been all his lifetime a member of the vegetarian sect—a sect from which some of our best Christians have come. He has been long known as a devout man, one who expounded the Buddhistic books, and a faithful worshipper of idols.

Shortly after Tsen Teh Mo had given up his idols (and given them up in a very practical way, for they were awaiting me when I arrived at Hsien Ning), his niece came in to his house looking strange, and uttering wild sounds. She declared that she was a "P'u Sah" (the Chinese name for an idol), and demanded that she be worshipped. Tsen Teh Mo, convinced that he listened to the voice of a spirit speaking through his niece, said : "No, no ! You are false ; I shall not worship you. We worship the true God, and I shall pray Him to drive you away." And pray he did, when his niece immediately recovered consciousness.

In China, where demon-possession is fully believed in, such an event as the one I have just described is not uncommon, and I have read of many Christians who have prayed God with similar results to drive away the possessing spirit.

But as I listened to this wonderful story I remembered

the words of our Saviour—"The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth : so is every one that is born of the Spirit."

There are many people praying for Hsien Ning, and I believe their prayers are being answered ; but here we have a man, while still in a state of heathenism, praying to God, and finding with us that the same God is rich in mercy to all who call upon His name.



AN IMPORTANT STATEMENT BY THE PROTESTANT MISSIONARIES IN CHINA.

MISSIONARIES in China have been so frequently blamed and so loudly scolded in recent times that it is not altogether to be wondered at if members of our churches who are not conversant with "things Chinese" are ready to question whether they are worthy of confidence and support.

So long as this anti-missionary clamour affected only those who in any case would give no countenance to the work of evangelising the Chinese people, it was possible to regard and treat it as of little or no consequence ; but since it threatens to influence some who hitherto have been counted among the friends of missions it would be wrong to leave it unchallenged and unrebuked. Justice to the men and women who have made and are making great sacrifices for the cause of Christ and who, as the events of the past month prove, are called to brave many and real perils in the pursuit of their mission, demands the widest possible publication of the truth by those who know it.

It is difficult for one who has lived in China, and who has been at some pains to gain an intimate acquaintance with missionaries and their work, to wholly repress impatience and indignation in dealing with such charges as those referred to. No one will say that missionaries are without fault or that they always act with quite unquestionable wisdom, but it ought to be known that as a whole and in the presence of many complex and difficult problems the China missionaries have shown a purity of motive, a courage and patience and tactfulness, such as to fairly entitle them to the trust and admiration of their fellow-Christians. This is not written in "the base gladiator spirit of a mere special pleader," but with a simple regard to plain fact. The adverse criticism of missionaries in China by present or former residents in

one or other of the Treaty-ports, usually proceeds from those who do not occupy the Christian standpoint, or from those who have no direct personal knowledge of missionaries and missionary operations. Missionaries do not advertise themselves and their plans and efforts, and there are not a few foreigners in China who know little or nothing of what missionaries are doing, while there are a still larger number who show not the slightest interest in efforts to enlighten and save the Chinese people. Abundant and reliable independent testimony to the high character and ability of the missionary body and to the value of their service, is constantly forthcoming, but then, unfortunately, such testimony does not make good "copy" for up-to-date journals. To those who have knowledge of the extraordinary and most beneficent work that has been done by such men as Dr. Griffith John, George Owen, Timothy Richard, and many another, any defence of, or apology for, the missionary workers in China will seem almost an impertinence, only to be justified by reasons of real weight and urgency; while the fact that representative missionaries have felt constrained to make a statement in reply to public criticism of their position and procedure will, if the writer may judge from his own feeling, afflict all such with a sense of failure in duty. The "statement" may now be left to speak for itself, and its studied moderation, the absence from it of all counter-accusation and of anything that approaches egotism, should do much to convince every Christian man that our missionaries in China deserve to be assured of sympathy and support to the utmost at the hands of all the members of our churches.

JOHN STEVENS (Ilfracombe).

THE STATEMENT.

(Signed, on behalf of the CHINA MISSIONARY ALLIANCE, by representatives of eight of the most important English and American Missionary Societies.)

In view of the importance of the present crisis in the history of Christian missions in China, and of the fact that our position has been seriously misunderstood and our opinions and utterances subjected to adverse criticism, it has seemed to us advisable to make the following statement.

The points in the recent criticisms which most concern us are: (I.) That missionaries are chiefly responsible for the recent uprising, and (II.) That they have manifested an un-Christian spirit in suggesting the punishment of those who were guilty of the massacre of foreigners and native Christians.

I. With reference to the first of these charges we would remark:—

1. That, when the facts concerning this uprising are rightly understood, it will be found that its causes are *deep-rooted and manifold*. The history of foreign relations with China has all along been that of hereditary prejudice on the one hand and force on the other. The Government of China has never given a friendly reception to foreigners. It has resented their presence and yielded grudgingly the few rights obtained from it by treaty. This long-standing ill-will was deeply intensified by the political humiliation and loss of territory which followed the war with Japan.

The rise of the Boxer movement in Shantung and its rapid growth there and in the adjacent province of Chihli will be found to have among its immediate causes (a) the shortness of food, almost amounting to famine, which prevailed in those regions; (b) the irritation caused by the industrial and economic changes created by railway construction and other foreign enterprises; (c) the seizures of Kiao-chau, Port Arthur, and Wei-hai-wei, which were bitterly resented as unwarrantable aggressions; and (d) the projection and forcible surveying of a railway route through the province of Shantung, which produced intense local exasperation.

2. The recent uprising was *anti-foreign* rather than anti-Christian. Native Christians have suffered mainly because they have been reckoned as "secondary devils"—i.e., the allies of foreigners. Moreover, the destruction of railways and the attack on railway engineers *preceded* the destruction of mission compounds and the slaughter of missionaries. Nor should it be forgotten that among the facts of the outbreak are: the siege of the Legations, the destruction of the property of the Imperial Customs, and the indiscriminate massacre of foreigners and of Chinese found in possession of foreign-made articles. That missionaries were residing in the interior, and were without the means to defend themselves, entirely accounts for the large number who perished. Had they been foreigners but not missionaries, the result would have been the same.

3. The charge also includes the statement that missionaries have *brought the present disaster upon themselves*; on the one hand, by lack of appreciation of what is good in Chinese life and thought; and, on the other, by disregard of Chinese prejudice and etiquette. It is conceivable that isolated statements and actions may thus be construed, but, for the missionary body as a whole, we can assert that this statement is without foundation. The conciliating effect of the work done by their hospitals, colleges, schools, and famine relief has far more than counterbalanced any prejudice raised by the preaching of the Gospel. In spite of all that has recently taken place, it remains true that our position in China has not been secured so much by treaty-right as by the goodwill of the people themselves. And it is worthy of remark that those missionaries in the interior who did reach the coast owe their escape in large measure to the friendliness of officials and people.

4. To the charge that missionaries have *excited hostility by interfering in native litigation* in the interests of their con-

verts in courts of justice, we need only say that even by the Chinese officials themselves this charge is rarely preferred against the Protestant section of the missionary body. In flagrant cases of persecution missionaries have felt it their duty to support members of their churches, and it cannot be denied that occasionally natives have secured the influence of the foreigner in an unworthy cause. But interference in native litigation as such receives no support from the principles and practice of the general body.

II. With reference to the second point—that we have manifested an un-Christian spirit in suggesting the punishment of those who were guilty of the massacre of foreigners and native Christians—we understand that the criticism applies chiefly to the message sent by the public meeting held in Shanghai in September last.

1. It should, in the first place, be borne in mind that the resolutions passed at that meeting were called for by the proposal of the Allies to evacuate Peking immediately after the relief of the Legations. It was felt, not only by missionaries, but by the whole of the foreign residents in China, that such a course would be fraught with the greatest disaster, inasmuch as it would give sanction to further lawlessness.

2. Further, it must be remembered that, whilst suggesting that a satisfactory settlement “should include the adequate punishment of all who were guilty of the recent murders of foreigners and native Christians,” it was left to the Powers to decide what that “adequate punishment” should be. Moreover, when taking such measures as were necessary, they were urged to “make every effort to avoid all needless and indiscriminate slaughter of Chinese and destruction of their property.”

3. By a strange misunderstanding we find that this suggestion has been interpreted as though it were animated by an un-Christian spirit of revenge. With the loss of scores of friends and colleagues still fresh upon us, and with stories of cruel massacres reaching us day by day, it would not have been surprising had we been betrayed into intemperate expressions; but we entirely repudiate the idea which has been read into our words. If governments are the ministers of God's righteousness, then surely it is the duty of every Christian government not only to uphold the right but to put down the wrong, and equally the duty of all Christian subjects to support them in so doing. For China as for Western nations, anarchy is the only alternative to law. Both justice and mercy require the judicial punishment of the wrongdoers in the recent outrages. For the good of the people themselves, for the upholding of that standard of righteousness which they acknowledge and respect, for the strengthening and encouragement of those officials whose sympathies have been throughout on the side of law and order, and for the protection of our own helpless women and children and the equally helpless sons and daughters of the church, we think that such violations of treaty obligations, and such

heartless and unprovoked massacres as have been carried out by official authority or sanction, should not be allowed to pass unpunished. It is not of our personal wrongs that we think, but of the maintenance of law and order, and of the future safety of all foreigners residing in the interior of China, who, it must be remembered, are not under the jurisdiction of Chinese law, but, according to the treaties, are immediately responsible to, and under the protection of, their respective governments.

It is, unhappily, the lot of missionaries to be misunderstood and spoken against, and we are aware that in any explanation we now offer we add to the risk of further misunderstanding, but we cast ourselves on the forbearance of our friends, and beg them to refrain from hasty and ill-formed judgments. If on our part there have been extreme statements, if individual missionaries have used intemperate words, or have made demands out of harmony with the spirit of our Divine Lord, is it too much to ask that the anguish and the peril through which so many of our number have gone during the last six months should be remembered, and that the whole body should not be made responsible for the hasty utterances of the few?

On the eve of the new era which is about to dawn upon this ancient empire we would appeal to all who own the authority of Jesus Christ to aid us in bringing about a better understanding of the true position of affairs, and our relation to them. At the same time we would reaffirm our entire faith in the Christian Gospel as the one great agency for the mental, moral, and spiritual elevation of this people, and we would place ourselves afresh on the altar of service, praying that with greater humility and with more complete consecration we may exercise the ministry to which we are called.

THE LATE MR. WILLIAM DAWSON, OF HUDDERSFIELD.

BY the death of Mr. William Dawson, for many years treasurer of the Huddersfield Auxiliary, the London Missionary Society has sustained a great loss. He was a most ardent and devoted friend of Christian missions. His money, his time, and his strength were ungrudgingly given to the Society's interests.

He was not a man who ever sought for himself or his work public praise or recognition. He was content to work quietly and unseen. He hated any kind of ostentation, yet he laboured with a zeal that was untiring and an enthusiasm that never failed.

William Dawson was born in 1819 at Mirfield. His parents were loyal Congregationalists, the family having been connected with Hopton Chapel for 200 years. The name appears on the list of subscribers to the chapel with that of Dr. Isaac Watts. At the age of thirteen years he entered the Mirfield and District Bank as junior clerk, and by his courtesy and

fidelity won promotion in its service, until at length, after it had been merged into the West Riding Union Banking Company, he was appointed chief cashier and removed to Huddersfield. His position at the Bank was retained by him until 1888, when he retired with honour.

In Huddersfield he at once connected himself with Ramsden Street Congregational Chapel, and with great enthusiasm threw himself into the various activities of the church. For forty years he has been one of the recognised leaders, for many years past a deacon and church secretary at Ramsden Street.

But Mr. Dawson by no means confined his energies or interests to his own church. He was a lifelong abstainer and one of the most honoured pioneers in the temperance movement in Yorkshire. First as secretary and then as president he served the Huddersfield Temperance Society, and often, when teetotalism was a very unpopular doctrine, has he walked long miles into the villages to advocate the cause.

Moreover, outside the temperance cause he proved himself the friend of all good work. He was a staunch supporter of the British and Foreign Bible Society and of the Religious Tract Society. He was a man of peace, and was long connected with the Peace Society.

To the very last Mr. Dawson's activity in all that made for the moral and spiritual welfare of the town and neighbourhood, and for the spread of Christ's Kingdom upon earth, was maintained. He was a great believer in the principle of proportionate giving, and took a great part in advocating more systematic Christian generosity.

Those who knew him will never forget him. A quaint little figure, always active and alert, ready with old-world greetings and courtesies to all whom he met with. A man with strong opinions and prejudices, a keen anti-tobacconist, but full of geniality, charitable, and large-hearted even to those with whom he differed.

Speaking at the graveside at Hopton, where Mr. Dawson was laid to rest, Dr. Bruce said: "Mr. Dawson was one of the most excellent of the earth—a true saint in the best sense of the term, a holy man of God, transparent in character, beautiful and gentle in spirit, simple almost to a fault, thinking of himself too little, and exhibiting always the ornament of a meek and quiet spirit. He loved God, and he loved the people of God to whatever church they belonged. He carried his Christianity through his whole life, by his public business, his industry and accuracy, prompt interest in his family life, by his faithfulness and consideration and unselfishness, by his kindness and hospitality, beyond comparison and power of exaggeration. He was a good man, absolutely transparent and candid and Christian, and especially was he the friend of ministers."

The scene at the graveyard when his remains were laid to rest was very beautiful and impressive. Persons from all churches gathered about his grave, and as the service proceeded one thought was uppermost in the minds of all

present—"A good man, and one who had done good in Israel, both toward God and toward his own house."

The Huddersfield Auxiliary of the London Missionary Society was represented by Dr. Bruee, the local Director, by the Secretary, and several members of the Committee. The various other philanthropic and religious societies, as well as the church at Ramsden Street, were all numerous represented.

May God raise up in all our auxiliaries men of like character and devotion to the veteran treasurer whom Huddersfield has lost.

J. H. T.

THE BOARD ROOM.

THE last meeting of the Board before the holidays was held on July 23rd. The following missionaries were introduced:—The Rev. J. and Mrs. Sibree, returning to Madagascar; Dr. Cochrane, returning to North China; the Rev. P. and Mrs. Milledge, proceeding to Madagascar; the Rev. A. J. and Mrs. Wookey, and the Rev. Howard and Mrs. Williams, home from South Africa; and Dr. and Mrs. Mackay, from Central Africa.—Dr. Cochrane declared that the enthusiasm with which he returned to China was greater than that with which he first went out. Mr. Wookey spoke of the improved attitude of colonists in South Africa towards the work of the missionaries, and urged the importance of maintaining the work well in future. Mr. Williams brought Khama's greetings to the Directors. The chief hopes to visit England again when the "Cape to Cairo" railway is finished, and when the English Channel is bridged! Dr. Mackay testified to a great improvement in the work of our mission in Central Africa; it would be a mistake to neglect the old work for new enterprises.

Mrs. King Lewis, who is going out to South Africa on a mission of Peace and Temperance in connection with the Society of Friends, also briefly addressed the Board at the invitation of the Chairman.

A long discussion took place on the question of disposing of the present Mission House, and building a new one on a fresh site. A suitable site had been offered, and it was felt that the opportunity for effecting a change was a good one. The matter was finally left in the hands of the Consultative and Finance Committees, with the addition of certain other names.

The Rev. D. Picton Jones, formerly of the Central Africa Mission, was appointed to Matebeleland, and the Rev. J. H. Cullen, of Mangaia, was transferred to New Guinea to take the place of the late Mr. Tomkins.

As announced in our last issue a "Chalmers Memorial Fund" has been opened. It is hoped that a sufficient sum may be raised to establish a mission on the Aird River, where our missionaries were done to death.

MISSIONARY STUDY CLASS.

THIRD COURSE

THE third course of our Missionary Study Class will be commenced next month. The subject of the course will be **FOREIGN MISSIONS IN THE SOUTH SEAS**, and the text-book recommended is "Christianity in Polynesia," by the Rev. Joseph King, price 1s. 3d., post free, from the Mission House, 14, Blomfield Street, London, E.C. (A few copies of the book, in better binding, may be had for 1s. 9d., post free.) Mr. King is our organising agent for Australasia, and has a personal and intimate knowledge of mission work in the South Seas. His book, which deals with the work of other missionary societies as well as our own, was published in 1899, and has been highly spoken of by the Press.

As in previous years, no rules will be laid down concerning admission to this Study Class. It is open to all who care to avail themselves of its help. It is hoped that in some cases it may be taken as the subject of a monthly meeting of the Young People's Guild or Christian Endeavour Society; in other cases it may be dealt with once a month at a week-night service of the church. In some places it may be possible to start a special class for the thorough study of this most interesting and inspiring subject, and where a class is out of the question some of our readers may be glad to undertake the study in private.

There will be no enrolment of members and no examination, but the Editor will be greatly obliged if those who intend to follow the course of study will notify him of the fact on a postcard.

OUR FELLOW WORKERS.

"All ye are brethren."

DR. SCHREIBER, the Inspector of the Rhenish Missionary Society, has been visiting the stations of that Society in the East Indies. His report on the Mission in Sumatra is particularly interesting. In that island there are now 40,000 Christians. The progress of mission-work in the land of the free Bata people is wonderful. "The scenery near the lake is magnificent," writes Dr. Schreiber, "but this incomparable mission-field impressed me more than the beauty of the landscape. I had never imagined that it was so splendid. Certainly there is no want of difficulties and shortcomings, but it is palpable what progress the work makes through the power of God. The time I spent here was the most precious in my life." One of the happiest features in the Sumatra Mission is the progress which Christianity has made among the Mohammedans. At the time the Rhenish missionaries came to Sumatra, Mohammedanism was going victoriously forward. Now it is clearly on the ebb. It is especially on the south coast that the work among Mohammedans is advancing. There at one station alone there are 2,000 bap-

tized Mohammedans, while the number on the whole island reaches about 3,900. But for the influence of the chiefs, Islam would die out in many places.—*Nordisk Missions-Tidskrift*.

* * *

IN such a rich mission-field the work of the native helpers becomes specially important. By the side of the 30 European missionaries there are 700 native elders, 11 evangelists, 167 teachers, and 20 ordained pastors. To form native apostles has been the aim of this Mission from the first; Nommensen, the pioneer missionary of the Valley of Silingdung, was ever careful to impress on the baptized the duty of bearing witness for their faith. Very high testimony is borne by the missionaries to the character of their native helpers, who, in spite of the low moral standard around them, show themselves to be real living Christians, though many of them have only a slender knowledge of the teaching of salvation; but they study the Gospel earnestly and are thankful to have it explained, and they show in their lives that they understand what mercy and charity mean far better than the people about them.—*Nordisk Missions-Tidskrift*.

ANNOUNCEMENTS.

ARRIVALS.

DR. J. G. MACKAY and MRS. MACKAY, from LAKE TANGANYIKA, CENTRAL AFRICA, *via* Flushing, on July 18th.

REV. A. J. WOOREY, from MOLEPOLOLE, and REV. HOWARD WILLIAMS, MRS. WILLIAMS, and daughter, from PHALAPYE, SOUTH AFRICA, per s.s. *Kinsauus Castle*, on July 19th.

REV. S. J. LONG, from COIMBATORE, SOUTH INDIA, per s.s. *Orube*, on July 31st.

BIRTHS.

RICE.—On May 6th, at Bangalore, South India, the wife of the Rev. E. P. Rice, B.A., of a daughter (Irene Katharine).

DENNIS.—On July 23rd, at Ambohidratrimo, Madagascar, the wife of the Rev. F. W. DENNIS, of a daughter. [Cablegram.]

MARRIAGES.

MILLEDGE—SIBREE.—On Thursday, July 25th, at Bromley Congregational Church, Kent, the Rev. Percy Milledge, of Brentwood, to May, eldest daughter of Rev. J. Sibree, of Madagascar.

MURRAY—BARTLETT.—On Tuesday, July 30th, at Bristol, the Rev. D. S. Murray, of the Tsang Chou Mission, China, to Miss E. S. Bartlett, formerly of the same mission.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Curds, Magazines, &c., should be addressed to the REV. GEORGE COOMBS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY.

VOL. LXV. No. 785.—*Old Series.*

OCTOBER, 1901.

[VOL. X. No. 118.—*New Series.*

NOTES AND COMMENTS.

A TIME of financial difficulty at home is often a time of increased opportunity abroad. Some faint hearts would not have it so; they think that when our churches at home are unwilling to exert themselves any further, the way for retrenchment should be made easy by the falling off of some of the work abroad. But that is not God's way. It seems as though He *dares* us to withdraw. We talk of having done "all that we can reasonably be expected to do," and He answers us by throwing open the door to some new field of service whitening to the harvest. There never was a time when this was more strikingly the case than now. The open doors of Hunan, the call to occupy the inland of New Guinea, the great fields waiting to be occupied in Central Africa, in West China, and elsewhere—these are old themes. There is added to them now the story of a new opportunity in South India, of which we shall have more to say in future issues (see page 247). When God's voice is so clearly saying FORWARD, who is he that will utter the word *retreat*?

* * *

SCARCELY a month passes without the record of some new "frontier grave" having to be written. The stretch of country to the south of Lake Tanganyika has been "appropriated" to us by many such graves. The last to lay down his life in that hard field was not the least of the army of African martyrs. John May, whose spirit passed to heaven on the 21st of August, was a mis-

sionary of great achievement and of greater promise. A brief memoir of his work, from the pen of our Foreign Secretary, will be found on another page.—At the same time we have to record the death of one whose time of service abroad has been very short, and whose work was known only to a small circle of friends, but who was loved by all who knew her, and whose heart was in her work—the wife of Dr. McAll, of our Central China Mission, who died at Wuchang, after a short illness, on July 25th.—At home we have lost one who was for many years a Director and Auditor of this Society, Mr. W. G. Wilkins, of Tollington Park.

* * *

THE announcement last month that a site for a new Mission House had been "secured" was a little premature. The option of a site had been granted for a month, at the end of which time it was decided to take steps to obtain possession of the site in question. The deed, however, has not yet been signed, and it is still possible that difficulties may arise which will cause the negotiations to be broken off. A fuller statement of the position will be found in the Home Secretary's Notes on page 254.

* * *

ARRANGEMENTS are being made for prosecuting a vigorous campaign among the churches during the coming winter. It is possible to make a very decided move forward without any definite "Forward Movement." But comparatively little can be done from

Blomfield Street. We can supply speakers, literature, collecting cards, and other material, but it is to our friends in the churches that we must look for local efforts to quicken the zeal of the Society's constituents. We shall be glad to receive, and to publish, reports of any special efforts that are made in this direction.

* * *

A NEW series of illustrated Sunday-school leaflets is being prepared, which we think will meet a real need. The following are now ready, and will be sent gratis on application :—No. 1, "The Story of Swema, a Freed Slave," by the Rev. Harry Johnson, of Central Africa; No. 2, "Have You Ever Thought? A Letter to Little Folk," by L. H. G.; No. 3, "The Story of Durgamma," by Miss Christlieb, of Anantapur; No. 4, "Boys and Girls at Work and Play in New Guinea," by "Papua." Others are in preparation, and will be ready shortly.

* * *

WE have also ready the first of a new series of booklets entitled "The Story of our Mission Fields." No. 1 is from the pen of the Rev. J. P. Ashton, M.A., of Calcutta, and deals with missions in North India. It is forty-eight pages in length, and will be found of great service by all who have to prepare addresses on the subject with which it is concerned. The price of the book is sixpence.

* * *

AN address recently delivered by our Foreign Secretary (the Rev. R. Wardlaw Thompson) on the subject of "The Success of Foreign Missions," has been printed as a pamphlet, and may be had at the Mission House, price one penny. Small quantities may be had free for careful distribution.

* * *

WE trust that our "Missionary Study Class" (see page 248) will be widely taken up during the coming months. The fire of missionary enthusiasm cannot be kindled or kept alight without the fuel of facts. One minister writes: "I have found the previous courses so useful that I propose to follow the new one also at our Monthly Missionary Prayer Meeting. This meeting is always well attended, and our church generally is very keen on missions." (See also page 252.)

* * *

THE Friends' Foreign Mission Association has appointed Dr. William Wilson to succeed the late Mr. Watson Grace as secretary. Dr. Wilson has been a medical missionary in Madagascar for more than twenty years, so that he brings to his new position a large experience of the practical side of missionary work.

He is held in the highest esteem by all our missionaries in Madagascar, and, indeed, by all who know him, and we are confident that the brotherly relations which always existed between Mr. Watson Grace and ourselves will be continued under the new régime. We offer our hearty congratulations both to Dr. Wilson and the Association.

* * *

WE trust that the Prayer Meeting to be held in the Board Room on Monday, September 30th, at 4 p.m., will be largely attended. It is to be followed by an important Conference in connection with the Metropolitan Auxiliary, a meeting of which we hope to give some report in our next issue. May we call special attention to the announcement, on this page, concerning the Women's All-Day Prayer Meeting on October 31st? The morning is to be devoted entirely to prayer for the home side of the work, and Mrs. Jesse Haworth, of Bowdon, has kindly promised to speak upon this subject.



WOMEN'S ALL-DAY MISSIONARY PRAYER-MEETING.

OCTOBER 31st, 1901.

THE following ladies will preside :—

- 10.30 Mrs. Robert Whyte.
- 11.0 Mrs. Jesse Haworth.
- 11.50 Miss Horne, of Huian, China.
- 12.30 Miss Christlieb, of Anantapur, India.
- 2.30 Mrs. Meech, China.
- 3.0 A Representative of the Presbyterian Mission.
- 3.30 Miss Large, Rarotonga.
- 4.0 Mrs. Joyce, India.
- 4.30 Miss Aldridge, of the Baptist Zenana Mission.
- 5.0 Miss Dawson, of Vizagapatam.



THE THRONE OF GRACE.

"We perish if we cease from prayer."

LET US PRAY for our friends who have been bereaved (p. 233); for our new recruits (p. 253); for the movement among the Shanars of the Salem district (p. 247); for the opening of a door for the Gospel into Thibet (p. 239); for the missionaries returned to their fields (p. 255); for Divine guidance in the matter of obtaining a site for a new Mission House (p. 233).

LET US GIVE THANKS for good news from China (pp. 236, 213); and from India (p. 247); for encouragement in Matebeleland (p. 248); for the life and labours of Mr. May in Central Africa (p. 246).

SUCH AS I HAVE.

SUCH as I have ! It is so very small
That I am even tempted to withhold,
Because it is not houses or fair lands,
Or talents of fine gold.

Such as I have ! I have no wit, no words ;
I cannot speak with angels' glowing tongue ;
I cannot sing Thy praise in lofty strains,
As some of old have sung.

Such as I have I bring Thee, O my Lord—
Thou who didst give Thyself to rescue me ;
Remembering *that* gift, can I withhold
Such as I have from Thee ?

THE YOUNG AND WORLD-WIDE
EVANGELISATION.*

BY THE REV. OWEN K. HOBBS, M.A., OF BATLEY.

HE Church of Christ is a missionary institution. "Christianity," said the late Professor Seeley, "would sacrifice its divinity if it abandoned its missionary character and became a mere educational institution. When the power of reclaiming the lost dies out of the Church, it ceases to be the Church. It may remain a useful institution, though it is most likely to become an immoral and mischievous one. Where the power remains, there, whatever is wanting, it may still be said that 'the tabernacle of God is with men.'" If we hold the Evangelical Faith we should have the Evangelistic Spirit. These two have been joined together by God and should never be separated by man. We cannot divide the teaching of Jesus into two parts, and say we will accept His revelation of God as our Father but reject His revelation of man as our brother. The Divine Fatherhood can only be understood by us as we enter into the meaning of the human brotherhood.

Christian faith teaches us to look up ; but love reminds us to look around upon those who still sit in darkness and in the shadow of death. There is in the early life of Moses a sentence that explains all that follows after : "When Moses was grown, he went out unto his brethren, and looked on their burdens." After that, a life of self-indulgence was impossible. If the truths of the Gospel

* From an address delivered at the National Convention of Christian Endeavour Societies.

have taken possession of us, we must go out unto our brethren and look on their burdens ; and having once seen clearly the burdens of darkness, of fear, of cruelty, of strife, of awful superstition that rest upon our brethren in heathen lands, surely a life of selfish ease and callous indifference will be impossible to us.

This is an age of federation, and the churches have felt the breath of the new spirit. But it is along the line of evangelistic and missionary endeavour that we realise most powerfully our union in Christ Jesus. I remember a speaker at one of our conventions saying that in the great farms of the North-West in time of harvest no ditch or division was visible—all were obliterated by the waving corn. In our recent Simultaneous Mission have we not been reminded that it is when we are praying, and sowing, and reaping together that all the little differences of church organisation and government are forgotten in the larger unities of the Gospel ?

Now I want to suggest to you that we can never take a true and deep interest in missionary work until we are missionaries ourselves. I do not think that any man can be deeply interested in missionary work who only gives his money. We all need to be missionaries in prayer, in desire, in enthusiasm. We must not be satisfied with evangelisation by proxy ; we must put personal effort into it. James Chalmers was a missionary first of all not in New Guinea but in Glasgow. And the first mission-field of John Paton was not the New Hebrides, but the poorest streets of that same City of Glasgow. As Paton and Chalmers laboured among the depraved and the destitute on the banks of the Clyde, they knew not that the day was coming when their names would be written in the list of the great missionary heroes of the world. In their lives have we not an illustration of the words of the Master : "He that is faithful in that which is least is faithful also in much" ? We are not all called to go abroad as missionaries of the Cross, but we need to be reminded that we are all called to take part in the evangelisation of the world.

I want to make one strong appeal to you as Christian Endeavourers. I want to recommend to you something I have tried myself. You would like to take a greater interest in the work of those whom we call foreign missionaries ; but the claims of the work at home are so great, and you have only a little time you can devote to Christian service ; the result is you sometimes find yourselves growing absorbed in the task that more than fills your hands and your hearts. It is not a good thing for us to be so lost in our own work as to

forget or ignore the service of others ; least of all is this good in Christian work. So I would urge upon you for your own sake, for the sake of your own work, as well as in the interests of the evangelisation of the world, I would urge you to *steep your minds and hearts in missionary biography*. We live in an age of cheap literature and of many books. See to it that you always have on hand the life-story of some worker who has proved himself a valiant hero of the Cross in a foreign land. There is one book in the New Testament that always seems to us to end very abruptly. It is the Acts of the Apostles. Perhaps no other ending was possible, for in every age new chapters are being written and added to that wondrous story. It is said that an English bishop, after reading an account of the labours of John Williams, the martyr of Erromanga, exclaimed : "There is the twenty-ninth chapter of the Book of the Acts of the Apostles !" See to it that in your own library and in that of your school you have not only a "poets' corner" but a "missionaries' corner." Give a shelf to the new chapters God is adding in our own day to the Acts of the Apostles.

Dr. Pearson wrote ten years ago two volumes, to which he gave the title "The Miracles of Missions." It is a bold title, but I believe it to be more than justified. Darwin, the naturalist—a most impartial witness—once wrote : "The march of improvement consequent upon the introduction of Christianity throughout the South Seas probably stands by itself in the records of history." Read this wonderful story ; become familiar with the men who, like Enoch of old, were on terms of holy intimacy with God. Let Hunt and Calvert of Fiji, Moffat and Livingstone of Africa, Carey of India, Morrison of China, Gilmour of Mongolia, become as household names to you. Be catholic in your missionary reading. Let your heart go out in loving sympathy and earnest supplication for the brave missionaries of every section of the Church of Christ. Catch the holy fervour of a Brainerd, who prayed : "Oh, that I might be a flaming fire in the service of my God. Here I am, Lord, send me ; send me to the ends of the earth ; send me to the rough and savage pagan, to the wilderness ; send me from all that is called earthly comfort ; send me even to death itself if it be but in Thy service and to promote Thy Kingdom."

As you read the triumphs of the Gospel you will look upon the map of the world with new eyes. You will no longer find your chief interest in battle scenes where man has engaged in mortal combat with his

brother, but you will delight most of all in the war that is being waged in so many lands with superstition and sin. In every page of the atlas of the world you will see the silvery light of the stations of the Cross, and you will watch with grateful heart and loving eye every extension of the empire of Christ. Think of how William Carey studied geography. "I remember," says Fuller, "on going into the room where he employed himself at his business, I saw hanging up against a wall a very large map, consisting of several sheets of paper pasted together by himself, on which he had drawn with a pen a place for every nation in the known world, and entered into it whatever he had met with in reading relative to its population, religion, &c." If you have a much-loved friend settled in a foreign land you look upon the map of the country in which he has made his home with a new interest. As far as you can, make all the missionaries your friends ; you cannot know them personally, or even by name, but you can read some brief story of the lands where they are living and the people among whom they are labouring. By your gifts and prayers and loving interest you will become partners in their holy crusade ; and as you have fellowship with them in their many trials, so you shall be able to rejoice with them in each new triumph of the grace of God.

THE RESURRECTION OF A CHURCH.

BY THE REV. GEORGE OWEN, OF PEKING.

UR little station at Shih-pa-li-tien, three miles outside the city, suffered cruelly at the hands of the Boxers last year. They killed every Christian they could find. Two whole families of twelve persons were utterly destroyed, not even a child being left. Altogether, thirty of our people there died by the hands of those cut-throats. Fortunately a few escaped to Peking and found refuge within the Legation lines, otherwise the whole church would have perished. When the foreign troops reached Peking the people of the villages in which these atrocities had been perpetrated naturally feared they would be called on to answer for their crimes. The village leaders, therefore, came forward and offered to rebuild the church and school-house, rebuild and refurnish the converts' ruined homes, and to hand over to justice the leading murderers, if they could be found. These terms were accepted by the church and mission,

and all have been faithfully carried out except the last.

The mission premises have been rebuilt larger and better than they were before; and the same may be said of the converts' houses, though in a less degree. To meet these expenses a levy was made on the villages implicated, through their representatives, and the whole business from beginning to end has been carried through by them.

Last Friday having been fixed upon for the handing

which had sent congratulatory mottoes in large gilt letters mounted upon red silk or red cloth.

The dedication service was listened to very respectfully by the crowd, and much kindly feeling was shown by the people generally. After the dedication service we proceeded to the south end of the village, where a small piece of ground had been set aside for the burial of any of the massacred Christians whose remains might be recovered, and where two handsome stone slabs, sur-

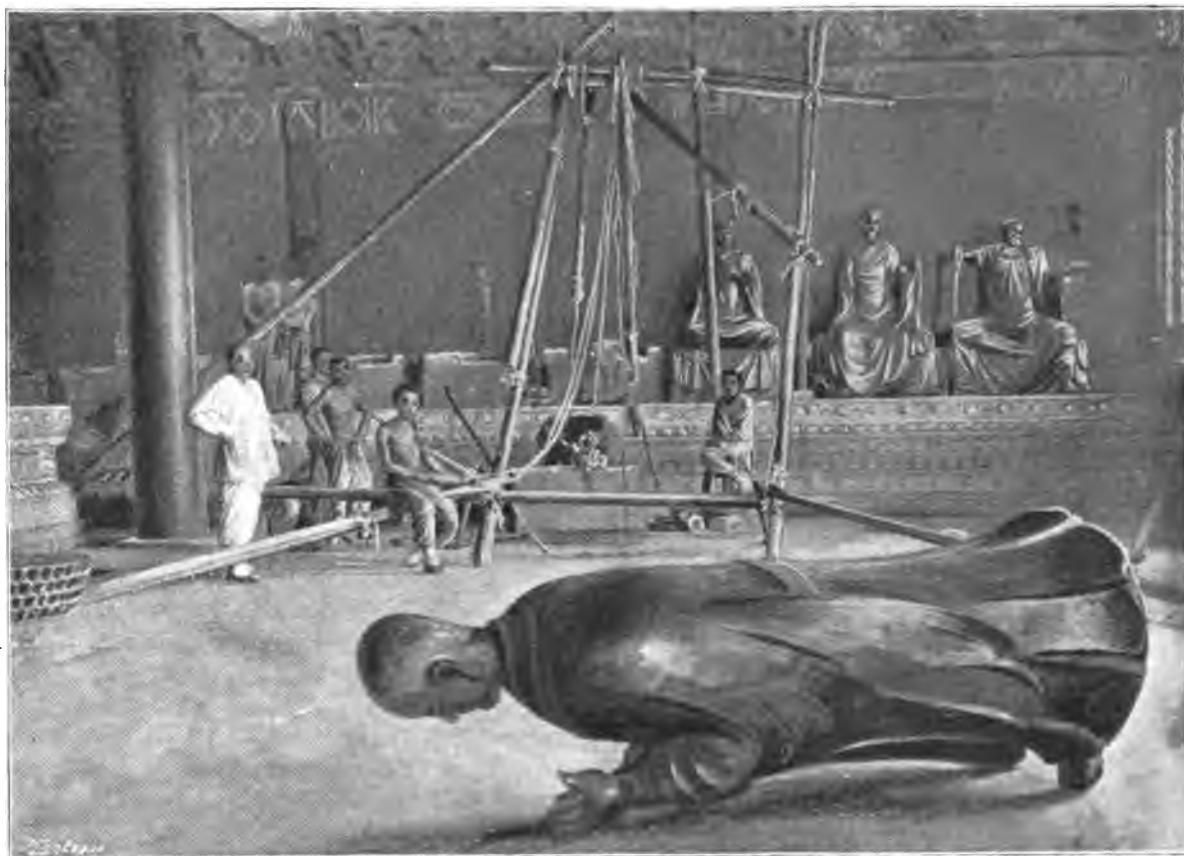


Photo by]

A CONTRAST: THE RESURRECTION OF AN IDOL.

over of the new church to the mission, all the foreign missionaries and native Christians connected with our East and West City stations were invited down, and carts were sent to convey visitors to and fro. We reached the village about eleven o'clock, and found it *en fête*. A huge mat awning, decorated and festooned, covered the court in front of the chapel. In this and the surrounding space about 1,000 people were assembled. There were representatives present from forty villages, sixteen of

[Rev. T. Howard Smith.

A SCENE IN THE SUMMER PALACE AT PEKING.

mounted by a cross, had been erected to their memory by the villages above referred to. On these slabs the names of the martyred Christians are inscribed in Chinese, followed by a few lines of praise and lamentation, and in the left-hand corner there is a brief inscription in English. Here we sang and prayed, read out the martyr-roll, and gave two short addresses. We then returned to the chapel, where a lunch had been prepared by the villagers for all visitors and for all who had

contributed to the expenses of the day. Several hundreds sat down in relays of about eighty, and the feast went on for hours.

This, I believe, is the first church destroyed by the Boxers that has been rebuilt and re-opened in North China. Its dedication was a great joy. Yet it was with very mixed feelings that I performed the ceremony. I could almost see, and could very distinctly feel, the presence of the martyred dead. There were many sorrowful faces and wet eyes among the worshippers. Scarcely a Christian present but had lost one or more dear ones, and prayers and addresses, hymns and memorial stones, all helped to make vision and memory very keen. The dead seemed so near. Two men who stood close by me during the ceremony were absolutely friendless—not a loved one was left to gladden life. Poor lone, stricken men! May God pour the oil of healing into their hearts and give them such peace and joy as may be. There are hundreds of such lone and stricken ones scattered over North China. Pray for them.



IV.—ALMORA.

BY THE REV. G. M. BULLOCH.

FOR the work of the London Missionary Society among the hill tribes on the southern slopes of the Himalayas, and with a view to reaching and influencing the inhabitants of the yet closed land of Tibet, Almora is the strategic point. It is, to begin with, the administrative centre where the more serious portion of the fiscal and judicial work of the province is carried on, and consequently there is drawn up to it sooner or later one or more members from every family, even of those of the remotest corners, of the land. To hold Almora in strength for Christ is to give an object-lesson to, and exert a decided Christian influence on, everyone who is led either by necessity or opportunity to the town.

This advantage makes it naturally the point around which various other interests centre. Every ambitious parent in the district looks to it as the place where he can find for his promising sons that education which may ultimately fit them for filling good positions under the British Government in one or other of the administrative departments that are open for deserving youths. Every missionary who has been stationed in Almora has been fully aware of this, and has striven to the utmost to establish and develop a sound education on Christian lines. In this aim they have been in bygone years nobly supported by leading European officials, and especially by the late Sir H. Ramsay. One of the finest buildings in the town is the Mission College, associated with which are the two boarding houses, one for Christian and the other for Hindu lads coming from distant homes in the district. For a time the mission had a unique advantage in retaining the control of all the higher and much of the elementary education of the whole province, and though in later years other educational institutions, which are not in sympathy with Christian teaching, have come into existence, we still have an encouraging proportion of the youth under our care. Unfortunately the pecuniary support given to this side of the work has not been all that we needed, and consequently its maintenance has been sometimes a serious anxiety to the missionary in charge. It should never be forgotten that a well-equipped and efficiently-maintained educational work lays the foundation of a lifelong and often epoch-making influence in the characters of those whom we hope to see converted to Christ, as well as in those who come from Christian homes.

In Almora we have got beyond the initial stage in the history of a mission. A fairly strong church has been formed, from which attempts are being made to throw out branches—but tiny twigs as yet, we must confess; still enough to show the existence of life and growth. There are the usual outcomes of this life apparent in the Preachers' Band, the C.E.S., the Sunday-school, the Bible Reading Union, and such like. Here, then, we have a nursery from which to send out young plants to take root and grow in the regions beyond.

What opportunity is there for this? There is the subdivision of Danpur, with a population of nearly 40,000, scattered about in a thousand villages, in a large measure yet ignorant of the elements of the Gospel. There is Chaugarkha, with nearly another 40,000, if possible still more ignorant of Christ. Then the Pali and Paldakot circles, with about 150,000, which could be so well served

from Ranikhet as headquarters. And what shall we say of Bhot, or Johār, as it is properly called, with its manly, fearless traders, and the peculiar advantages they possess for carrying the Gospel message into Tibet, even during these years whilst it remains closed to the entrance of the European missionary? Amongst all these, and others unmentioned in the adjoining country, idolatry in all its most degrading and soul-numbing influence is still rampant, and superstition with its hydra-head holds sway.

The little that we have been able to do as yet has been having its effect, and we have every reason to believe that further results may soon appear if we faint not. The thin end of the wedge of the Gospel has entered Bhot. A few have accepted Christ: God will send us more if we will but rely on His strong arm, and seek the infusing of His Spirit.

In 1890 the first definite attempt to work in the country of the Bhotias was made.* Previous to this casual work had been done amongst them only during their short periodical visits for trading in the southern parts of the province. On the first occasion it was only a short and rapid tour of investigation that we could make. In the following year a more lengthened stay was possible, and we were then greatly encouraged by the kindly welcome from the people to attempt permanent mission work amongst them. This was made feasible first by a generous gift for the purpose from the late Mr. R. Arthington, and latterly by the members of the church at Bromley, in Kent, taking a deep and hearty interest in the work, and offering for a number of years to provide the funds necessary for its maintenance. During

the last two or three years this work has been ably supervised, principally on its women's side, by Miss Turner, who, with Miss Rutledge, an assistant found in India, is at present vigorously prosecuting the warfare right away on the confines of Tibet, which is our objective. We do not intend to be satisfied with Bhot; we mean to be amongst those who are to be first in Tibet and help to bring its wild nomads to the feet of Christ. To attain this, Almora must be our strategic point, for from there we are reaching the Bhotias, who have in Milam (our most northerly station, about fifteen miles from the pass

which crosses into Tibet) the store-houses in the summer for the trade they carry on with Tibet. Every week or two the men are coming and going with their goods, carried on the backs of goats and sheep and yak, taking with them influences which we are seeking to effect by preaching and teaching and medical aid and the printed book. Indeed, an honorary Euro-

pean worker who was with us for some time boldly ventured across the border in disguise and reached the shores of the Mansarowar Lake, where he left some copies of the Gospels in the monasteries.

The mere fact of our proximity to Tibet is a fact we must not lose sight of. For it familiarises the Tibetan who ventures across, and a few do so, with what we teach, and what we are. They are not slow to take notes. In such circumstances it is well to recall such testimony as that given by Captain Wellby in his "Unknown Tibet," regarding the missionaries at Tankar, on the east of Tibet. He writes: "The missionaries had entirely won over the hearts of the people, and in consequence of this we ourselves were treated with courtesy and civility by the officials." This is just what we aim at from Almora. We trust that some day, not so very far off, we may succeed, from this strategical point, in winning over the people of Tibet to Christ.



TRADERS FROM TIBET.

* For a fuller account of work in Bhot see the illustrated booklet, "Glacier and Glen" (price threepence, post free).

PLAIN QUESTIONS AND FRANK ANSWERS.

BY THE REV. A. A. DIGNUM, OF SALEM, INDIA.



THE following is a brief report of a very interesting interview I recently had with a Brahmin, a graduate of the Madras University and Professor of Science in a Hindu College. His answers to my questions were, I believe, given in good faith, and will be of interest to many readers of the CHRONICLE as representing the opinion of a large number of educated Hindus.

I.—Do you think that Christianity is making progress in this country (a) among the educated classes, and (b) among the masses?

(a) Evangelical Christianity is making little or no progress among the educated classes. But Christian ideals are gaining more and more hold of these classes. This is the direct result of Christian missionary education. The teaching of these ideals, accompanied as it is by criticisms on current practices and beliefs, has led the thoughtful to a critical study of Hindu religious literature, in which they believe they find sanction for such ideals.

The Christian idea of a personal God is opposed to the inherited and current philosophical conceptions of the higher classes of Hindus, and this, I believe, is the chief obstacle to the progress of Evangelical Christianity among them. There is, however, a growing feeling of reverence and respect for the personality of Christ, who is recognised as one of several great teachers who have contributed to the moral and spiritual elevation of mankind. Of late years, I do not recollect having heard any educated man speak disrespectfully of Christ as the representative of a foreign religion, as I used to hear in earlier years.

(b) Among the masses, however, Christianity is progressing, though slowly. Their Fetish worship and belief in the intervention of the various gods and goddesses in the daily affairs of life is giving place to the more rational conception of one omnipotent personal God. The spread of education, the growth of towns, the influences of urban life, and the equality of laws to which the masses are getting accustomed have produced among them an ardent desire for social elevation. They find that the present Hindu society does not afford them any hope of such elevation in the near or distant future. Here and there some classes are trying to fight their way up within the pale of Hinduism. But their experience, so far, is not of character to encourage the initiation on a large scale of similar movements for social upheaval based on Hinduism.

But Christian example and teaching hold out to them hopes of social improvement by individual merit and exertion. Hindus of the lower castes exhibit a tendency to ally themselves with communities of other religions in matters social and political to enable them to gain ground as against the exclusiveness of the high-caste Hindus. In the promising social outlook which Christianity holds forth is its most potent power of influencing the masses.

II.—Is there any hope of Hinduism becoming more tolerant in its policy towards the outcaste population?

I do not think that there is much hope of Hinduism, as such, becoming more tolerant. But the spread of education among the masses, and the consequent intensification of the social struggle, may lead to the growth of an entirely new religion based on the union of Hindu philosophy and Christian sociology, a religion which may still call itself "Hinduism," but without any of the distinctive features of present-day Hinduism.

III.—Is idolatry losing its hold upon the people?

Idolatry based on belief is becoming rare. But it continues to be practised as a formality or social observance, a family or caste custom.

IV.—Is the rigidity of the caste system being relaxed?

Yes. Inter-dining among the sub-castes is becoming the rule, and inter-marriage among them is coming into vogue. There is also visible a growing feeling of fellowship and community of interests among men of different castes. Difference of caste is ceasing to be a bar against social intercourse between friends.

V.—What is your opinion of Theosophy?

In so far as Theosophy has tended to create an interest in and promote the study of ancient Hindu literature it has done its work. But I believe it to be opposed to progress in other directions. Its tendency to explain and reconcile the various and distinct chronological strata of religious ideas and philosophical thought which the evolution of Hinduism presents, and its attempts at discovering a rational basis for current practices and beliefs, are casuistic in their nature, and are likely to retard further intellectual and social evolution.

VI.—Is it likely to gain many more adherents?

No. Theosophy has ceased to be militant. Generally speaking, Theosophists do not now exhibit that tendency, apparent a few years back, to obtrude their ideas on others. I believe that the spread of Theosophy so far

has been due to the exclusively literary character of the education given in our schools and colleges. The cultivation of the observing powers of the pupils, the organisation of experimental teaching in schools, and a closer acquaintance with modern science are likely to widen the vision and correct the tendency prevailing in many people towards blind acceptance and belief.

VII.—Do you approve of Government making grants to mission schools?

I do not disapprove of the Government making grants to mission schools in general, on any ground of abstract principles. The question of educational grants to quasi-religious institutions is one which must be settled exclusively by the exigencies of State policy in matters of education. The higher classes of the Hindu community have not yet shown a proper appreciation of their responsibility to educate the masses. The local authorities have neither the means nor the inclination to accept in full such responsibility. Under these circumstances the imposition of a "conscience clause" in general will strike at the root of the only voluntary organisation in existence in this country which has undertaken a part of such responsibility. It is, however, quite conceivable that the progress of education and the possible organisation of educational agencies on a large scale by local authorities and voluntary indigenous effort may render the universal imposition of a "conscience clause" necessary for the proper protection of the interests of all parties concerned.



SCENES FROM THE LIFE OF VANDERKEMP.

By MISS G. B. STUART.

I.—THE MIGHTY HAND OF GOD.

ON June 27th, 1791, a certain Dutch doctor of medicine was sailing a small pleasure boat on the river Dort, in Holland, accompanied by his wife and daughter. A sudden squall and the bursting of a waterspout upset the boat and threw all three occupants into the fast-rushing stream. The two ladies sank, but the man was carried a mile or more down stream towards the Port of Dort, and was flung against the wreckage of a big ship which had broken its moorings in the storm. The sailors rescued the breathless body, and restored it at last to life and consciousness—con-

sciousness revealing that all the man had loved on earth had perished!

Such was the awaking of John Theodosius Vanderkemp to the deep things of life! He had lived for forty-three years in a world of which he had tasted many of the pleasures. As a university student, a lieutenant of dragoons, a captain of horse, and (later) a doctor of medicine, he had sampled a good many professions, and having some private fortune was able to experiment in that of physic, restricting the number of his patients to twelve at a time. He enjoyed literary pursuits, gardening like a



DR. VANDERKEMP.

true Dutchman, and boating, and in his home on the banks of the Dort passed a pleasant careless time, till the tragedy of one summer afternoon broke the spell of easy-going content.

Of religion Vanderkemp had not been unmindful, but he had so far found nothing to satisfy his critical and inquiring mind. He had in turn been a careless pleasure-seeker, an infidel, a Deist (when reclaimed by his marriage with a good woman from absolute atheism), and after his fortieth year settled down to a cheerful tolerance of Christianity as a well-meaning system of mistakes, incon-

sistent with the dictates of reason and unworthy of the attention of educated and thinking men. But as life flowed on in comfort and enjoyment we find our good doctor's mind gradually inclining towards more serious thoughts of God and his relation to man. In what may have been partly a philosophical spirit, partly an approach to spiritual awakening, he writes: "I am like a blind man who has lost his way. I feel that it is entirely out of the reach of my unaided reason to discover the true road to virtue, and I wait upon God to take me by the hand!" In how terrible a manner God revealed Himself in power we have already told.

The overwhelming confusion of Vanderkemp's mind after the shock of his loss can scarcely be described. He had, as it were, dared God to convert him by any means, and God had answered him out of the earthquake!

He found himself, he hardly knew how or why, at church on the Sunday following the accident, and mechanically he presented himself at the Lord's Table to receive the sacrament, though he had hitherto rejected our Lord's claims as absurd. His diary says that the prevailing feeling in his mind was, "Examine Christianity afresh when you return home, and perhaps your judgment of it may alter; but eat now of this bread and acknowledge your new Master."

An overwhelming conviction of the love of Christ came to him as light in the darkness, and an opportunity of working for his Lord, through the poorest and most suffering of His people, probably saved the doctor's reason. He was appointed to the management of a large hospital at Rotterdam, where not only the medical direction but the religious welfare of the patients was confided to his care. These patients were the victims of the war between Holland and France (1793) raging at the time. Vanderkemp engaged a catechist to work amongst the soldiers, and himself conducted public worship for them every Sunday.

A correspondent at the time says of Dr. Vanderkemp:—"I had heard of his former irregularities, and was disinclined to renew acquaintance with him; but his admirable conduct at the hospital testified to his sincere convictions of the truth of the Gospel." After the hospital was broken up he retired to Dort, where he engaged in preparing a commentary on the Epistle to the Romans, when accident threw into his hand a circular on the formation of the Missionary Society in London. He was immensely struck by the scheme, and longed to have a share in it. The text which haunted his mind in this connection was a curious one: "Curse ye, Meroz,

said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty!" He felt that unless he personally joined in the work which thus attracted him, he should be included in this indictment, and he wrote to the promoters of the project in London offering his services in whatever fashion they thought best to accept them—either as a medical missionary to the heathen or as an agent in Holland to stir up the too languid zeal of his countrymen in this pressing work of evangelisation.

An inquiry into the Doctor's life and repute in Rotterdam was then set on foot "with all delicacy and circumspection," and this being distinctly favourable he was invited to London to confer with the Missionary Society, and was chosen to start and superintend the mission to South Africa, to which he himself felt the strongest attraction.

While waiting the settlement of events in London, the Doctor studied many mechanical arts which he thought might be useful to him in his new life, and perfected himself in brick-making as a necessary handicraft for a colonist. On December 23rd, 1798, he set sail, with three other missionaries, on board the *Hillsborough*, a Government transport bound for Botany Bay with convicts, which was to touch at the Cape, and there land the missionary passengers. The well-known missionary ship, the *Duff*, carrying about forty missionaries with their wives and families, was under the escort of the *Hillsborough*.

From this point we take up the account of Vanderkemp's voyage from his own manuscript diaries; but to avoid somewhat involved and pedantic language, we shall continue to tell the story in the third person, except where the Doctor's quaint diction is worth preserving as it stands.

The *Hillsborough* sailed from Spithead two days before Christmas, 1798, but "the brethren" had been ready and waiting at Portsmouth since the sixth of the month. Dr. Vanderkemp reports having been on board the vessel to visit a convict named Williams, who had been recommended to his notice. This man had been converted while under sentence of death at Newgate. The sentence being commuted, he was transported, chained to his accomplice Abbot, and handcuffed together. "His faith seemed in a low condition," was the Doctor's report of the poor fellow, and we are not surprised to hear it.

The time of waiting was not wasted, for we hear of "daily prayer before dinner" being instituted on the

Hillsborough by permission of the captain, and continued regularly throughout the voyage every morning. Services to the convicts were also arranged for, and Bibles distributed. The captain advised "the brethren" not to adventure themselves among the convicts, assuring them that they would be thrown down, enveloped in blankets, and robbed of everything they had upon them. But the missionaries persevered, and the sudden death of a convict gave them the opportunity of conducting the burial service and of speaking sympathetically to such as would listen.

An Irishman named Mackinnon requested the Doctor to speak to the captain to redress some grievances: "He complained in so high a tone that Dr. Vanderkemp was embarrassed, and expected some bad design." Presently, we are not surprised to learn, Mackinnon was carried on shore by order of the Government—a conspiracy in which he was concerned having been discovered. "We revered the hand of our God guarding us against these wicked men," says the diary; but no personal fear of the convicts ever seems to have assailed its author.

From the deck of the *Amphion* Vanderkemp witnesses a curious and hideous scene: "Ten Irishmen were whipped through the fleet" (*i.e.* on the decks of all vessels in succession) "for a conspiracy to kill their officers and carry the ship into a French port." This is probably the plot in which Mackinnon was engaged. A young lieutenant of the Royal Navy, searching for deserters, approached too near the orlop deck to look for his men; he was seized by convicts, severely beaten, and wounded in the head with his own dirk, narrowly escaping death.

Such was the vessel on which our missionaries started for the Cape, and such was the company they had to keep during their more than three months' voyage. "Yet we go among them as freely as among lambs," writes the Doctor, "while a detachment of Marines, searching for deserters, has had to retire, threatened with death if they put foot on the orlop deck." For a Government transport we cannot help thinking discipline was very poorly maintained on the *Hillsborough*.

(To be continued.)

A LADY at Worthing, connected with the Congregational Church, has had two missionary boxes this summer, and unobtrusively has collected over fifty shillings for the L.M.S. on the beach, and still she is collecting as opportunity offers. Where there is love there is always a way of helping.

A PRINCE AND HIS PRESENT.

L.M.S., Peking, May 15th, 1901.



DEAR MR. EDITOR,—A kind act done by Miss Georgina Smith to Prince Su has just received a very gracious acknowledgment. When the siege of the foreign Legations began, it was found necessary to occupy the Palace of Prince Su in order to protect the Legations—particularly the British Legation, from which it was only separated by a small canal. A considerable amount of treasure was found in the palace, and was deposited in the British Legation. The Chinese made more vigorous and persistent efforts to take this palace than any other place, inspired by the hope of killing the 2,000 or 3,000 native Christians congregated there. Bit by bit the brave little band of Japanese defenders was driven back, seventeen out of the twenty-five being killed, and court after court was taken and destroyed. Eventually the whole place was taken, looted, and burned by the Chinese, except the entrance court, which was held to the end by the plucky Japs.

The Prince thus lost everything, and was temporarily reduced to great poverty. He was without home, clothes, and money. Part of the treasure found in his palace had been used during the siege, but a part still remained, and at the suggestion of Miss Smith, supported by Dr. Morrison, the special correspondent of the *Times*, this money was restored to the Prince by the British Minister. His gratitude was unbounded. Besides repeatedly expressing his thanks in person, he insisted on presenting a complimentary tablet. This tablet, which is made of specially selected hard wood, is four feet long by two feet broad, covered with black lacquer and adorned with golden dragons. Across the front from right to left are four large Chinese characters in gold, "Hung Kuei Hsieh Shih," which, taken literally, reads: "The red chamber contains a scholar," but which, freely translated, means "A Lady and a Scholar." The presentation was a piece of very elaborate ceremonial. It was fixed to take place at ten o'clock on Wednesday morning. Shortly after nine o'clock eight of the Prince's chief retainers appeared in splendid robes of silk and satin, decorated with beautifully embroidered breastplates, and wearing official hats to announce the approach of the tablet. Soon after their arrival a band was heard coming down the street; the strains grew louder and louder, and finally a tremendous crash of trumpet and drum, fife and cymbal, announced

that it had reached the gate. The tablet was borne by eight men in a large shrine, elaborately decorated with great twists of yellow silk, and was covered with paper, that no eye might see it till it had been unveiled to the gaze of the receiver.

Unfortunately the entrance to our second court was too low to admit the shrine with its high roof and projecting corners, so the tablet was taken out and carried by two bearers amid a wild burst of music, in which four big drums played a deafening part. The tablet was then unveiled and presented to Miss

Smith by the splendidly dressed and bowing retainers of Prince Su, who inquired where they might have the honour of hanging their master's poor gift. Two carpenters for this purpose had accompanied the procession, armed with hammer and nails, and the tablet was soon fixed in its place above the covered doorway of Miss Smith's court, accompanied by blast of trumpet and roll of drum. Miss Smith was then invited to inspect the tablet and see if it had been properly hung, her approval being the signal for another and final burst of music. The Prince himself arrived soon after, and with his three eldest sons and their tutor partook of a slight repast, as by immemorial custom prescribed. He was very gracious, and was very pleased at the manifest appreciation of his gift. Prince Su is head of one of the eight princely families of Peking, who came in with the Manchus, and were elevated to princely rank for eminent services rendered at the founding of the dynasty. He is an enlightened man, and one of the few highly-placed Manchus who did not believe in the Boxers, and who, while loyal to the dynasty, regretted the misguided action of the Court. His name has been mentioned as probable Ambassador to England to present the Emperor's condolences on the death of Queen Victoria



THE BAND.

and congratulations on the accession of King Edward VII.—Yours very truly,

GEORGE OWEN.

THE INDIAN MARKET-PLACE.

BY THE REV. W. J. HATCH, OF COIMBATOUR.

GOING to market is a great event in the life of a Hindu. The market-place is the meeting-ground of his relatives and friends from a distance, and his little world is made bigger by the gathering of his clan. It is the News Bureau. He can there inquire after the health of his brother's cow, which, his Shastras say, is "altogether holy"; and after that he may inquire about his brother's wife, who—like all Hindu women—is "altogether depraved." The farmer's wife cannot, like her English sister, inquire the price of butter, for there is none in the Indian market; but she does inquire the price of rice, for upon its being cheap or dear, plentiful or scarce, will depend the number of meals the children will obtain during the coming week.

In the market the Hindu seems happy. He is in his element if there is a bargain to be struck. It matters not whether he is selling an elephant or a toothpick, he will not tell you the right price; so you must argue and keep your eyes open. He looks as if he were half asleep; but no, he is more awake now than at 6 a.m. when he was taking his morning bath and saying his prayers to Vishnu.

He will talk with you for half an hour, arguing whether the price is not 3½d. instead of 3d., and if you keep to

has settled upon it and the quality of the article generally. By this time he has come down a little. Then detect a flaw and offer him a little more than you stated at first. Then smile and tell him you do not want it and begin to go away, and he will come to the door, decreasing his price every five seconds whilst you are walking, until at last the right price is reached, and the exchange is accomplished. A mutual *salaam* is given, and each congratulates himself over the bargain made.

Almost anything can be bought in the Indian shandy—



Photo by]

THE MARKET-PLACE, COONOOR.

[Rev. W. J. Hatch.

your statement you will go without the article, and he will begin smiling to his next customer.

In striking a bargain with a native this method must be adopted. Ask his price. He tells you half as much again as it is worth. Reply by offering him a third less than its value. Then find fault with the dust which

from a bull to cooked ants peppered to suit the taste of the non-fastidious panchama. It is a place where the anthropologist loves to be. In it the physiognomist has a happy hunting-ground, and he can collect types for his note-book which will give him opportunity for study during long days to come.

The missionary loves the market-place, too, not because of the curios and the interest of the sights, but because he has there a great opportunity for preaching the evangel of love. A hungry and sometimes wild-looking crowd will gather round him as he gives out in his vernacular: "What can wash away my sins?" As he proclaims the message which God has given to His Church to deliver, a look of wonder and surprise will come into the faces before him. The audience will constantly change, but the haggard and forlorn on the edge of the crowd will strive to catch the words which fall from the speaker's lips, and the truth—because it is God's truth—must have some ennobling effect upon the life and thought of the wanderer.

Whilst we were holding a service recently in Pollachi Market, a little, bustling, fussy man appeared, and came straight to the place where we were standing. He listened for about three minutes, and then went away shouting: "Don't listen to them, for if you accept what they say you will lose caste!"

Lose caste, forsooth! Yes, and gain Christ and heaven. We shall continue to preach till caste has gone and Hinduism is buried, and Christ is set upon His Throne.



M. BIANQUIS, the General Secretary of the Paris Missionary Society, has offered himself for mission work in Madagascar, and will shortly sail for that island. His wife will accompany him. Being already advanced in life, they do not contemplate work amongst the Malagasy so much as to form a general centre in Antananarivo for the French Mission. In the words of M. Boegner, the Director of the Society, this sacrifice of a great force, as M. Bianquis is felt to be, is made at a moment when the Society is passing through one of the most serious times that it has ever known, financial difficulties pressing heavily, reinforcements urgently demanded, and repeated losses in one of its most difficult mission-fields.—*Journal des Missions Évangéliques.*

* * *

THE *C. M. Intelligencer* tells of a Japanese actor who had to take the part of a foreign missionary in a play dealing with the recent persecutions in China. Being an enthusiastic actor, he produced a New Testament from which to study his part. The reading of 1 Cor. xiii. so impressed him that he sought out a native pastor and had a long talk with him. He is still acting, having no other work to turn to, but has lost all heart in it.

* * *

THE Rev. G. H. Cullen Reed, of Bulilima, Matebeleland, says: "Some friends in England recently gave us a small bell for our church here. It is a great improvement on the native drum we used before. I should be very glad if other friends would give us bells for our three other schools. Small ones can be had in Buluwayo for about £3."

THE DEATH OF REV. JOHN MAY.

THE death of the Rev. G. Mackendrick has been followed only too soon by another very serious loss to the Central African Mission. At present nothing is known at the Mission House except the contents of the brief telegram received on August 23rd, informing the society that "May died 21st." Laconic as the announcement was, it meant that our Central African Mission had lost one of the most capable, devoted, and promising young missionaries in that field of many sorrows.

John May formally offered his services to the society in 1893, when in the middle of his course of study at Cheshunt College, but his missionary purpose had been expressed long before that time. He received a thorough training as a marine engineer, and first sought information from the society as to the possibility of being able to use his knowledge of engineering in connection with mission work among the heathen. His character and steadfastness of purpose were shown in the resolute way in which he met and overcame the difficulties which then beset his course, and deliberately gave up his profession to enter Cheshunt College, in order that he might more thoroughly equip himself for missionary service. He had joined Dr. Horton's Church at Hampstead immediately after his conversion in 1884, and it was a sermon of Dr. Horton's in 1887 which first seriously turned his thoughts to missionary service. He was at that time greatly affected by an impediment in speech, which seemed to make it very doubtful if he would ever be able to express himself fluently or effectively. Nothing daunted, however, he determined to overcome this defect if possible, and devoted himself with great earnestness and with considerable success to various forms of Christian work, especially to speaking in mission halls, children's services, and in the open air. He entered Cheshunt College in September, 1890, and obtained his B.A. degree in 1894. Dr. Whitehouse speaks of him as one of the most industrious and conscientious students he has had under his care, and his ardour in evangelistic work was as great as his devotion to study.

In 1897 he was set apart as a missionary to Central Africa, and during the brief years of his service in the mission field gave evidence of exceptional depth and strength of character and of capacity for varied service. His engineering knowledge was brought into use as soon as he arrived in the repair of the steel lifeboat, which had been wrecked in a storm. The industrial department of the Mission at Kawimbe was successfully developed, and he devoted himself zealously to the extension and improvement of the elementary schools connected with the Mission. His spiritual purpose was however, supreme. A sentence from one of his own reports describes most accurately the course which he consistently pursued. He divides the work of the station into three parts—that of the heart, the head, and the hand; and he says: "The question as to which is the most important does not arise. We came out to do the first, for the permanence of which the second is found to be absolutely necessary, and the third is found to be a valuable assistant to the other two." Sound judgment, strong grasp of principles, fidelity to duty, an amiable and conciliatory spirit, and a beautiful simplicity of faith and consecration, combined to make him a most valuable member of the Mission staff, one whose loss it will be difficult to replace. Mrs. May, who, during her brief life in Central Africa, has had sorrow upon sorrow, has proved herself a true helpmeet of her husband in her consecration and service, and even in the fulness of her sorrow is earnestly desirous to be permitted to remain where she is, and to carry on the work in which they have been engaged.

INDIA.

Mr. Dignum and others send accounts of a very interesting and promising movement among the Shanars in the Salem district. "The Shanars," says Mr. Dignum, "are a hard-working, industrious caste, and pauperism is almost unknown among them. Many are farmers; many engage successfully in trade. . . . Humanly speaking, this movement is due to the work of two Christian Shanars in Rasipur, both of whom

To what shall this thing grow? came from Tinnevely. For some time past they have been trying to persuade their heathen kinsfolk in the villages round Rasipur to place themselves under

Christian instruction, and have doubtless told them of the great Christian Shanar communities in Tinnevely and Travancore. It is now two months since they came to see me late one night to tell me of the beginning of the movement and to ask me to visit the villages and see for myself. Mr. Scarsi and Mr. Robinson went, and were greatly impressed with the possibilities of the situation. Last week Mr. Scarsi came back from a third visit with the glad news that *seventeen villages* were taking part in the movement, that five documents making over land and houses to the mission had been registered in the Government office, and that the foundations of the first Christian school were being laid. I have never known land and houses handed over in this way, and in my opinion it is an absolutely certain guarantee of their good faith. Three of the Christians have promised 100 rupees each, and an appeal has been prepared for circulation among the wealthier Christian Shanars of the South. . . . It seems likely that the whole Shanar community of the Salem district, numbering over 60,000, will be affected by this movement, which promises to mark an epoch in the history of the mission. Our hearts are full of praise and thanksgiving to God." A special contribution of £12 a year, and two contributions of £7 a year each,

are urgently needed to supply a catechist and two teachers for this new work.

CHINA.

Mr. Sparham writes (July 19th): "The latest news from Heng-chow (Hunan) is good: all quiet, and building proceeding apace. Mr. P'eng, who was anxious a few weeks ago, is now confident that all cause for anxiety is over. Multitudes are coming

All well in Hunan. to inquire of him the Way, and he feels his responsibility greatly, and begs hard that he may have a foreign missionary

with him. He is putting up buildings in readiness for reinforcements." . . . In a similar strain Mr. Greig writes from Yo-chow (July 17th): "Examinations have been going on here for some weeks, and there are several thousand students in the city. Numbers of them have come to our chapel and guest-room. Everything is perfectly quiet." . . . Dr. Griffith John has received a letter from the Governor of Hunan, accompanied by his photograph. The Governor assures Dr. John that he need have no anxiety about the missions in Hunan.

At the end of June Dr. Wolfendale returned to Chung King from a five weeks' tour down the Yang-tze as far as Wan-hsien, 330 miles distant from Chung King.

"We sold thousands of Gospels," he *Five weeks on the Yang-tze.* writes, "to country people who had seldom seen a foreigner before. Our medicines also were greatly appreciated.

At Mutung and Fuchow, where we have chapels, we spent several days. On the Sundays we had congregations of forty to fifty people, some of whom had come a distance of twenty-four miles. The whole of the district which we covered has been allotted to the L.M.S. as our sphere of work by the West China Conference, and it is a splendid field if only we could work it."

MADAGASCAR.

The retirement of Mr. H. E. Clark, of the Friends' Mission, after thirty years of service in Madagascar, has been marked by our Committee in the following terms:

" . . . This Committee desires to express its high appreciation not only of his eminent Christian character,

A Brother Beloved. but also of the great service he has so long rendered to the churches and the people of Madagascar. Though officially and specially connected with but one

society, Mr. Clark has always shown himself the friend of all, and has been a brother and fellow-labourer in all

kinds of Christian work for the good of the natives and the extension of the Saviour's Kingdom. . . . There has been no service from which he has held himself aloof when the end has been seen to be one of peace and goodwill to men and likely to redound to the glory of God. His retirement will leave a vacancy in the Mission circle which it will be impossible for anyone to fill, and his name and his services will never be forgotten."

The Rev. J. Pearse, who has now been connected with the Madagascar Mission for nearly forty years, states his conviction that the Malagasy Church has never been stronger or purer or more full of promise

The Malagasy Church. than it is to-day. "There is a good demand for the Bible," he writes, "and there were never so many to read it, or

who ruled their life and conduct by its precepts, as at the present day. The Hova is still emphatically a Protestant tribe, and the Jesuits make no perceptible headway round Antananarivo, though they have a very large staff in the Island. . . . I have just completed a commentary on the two Epistles to the Thessalonians, a task committed to me more than two years ago "

SOUTH AFRICA.

Mr. Cullen Reed sends from Matebeleland an account of the opening of the new church at Plumtree Siding on July 5th: "The church has been built entirely by the natives, except for a few special things

A New Church in Matebeleland. sent out by friends in England. It will hold at least 500 people. The platform rail and reading desk were made by boys trained in the Institute by Mr. Wilkerson. The church was packed as full as it could hold, and there were as many people outside as in. Mr. Helm, Mr. Carnegie, and others (including two Makalana chiefs) took part in the service. On the following day we had a meeting with about twenty inquirers who have recently professed their belief in Christ and their desire to follow Him."

MISSIONARY STUDY CLASS.

THIRD COURSE.

SUBJECT: MISSIONS IN THE SOUTH SEAS.*

I.—THE SOUTH SEAS A CENTURY AGO.

IT will be well to occupy our first meeting with a general survey of the ground to be covered during the course of

* Text-book: *Christianity in Polynesia*. By the Rev. Joseph King. Price 1s. 3d. post free.

study. And, in the first place, a good map of the South Seas is indispensable. Failing anything better, the map in the Society's Annual Report may be used. (The map in the Standard History of the L.M.S. is only a reproduction of this.) It will be well for the leader of the class to prepare a large sketch map, with the chief groups of islands marked, from some trustworthy atlas.

The *Encyclopædia Britannica* has a good article on "Polynesia," from the pen of one of our former missionaries. This should be consulted by the leader of the class.

The story of the early voyagers in the South Seas, from Balboa and Magellan down to Captain Cook, should be read. But we do not know of any book easily accessible to most of our readers in which it can be found. The book which we adopted as the text-book of our first course of study, *The Missionary Expansion of the Reformed Churches*, contains a very brief and succinct account of the whole field of modern missions in the South Seas, which may be read with advantage.

The European who discovered the Pacific Ocean was a Spaniard, named Balboa, who looked out upon its vast expanse of water from the Isthmus of Panama in the year 1513. A few years later the great Portuguese sailor, Magellan, sailed through the straits that are now called by his name, and began to explore the unknown ocean. It was not long before the Spaniard and Portuguese began to "convert" the inhabitants of these newly-discovered lands, in the Roman Catholic sense of the word "conversion"; that is to say, some of the chiefs were persuaded to accept baptism, and their people had to follow their example. Districts which refused to renounce their idol-worship were, in some instances, destroyed with fire and sword, and the Cross was erected over the smoking ruins. But after the decay of Spain and Portugal, even the Roman Catholics seem to have forgotten all about these islands of the Southern Sea, and when our missionaries went there at the end of the eighteenth century they found no trace of Christianity. The population of Polynesia at the present time is said to be about 863,000, of whom 323,500 are Christians. This is the result of a single century of work.

The fields which will come under our notice in the present course of study are Tahiti, New Zealand, Samoa, Fiji, the New Hebrides, and New Guinea. Of these the three last-named belong to Melanesia, the others to Polynesia proper, though the term Polynesia is often loosely used to cover the whole of the South Sea Islands. The inhabitants of Polynesia belong to what is known as the *Savatori*, or brown Polynesian type, and are closely akin to the Malays and Malagasy.

In preparation for next month, read the story of our mission to Tahiti, either in the *Standard History*, or in Mr. Horne's *Story of the L.M.S.*, or Mr. Cousins' *Story of the South Seas*. Read also chapters II. and III. of the text-book.

THE MISSIONARIES' PAGE.

"READY TO BE OFFERED."

READY! aye ready! Be it life or death
 To which the Master calls, the servant hears.
 The meek obedience taught at Nazareth
 Still bears its fruit. Here is no room for tears
 Or sad repining, since the hero soul
 Among the angels takes a foremost place.
 A song of triumph, not a funeral toll
 Is his, who meets his Master face to face.

On earth no place of ease or power he sought,
 The message of eternal life he bore
 To savages, and daily in them wrought
 The work of self-denying love. He wore
 Sweet patience as a garment, and endured
 Their hate and rough unkindly ways, until
 The rocky hearts were softened and assured
 That Chalmers, like his Master, loved them still.

The measure of a night and of a day
 The younger brother waited, saw the stroke
 That killed the elder in that cruel fray.
 He kept his soul in patience, bare the yoke
 Of horror heaped on horror, till at last
 His bright young life was bravely yielded up.
 The chain of loving service bound them fast,
 They drank together life's most bitter cup.

And humbler workers shared the peril dire,
 Fearlessly trod the martyr's bloodstained path,
 Upheld by Him who walked amid the fire,
 Who tamed the fierceness of the lions' wrath.
 Young in the faith, they witnessed to its power
 With courage unabated, purpose true:
 They quailed not in the danger of that hour,
 Serving their Master better than they knew.

Their blood calls for no vengeance on the horde
 Of men inhuman; speaking better things
 It claims even them as trophies of the Lord,
 The travail of His earthly sufferings.
 Forgive them, Father! since they do not know,
 And let the seed immortal, sown in pain,
 To the rich harvest of Thy glory grow;
 Then martyr blood shall not have flowed in vain.

Salem, South India.

W. ROBINSON.

CORRESPONDENCE.

THE GRACE OF LIVING TOGETHER.

DEAR MR. GAUNT,—There is nowadays such a volume of personal sympathy being translated into prayer for missionaries through the fellowship of the Watchers' Band, that it might be well if now and then suggestions were to come from those in the field as to how Watchers may so pray as to assist in real difficulties.

It may be possible thus to bring praying souls in a general way into touch with secret troubles and hindrances. Let it be remembered, for instance, that your missionaries are scattered in twos, threes, fives, or sometimes tens. Many of them are in such isolated places that for many months together their little circle is never increased by another white face. Let it then be remembered that in no case have they chosen their own companions, and that often for years there is no change or relief from these compulsory companionships. Human nature being what it is, one might expect most lamentable results from such circumstances, and it is to the praise of Christianity that the mission circles all over the world hold together in happy good fellowship. At the same time, it requires very little imagination to understand that these little groups of people need a great deal of "the grace of living together." It may also be easily imagined that most stations are at times visited with periods of great unhappiness arising out of misunderstandings, or jealousies, or want of tact on somebody's part. Imagine two very obstinate-headed men habitually looking at things from different points of view, but having always to live and work together. Imagine a very orthodox man of the old school yoked always to a young man with all his ideas of the newest and most aggressive type. Imagine two ladies, bosom friends, all in all to one another, into whose long-shared home a third and naturally congenial person comes to live permanently. Men and women are constantly thrown together who would never have chosen each other for companions or friends, but now have to live in the closest intimacy. Imagination can conjure up little comedies, a tragedy or two, here and there a life-long grief arising out of circumstances like these. I only hint at a shady side that those who pray may remember now and then to ask for the missionaries the Grace of Living Together.

Yours truly,

A WATCHER ABROAD.

THE Board has sanctioned the publication of an appeal from the Amoy District Committee for £50 towards the cost of erecting a new chapel at Tio Thoa, the total cost being estimated at £120. The present building is much too small, besides being dark and far from weather-proof. The native church, though weak in numbers and poor, is raising £70 towards the building.

THE MISSIONARY OF TO-DAY, AND HOW HE SPENDS HIS TIME.

II.—A DAY AMONG THE VILLAGES.

BY THE REV. J. A. JOYCE, OF JIAGANJ,
NORTH INDIA.

IT would be difficult to give an account of an average day's work in my district, partly because there is no largely developed and organised fabric of work here such as was pictured in the *MARCH CHRONICLE* by Mr. Pearce of Hong Kong; partly because the new and widely separated stations, with the tiny and solitary groups of workers, require the frequent personal visits of the missionary; and partly because climatic changes rule the course which a missionary, whose duties are largely itinerating, must map out for himself.

In the northern part of the Murshidabad District there are stations in the three towns of Jiaganj, Murshidabad, and Jungipore, whose population ranges from 10,000 to 20,000, each of which affords opportunities for more than enough work to absorb all the energies of a missionary, if he could settle down to organise work for himself and a dozen helpers there. It would be the happiest thing if he might do this, and strengthen his influence in a variety of ways—social, educational, municipal, and evangelistic. But the Society is in responsible charge of the whole district, with its nearly four thousand villages, and the missionary's strength has to be distributed, even to the point of attenuation and weakness, in some variety of channels.

Let us, then, out of a variety of days, choose one which will bring us into contact with the work at a point of considerable present interest.

The scene centres at a district engineer's inspection bungalow, where any traveller, on payment of one rupee per diem, may have use of the rooms, provided no Government official be needing them at the same time. It is close to the wayside railway station of Bokhara, and I arrive by a night train. A full moon shines over the flat, uninterrupted plain; the dark patches that seem to rest at intervals on its surface are shady groves, under which repose the numerous villages whose agricultural population cultivates these wide-spreading and fertile rice fields. A belt of these phantom villages edges the distant horizon.

The night air has still the faintest trace of chilliness, though at the end of March, so we will to the bungalow

and get to sleep as fast as maybe. My companions are a cook and one of the *Mardie's* crew to carry my belongings. My object in coming here is to visit a group of schools to which I give a small monthly grant-in-aid on condition of certain Christian books being taught therein. Where possible, this teaching is done daily by a Christian man; but in the particular group round Bokhara the books are taught by the Hindu teachers, and a Christian visits and examines once a month.

At 6 a.m. my servant presents me with a cup of tea and some bread and butter, and after being thus regaled I am ready to start. Ragun, the boatman, goes with me, carrying a box of books on his head. We strike across the rice fields by narrow footpaths that seem to have been made at random by the villagers' feet, so aimlessly do they wind over the sun-baked fields. But the path, after all, seems to have an aim, for at length it brings us past some large lotus-covered tanks (its flowers not yet in bloom), bordered by tall palms, past a plantation of graceful bamboos, through a belt of mango trees and into the village of Moregram.

We go straight to the school-house, a room with mud walls and a thatched roof. It is an "Upper Primary" School, with two teachers. The head pundit has taught here for over twenty years, and has seen several generations of young villagers pass under his correcting rod. Quite a number of his old boys in villages round about are now themselves teachers. There are some fifty boys present, and after asking them some questions in their secular studies I examine them in the Christian books. The lowest classes are learning a catechism which contains 100 questions and answers. In nearly all the aided schools a number of the children know this through by heart, and it contains a great deal of the Christian facts and doctrine in a very small compass. The next class are learning by heart a versified life of our Lord. The upper classes are reading a harmony of the four gospels in easy narrative form. The answers show that the teachers have given time and care to the work. In the case of the more difficult book the answers seem rather mechanical, but one or two boys have evidently read with interest, and their answers come spontaneously and in their own words. The results are not nearly so good as in schools where the teaching is done by a Christian, but it is a great gain to have this degree of knowledge of Christian truth imparted to a number of village children.

As this school is well supplied with books we effect no

sales here, and Ragun's head must carry the same weight as heretofore.

We tramp over the same style of country another three miles to Gangada, a Mohammedan village which I have long been entreated to visit. Here the school is noisily reciting its lessons inside a small room; a smith's forge is roaring noisily on the verandah thereof; and my advent draws twenty or thirty of the male population to look on. The teacher and the villagers are earnestly insistent in asking for a grant to their school, and they will be glad to have Christian books taught. The school is a recent institution, and the elders say: "We have grown up as ignorant as the beasts of the field. Having eyes, we see not. We want our children to read, and it will be good for them to have some sort of religious teaching along with their other lessons."

As I sit on the edge of the wooden bed that fills up one corner of the room, with my box of books beside me, I begin to drive a rapid trade. Soon all the copies of the three books for reading in the school have gone, also many copies of the Gospels and Genesis and hymn-books, and a num-

ber of other school books and slates. Then by-and-bye one small hand after another of small boys creeping up behind me deposits an egg at my side, and eggs begin to arrive so fast that I have to forbid any more of these tokens of hospitality. After arranging with the master how he is to teach our books, I give a half-holiday in honour of my visit, and then for about an hour I sing and preach to the assembled folk.

After a short visit to another school in the next village, I retrace my steps to the bungalow, leaving other schools for another day. We strike the main road, which is some inches deep in fine powdered dust, and as

the sun has waxed hot the way seems very long. However, it is relieved by the company of two of the bigger boys of Moregram school, with whom we chat as I go along.

"What is the meaning of fan?" one of them asks. I explain the passage, "Whose fan is in His hand." The boy goes on to ask me several questions, showing that he had read through the harmonised Life of our Lord, and was far ahead of the lessons set in school. In fact, he had a fairly intelligent idea of Christ, and had quite a number of questions for me to solve. He was very interested when I told him that Christ would come again to set all things right and judge the world. I asked him what he thought of Christ? His answer, just as we parted, was:

"In the case of all our gods there is plenty of room to ridicule or scandalize, but I find nothing in Christ's life that anyone can lay hold of to say a word against Him."

May we not hope that such impressions, formed in young minds in childhood, may be deepened some day into faith, when the Holy Spirit shall begin to take of the things of Christ



VILLAGE SCHOOL AT JUNGIPORE.

and show them to this Bengali race?

We are back by noon, and a bath and breakfast soon freshen one up. To-day, I hear, is market-day in Bokhara village from 1 till 4 p.m. So, with a little rest after breakfast, I replenish Ragun's box, and we start off for market. It is a mile and a-half off. The market consists of slight booths, fronting a square space, with a double row down the middle, in which are displayed the simple and not very various necessities of village life both for the outer and the inner man.

In the centre of the space there is a large tree, and close by the foot of this I make Ragun spread a blanket, and

there I sit with my books laid out, one among the many shopkeepers of this village market. In the course of the few hours I sit there I enter into conversation with various people; three or four teachers ask me to visit their schools and admit them in the number of aided schools. I sing several hymns and give short addresses till the market begins to break up, when my books are again gathered together, my blanket shaken and folded, and, after paying a penny for hire of the space I took up, I return to the bungalow to tea.

After tea I stroll with a handful of books and tracts to the railway station, mingle with the waiting passengers, and have some interesting talks and sell a few gospels.

By the time the train has come and gone it is getting dusk, so once more to the bungalow. Seated there on the verandah, with a cool breeze blowing across the wide plain, I enjoy the evening rest. I have calls from two village pundits—one a disappointed applicant, and one who for a year past has been teaching our Christian books with a considerable amount of appreciation of the teaching on his own part. He seems an earnest-minded young man, with the welfare of his pupils at heart.

At this point we will drop the curtain of night over the scene, and leave the four thousand villages of the Murshidabad District slumbering under the moonlit sky, waiting for the day when there shall be a school in every village and Christ's Gospel taught in it by Christian men and women.

Perhaps we have learnt one significant fact—that even in the most barren of the Society's fields, dislike and prejudice against Christianity have so far vanished that if our resources were equal to our opportunities we could easily get a large part of the education of the district under direct Christian influence, and that without any persuasion on our part. We could within a very short time find plenty of work for twenty Christian men to teach only Christian books in as many groups of schools. The salaries of the teachers—about £16 per annum—would be the main expense, the grants-in-aid to the schools being small—from thirty to fifty shillings a year.

It is as well to remember in this connection that out of a population of a million and a quarter only 50,000 persons were recorded as able to read and write at the census of 1891. The illiteracy of the people is one of the greatest hindrances to the progress of Christian truth, and anything we can do to encourage the miserably-paid village teachers and their miserably-equipped schools is a step in that long preparation for the Gospel which must still precede any widespread acceptance of it in these regions.

A MISSIONARY STUDY CLASS.

ABOUT two years ago, in a town near London, a young lady devised a plan for arousing a deeper interest in foreign missions. She proposed to start among her friends a class, at which foreign lands and the work done by missionaries in these lands should be systematically studied. On a given date she called her friends together, and informed us of her plan. The class was to meet once a fortnight, papers were to be read by the members, and discussions to take place. Each member was to read a certain book chosen as the text-book for the session, and to prepare for the class by reading up the subject to be discussed. We had in our midst a Girton girl, a member of the Student Volunteer Missionary Union, and she became our first secretary, arranging our programme, presiding at our meetings, and obtaining books for us from a missionary library.

India was selected as the subject for the first session, and in fear and trembling the members began to prepare their papers. Gradually this fear vanished. No one criticised, and the members reported to be "clever" did not read such very wonderful papers after all! The more backward members felt they could do nearly—if not quite—as well, and were soon eager to try. Once they had tried, they became keenly interested and enjoyed it. Soon no difficulty was experienced in securing members to read papers. In fact, the difficulty was that members had so much to say that their papers were rather too long. An enthusiastic Scotch girl occupied fifty minutes in describing the work being done by Presbyterians in China!

While the class was studying India a terrible famine was raging there, and the members, having now become so much interested in the Indian people, felt they must do something to save some among these millions who were perishing. One undertook to gather facts and information concerning the famine, and to read a paper on the subject. All the class then set to work to collect from their friends, and to do their utmost themselves, to raise money for the Famine Fund. The result was that a sum of over £9 was gathered for the Fund. Seeing that the class numbered at that time about fourteen members, this sum was considered fairly creditable.

The second session was commenced last autumn just after the Boxer Riots in China, and since all thought was tending in that direction, China was thought to be a fitting subject for study. With fresh enthusiasm we

proceeded to draw up our programme, and to circulate it as widely as possible among our friends. We elected a minute secretary to write out reports of the meetings. The programme was varied as much as possible; sometimes we had numerous short papers instead of one long one. At the end of each three months we decided to have an examination, to take the form of a question meeting. All the members were asked to bring two or three questions each, written upon slips of paper. These were then mixed, and each member drew one and endeavoured to answer it. Should the member not be able to answer it, an appeal was made to the secretary, who was evidently expected to be a mine of information.

As we look back over our work of the past two years, we are conscious of some disappointment that our membership has not increased more rapidly. This is a busy age, an age of multiplication of societies and meetings, and many people are already doing their utmost in this direction. Besides, few women in the stress of social and home duties are willing to put forth the mental effort necessary to prepare a paper on a missionary topic. Nevertheless we who have joined this class feel we have gained much. We are conscious of a deeper and wider sympathy with our fellow-men. Prayer for foreign missions is something very different from what it once was. The desire to help and the watchfulness for opportunities to help seem to be growing. The common interest has drawn us nearer together, and with the formation of this class several new friendships have arisen. But, best of all, through this hour once a fortnight and the quiet study at home, the phrase, "The Kingdom of God," has come to possess, for most of us, a new and a deeper meaning.

B. D.

SUMATRA.—We gather from the *Rheinische Missions Berichte* that the industrial school established by that society at Si Antar is progressing steadily. One of the brethren has come home on furlough, in order better to qualify himself for the office of superintendent of this school, and is making practical acquaintance with carpentering, watchmaking, printing, brickmaking; is learning how mills are constructed (in order to put an end to the present process of rice-stamping, which is such a grinding task for the poor women); is acquainting himself with the most approved methods of slaughtering animals (for the purpose of putting a stop to the present inhuman practice); and is picking up as many hints as he can in the making and repairing of musical instruments; and in various other directions.

B. H.

AUTUMN RECRUITS.

DR. ERNEST PEILL, who has been appointed to North China, is the second son of the Rev. J. Peill, of Madagascar, and brother of Dr. Arthur Peill, of North China. Born in 1875, he was educated at the Blackheath School for



DR. ERNEST PEILL.

Sons of Missionaries, and subsequently spent two years in business in Lancashire. It was while he was there that the call came to him for foreign missionary service, and he proceeded to Edinburgh, where he spent five years at the University in the study of medicine, graduating as M.B., Ch.B. in 1899. Since then Dr. Peill has spent two years as house surgeon in hospital and dispensary practice. The summer of the present year was spent in special study in Edinburgh, and the exams. for the F.R.C.S. degree were passed there in July as a further qualification for surgical work in China.

The first church with which he was connected was Duckworth Street Congregational Church, Darwen; and in Edinburgh he was a member of Morningside Congregational Church.

Last year he was appointed to Peking by the L.M.S., and a valedictory service was held at Morningside Church, but owing to the disturbed state of the country his departure was delayed until the autumn, when his appointment was changed to Tientsin, where he is to work with Dr. G. P. Smith. Dr. Peill sailed on September 20th.

THE REV. THOMAS TESTER, who sailed for Madagascar on September 25th, was born in 1874. Brought up in a Christian home, his earliest religious memories gather round the family altar and the Sunday-school. After leaving school he was in business for five years, and did a good deal of preaching in connection with the Wesleyans. At the suggestion of his pastor (the Rev. T. Stephens, B.A., then of Wellingborough), Mr. Tester entered Hackney College in 1895, where he won the Sidney Hall Scholarship and the first Homes Jubilee Prize, in addition to passing the A.T.S. examination. It was during his last year at College, while acting as secretary of the West Hampstead "Samoa" Missionary Band, that Mr. Tester felt the impulse to foreign missionary service become too



REV. THOMAS TESTER.

strong to be resisted. Since making the decision, he has experienced increased joy in preaching the Gospel and in personal communion with God. Mr. Tester was appointed to the Madagascar Mission, and has spent several months in France with a view to the improvement of his knowledge of French.

FROM THE HOME SECRETARY.

THE decision of the Directors to leave Blomfield Street and seek a new home for the Society has called forth many expressions of surprise and regret. All who have become acquainted with our present Board Room and offices must feel pain in leaving what has been to many one of earth's hallowed spots; and the Directors have only come to their decision after long and anxious deliberations. In 1925 our present lease ends, and we know that it cannot be renewed except at a price far beyond our power to pay. There is good reason for believing that a large sum can be obtained for the remainder of the lease, and that a new site may be leased in a suitable locality at a much cheaper rate now than in twenty years' time. By the present change a great economy will thus be secured, while we hope to provide more satisfactory accommodation for the Society's work, which has outgrown our present premises.

* * *

At the Valedictory Service to be held in the Free Trade Hall, Manchester, on Wednesday, October 16th, during the meetings of the Congregational Union of England and Wales, we shall take leave of over twenty missionaries. Rev. J. Parker, D.D., will preside and deliver a farewell address. On October 23rd the London Churches will have the opportunity of saying good-bye to the same party of missionaries at Park Chapel, Crouch End, Rev. A. Rowland, B.A., LL.B., presiding. In consequence of the Manchester meetings, the first Board meeting in October will be postponed a week, and held on the 22nd.

* * *

SPEAKERS at our many missionary meetings this winter may make effective use of the following analysis of our expenditure during the past year:—

Proportionate Expenditure of each Sovereign.

On account of—	£	s.	d.
China Mission	0	3	6
North India Mission	0	2	1½
South India	0	4	6½
Madagascar	0	1	11½
South Africa	0	1	5½
Central Africa	0	0	6
West Indies	0	0	0½
Polynesia	0	2	5½
Ships	0	1	0½
Preparation of Missionaries	0	0	0½
Superannuated Missionaries, Widows, &c.	0	0	8
Collection of Funds, Home Administration, and Publications	0	1	8½
	£1	0	0

N.B.—In comparing the above analysis with the Expenditure Statement in the Annual Report, omit from the latter

the amounts shown as "Locally received and expended" at the Missions.

* * *

ACCORDING to the returns made in our last report, 371 Christian Endeavour Societies are direct contributors to our funds. Of these, 332 are in England and Wales, 17 in Scotland and Ireland, while 20 are from British Colonies abroad. The total amount of their contributions for last year is £1,251 12s. 3d., of which £707 16s. 0d. is applied to special objects, and the balance of £543 16s. 3d. goes to our general fund. We shall hail the time when every society in our constituency shares to the utmost of its power in this work.

* * *

ACCORDING to the announcement made at the Children's Demonstration, we shall soon have another missionary game on sale. Nearly all the sets of Lotto have been disposed of, and we are hoping for equal success with Missionary Quartettes, which will be ready in November, price 1s.

* * *

THE Board has resolved to ask the Society's friends in London to observe the week commencing November 17th as a special week of thanksgiving, prayer, and self-denial; the week suggested for friends outside London commences on February 16th, 1902. The financial position of the Society might be greatly relieved if our friends everywhere could see their way to make a hearty and earnest response.

ARTHUR N. JOHNSON.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE conference of Watchers' Band secretaries for the London district has had to be postponed from September 30th (as previously announced) to Friday, October 11th. I hope all our friends have received invitations containing full particulars of our gathering, which, I trust, may prove a very successful and inspiring one.

* * *

DURING the Congregational Union meetings, to be held in Manchester this month, our Watchers' Band meeting is arranged for Tuesday afternoon, from three to four o'clock, in Grosvenor Street Chapel. The Rev. C. Silvester Horne will preside, and short addresses will be delivered by Miss Marris, of Benares, and by the Rev. T. Bryson, of Tientsin.

* * *

It has been suggested that Watchers might find a way of "doing kindnesses" to our missionaries, and at the same time getting a personal interest in them, if they could send them papers or magazines. A good work is being done in this way by the Missionaries' Literature Association, an organisation for sending current magazines and papers abroad. More help is needed in order to have a sufficient supply. The Secretary, Miss F. Williams, 17, Westfield Park, Redland, Bristol, would be very glad to receive offers of help and to give any further information.

* * *

OWING to our Conference on October 11th and the All-Day Prayer Meeting on October 31st, our monthly gathering of Women Watchers will not be held this month. We hope to meet on Wednesday, November 20th, at 3.15 p.m.

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Sandwich ...	— ...	Miss Carrie Wood.
Crewe ...	Hightown ...	Mrs. Sackfield.
Elstree ...	— ...	Mrs. Greenwood.
		JESSIE M. BALGARNIE.

THE BOARD ROOM.

THERE was a largely attended Board for the first meeting after the holidays, on Tuesday, September 10th. The Foreign Secretary, in introducing the missionaries present said that for the first time in his experience he had to introduce four members of one family, all proceeding to the foreign field: Rev. J. and Mrs. Peill were returning to Madagascar, their eldest son, Dr. Arthur Peill, was returning to North China, and their second son, Dr. Ernest Peill, was going out for the first time as a medical missionary to Tientsin. The others introduced were the Rev. S. J. Long, returning from South India and now severing his connection with the Society in order to take up work under the Friends' Foreign Mission Association; Dr. G. P. Smith, returning to Tientsin; the Rev. D. S. and Mrs. Murray, returning to North China; the Rev. T. Tester, going out to Madagascar; and Mr. and Mrs. Baker, of Christchurch, New Zealand friends of the Society, now on a visit to this country.

The Directors passed a resolution of sympathy with the relatives of the late Mr. W. G. Wilkins, who died on September 1st, and who was for many years a director and auditor of the Society.

The Consultative Committee was empowered to offer for sale the present Mission House in Blomfield Street, in view of the probable acquisition of another site.

Miss Kate Hindley was appointed to Almora as an honorary missionary of the Society. Mr. H. Bond James, of Brecon College, was appointed to Mangaia, *vice* the Rev. J. H. Cullen, transferred to New Guinea. An offer of service was accepted from Mr. E. H. Clark, of Cheshunt College.

The thanks of the Directors were voted to the Rev. G. H. Bondfield, agent of the Bible Society in China, for his valuable services to the Shanghai Committee at the time of the death of the late Dr. Muirhead.

The Foreign Secretaries announced the death of the Rev. John May, B.A., of Central Africa, and of Mrs. McAll, of Central China. (See pages 233 and 246.)

FROM the Ranaghat Medical Mission (near Calcutta) a striking instance is given of the silent influence exercised not only by the words heard at the dispensary, but also by what is learnt from the books and tracts sold at the depôts. A woman was invited to buy a book but declined, saying she already had one. On being asked whether she had read it, she replied: "Read it! I can't read, but my boy is always saying, 'Come, let us read,' and then we all sit down and he reads, and I listen—oh, how I listen!"

MORE ABOUT THE MADAGASCAR FAITH HEALERS.



DEAR MR. EDITOR,—When I saw my letter to you about the faith-healers in the May CHRONICLE, I felt I must immediately write according to my promise, and give you a further account of them.

Shortly after writing to you I invited a few of them to come and preach at a gathering held in the open air. Instead of a few, nearly all the "Apositoly," with their followers—over a hundred persons, including women and children—came to the meeting. The majority of them stayed several days in my house, sleeping all over the floor in almost every available space and corner.

Many people from the town, having heard of their arrival, came with all kinds of diseases to be healed. I had, therefore, abundant opportunity of watching closely all that they did.

After prayer, and a few words bearing on such promises as Mark xvi. 17-18 and John xx. 23, the "Apositoly" went round to each person seeking for healing, and laid their hands on their heads. They asked each of what he complained, and then, in the name of Christ, commanded the demon of that disease, whatever it was, to leave the patient and to go into the desert and the waste places of the earth.

I spoke to the patients afterwards, and examined them, and satisfied myself that not one single case was in the least degree benefited. When I pointed this out afterwards to the "Apositoly," they put it down to the patients' want of faith.

Nevertheless, I found that these faith-healers were really in earnest, and had no intention of deceiving those who came to them. It was also evident that the life they were living involved a great deal of real self-sacrifice, and that they were not doing it for gain. The most perfect order was observed by the whole company while in my house. Much of their time was spent in singing hymns, prayer, and hearing the Word read to them. But some of these followers evidently had not the sincere spirit of their leaders, and I fear will greatly injure the movement.

I believe that if these "Apositoly" could be persuaded to give up their fruitless attempts to heal the sick and the laying on of hands to forgive sins, and simply keep to their earnest preaching of the Gospel and to their

life lived according to the new commandment, they would do a great work amongst their fellow-countrymen.—

Yours very truly,

GEO. H. PEAKE.

Fianarantsoa, July 10th, 1901.

ANNOUNCEMENTS.

DEPARTURES.

The REV. J. SIBBER, MRS. SIBBER, and Miss ELsie SIBBER, returning to MADAGASCAR, and REV. PERCY MILLEDOR and MRS. MILLEDOR, appointed to MADAGASCAR, embarked at Marseilles per M.M. steamer *Caledonia*, August 25th.

The REV. S. E. MERRON, DR. COCHRANE, Miss MORETON, MRS. HOPKINS REES and two daughters, and MRS. GAANT and two children, returning to NORTH CHINA, embarked at Southampton per N.D.L. steamer *Kiautschow*, September 9th.

MRS. REYNOLDS TURNER and child, proceeding to AMOY, CHINA, embarked at Genoa per N.D.L. steamer *Kiautschow*, September 17th.

BIRTHS.

GILLISON.—At Hankow, on August 1st, the wife of Dr. Gillison, of Hankow, of a daughter.

JOHNSON.—At Chatteris, on August 28th, the wife of Rev. Harry Johnson, of Central Africa, of a daughter.

MARRIAGE.

MATHERS-MALSERD.—On August 29th, at Londonderry, the Rev. James Mathers, B.A., of South India, to Miss Agnes Malsere, of Londonderry.

DEATHS.

MCALL.—At Wuchang, on July 25th, Winifred, the dearly loved wife of P. Lonsdale McAll, B.A., M.B., of Hankow.

MAY.—On August 21st, at Kawimbe, Lake Tanganjika, Central Africa, the Rev. John May, B.A., in his 36th year. (By cablegram.)

HUTCHINSON.—On September 3rd, at Amoy, China, the only child of the Rev. J. Hutchinson, aged 1½ years.

ORDINATION.

On Thursday evening, September 5th, at the Congregational Church, High Street, Wellingborough, MR. THOMAS TESTER, of Hackney College, was ordained to missionary service in Madagascar. N. P. SHARMAN, Esq., J.P., presided. After a brief introductory service conducted by the Rev. E. P. POWELL, M.A., pastor of the church, and a few words from the Chairman, the Rev. Thomas Stephens, B.A., now of Camberwell Green, London, but formerly of Wellingborough, asked the usual questions, to which Mr. Tester satisfactorily replied; the Rev. George Cousins, Joint Foreign Secretary of the Society, described the field of labour, Mr. Stephens offered the ordination prayer, and Professor W. H. BENNETT, M.A., of Hackney and New College, delivered the charge. There was a large attendance, and the interest in the service was well maintained throughout.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY.

Vol. LXV. No. 786.—*Old Series.*

NOVEMBER, 1901.

[Vol. X. No. 119.—*New Series.*

NOTES AND COMMENTS.

AS will be seen from the reports on page 282, the Autumnal Meetings in connection with many of our large Auxiliaries have been of a very encouraging nature. Especially do we welcome the commencement or revival of Young Men's Missionary Bands in several places. It

is perfectly clear that the story of missionary work has lost nothing of its power of fascinating the minds and hearts of our young folk. The New Year's Offering collected by the children last year was larger than it has been for many years. The contributions from Christian Endeavour Societies are steadily growing. The Watchers' Band—which draws its members chiefly from the ranks of the young—continues to progress. All these are signs full of promise for the future. There is no more fruitful work than that of creating and maintaining missionary enthusiasm in the young, and we bespeak the help of all our friends in the promotion of such work in the churches. The church or the Sunday-school which denies to its children the opportunity of cultivating a zeal for missions is doing them a grievous and irreparable wrong.

* * *

OUR "Week of Prayer, Thanksgiving, and Self-denial" begins for the London churches on the 17th of this month. It is a great misfortune that London and the country have been compelled to observe this week of

prayer at different times of the year. It is this division of interest, we believe, as much as anything else, which has taken the heart out of this effort. Last year only about a quarter of the London churches observed the week, and of these many took some other date than the one suggested by the Directors. This year it has been decided to invite our friends to make a special effort to clear off by their gifts during the week of prayer the deficiency of £9,700 on last year's balance-sheet. We trust there may be a hearty response to this appeal; but whatever the financial result may be, we hope to hear of united meetings for prayer and thanksgiving in a large number of London churches. There never was a time when the condition of our work showed a greater need for prayer, or more abundant cause for thanksgiving than now. "We perish if we cease from prayer."

* * *

MR. HOPKYN REES sends the following summary of deaths of native Christians connected with the L.M.S. in North China during the recent outbreak:—

Peking and country districts	...	...	192
Tientsin	...	...	23
Chi Chou and Wei Chên	...	...	147
Ch'ao Yang	...	...	8
T'sang Chow	...	...	224
Total	...	...	594

"Of the above," says Mr. Rees, "sixty-seven were children, and less than half of the remainder were communicants. We have suffered more than any other mission in North China." A review of the missionary situation in North China, from the pen of our Joint-Foreign Secretary, will be found on page 260.

* * *

THE wreck of the *Olive Branch*, of which some account will be found on page 269, means both considerable financial loss to the Society, and no little inconvenience to the members of our New Guinea Mission, who were relying on her for transport during the coming months. There is cause for thankfulness in the fact that no lives were lost. The last disaster of the kind was the wreck of the schooner *Mary* in 1894.

* * *

ON account of illness the Rev. S. Tamatoa Williams has been compelled to resign his position as secretary of the Homes for Missionaries on Furlough. In accepting this resignation with deep regret the Committee decided that in future the following shall be added to the title of the Homes: "Founded by the Rev. S. Tamatoa Williams." Mr. Thomas Rutherford has been asked as secretary to take full charge of the Homes, and he will be glad to have all communications sent to him at 38, Filey Avenue, Stoke Newington, London, N. He will also be pleased to receive any contributions to the General Fund, also to the fund for the new Livingstone House, and to clear off the deficiency of £62 10s. on the Lockhart Home.

* * *

THE Presentation Volume given to those who collect over five shillings by means of the New Year's Offering cards will be read this year with interest by many who are no longer children. The book, which is now passing through the press, has been written since his return to New Guinea by the Rev. C. W. Abel, of Kwato, who made many friends during his recent furlough in this country. The title of the book, "*Savage Life in New Guinea: The Papuan in Many Moods*," will give some indication of its contents. A special feature will be the illustrations, many of which are reproductions of some striking photographs specially taken by Mr. Abel for this work.

* * *

SINCE last month we have issued a new leaflet, which ought to prove very useful in connection with our Women's Auxiliaries—*Medical Missions to Heathen Women*, by Mrs. Joyce, M.D., of Jiaganj. It is a 24-page leaflet, and contains several illustrations. (Price one penny; 5s. a hundred.)—No. 5 of the new series of Sunday-school

leaflets is now ready: *Some Chinese Waifs*, by Mrs. Bryson, of Tientsin. (Free on application.)—As already announced, we have recently issued a little book on *Our North Indian Mission Field*, by the Rev. J. P. Ashton, M.A. (price sixpence), and a 20-page leaflet by the Rev. R. Wardlaw Thompson, on *The Success of Foreign Missions* (price one penny; free in small numbers).

* * *

NEW editions of the following leaflets are now ready, and will be sent free for gratuitous circulation:—*A Plain Statement, A Debt of Honour* (for Christian Endeavourers and elder scholars), *The Mission of a Mite Box*, *What Little Girls Can Do* (for Children's Bands), and *Words of Weight*. Several additions have been made to this last leaflet, which contains an interesting collection of testimonies to the value of foreign missions.

* * *

"SPEAKING at a recent meeting of the Bradford Auxiliary, Principal Simon urged that the Press ought to devote much more space to missionary news, in view of the important place occupied by missions in the life of the nation. He believed that many editors would gladly publish such news if arrangements were made for supplying it to them. Undoubtedly this is a question of great importance. Cannot the London Secretaries' Association take the matter up?

* * *

WE would commend to our readers the *Mission World*, edited by the Rev. Gavin Carlyle, M.A., price 3d. monthly. The *Mission World* is, we believe, the only magazine in Great Britain which gives a monthly survey of the whole mission-field, at home and abroad, and we trust it will soon receive the support which such an enterprise deserves. At the present time the Committee is compelled to appeal not only for a larger circulation, but also for subscriptions to clear off liabilities and to make the magazine more attractive in various ways. Subscriptions may be sent to the Editor, c/o Mr. Elliot Stock, 62, Paternoster Row, E.C.



THE THRONE OF GRACE.

"Let him ask in faith, nothing wavering."

LET US PRAY for a deeper realisation of our own duty and privilege in the matter of foreign missions (p. 259); for our missionaries and native Christians in North China, and for the over-ruling of political movements to the furtherance of God's Kingdom (p. 260); for those who are working in far-distant outposts (pp. 261, 273); for the famine-stricken in South India, and for the workers in famine districts (p. 278); for blessing on all the work at home during the coming winter (pp. 257, 282); for missionaries now returning to their fields, and for those going out for the first time (p. 270).

LET US GIVE THANKS for encouraging reports from many auxiliaries at home (p. 282); for the return of our missionaries to North China (p. 260); for signs of blessing in South Africa (p. 273); for the dedication of new lives to service in the foreign field (p. 270).

BRING US THE LIGHT !

I HEAR a clear voice calling, calling,
Calling out of the night,

"O, you who live in the Light of Life,
Bring us the light !

"We are bound in the chains of darkness,
Our eyes received no sight,
O, you who have never been bond or blind,
Bring us the light !

"We live amid turmoil and horror,
Where might is the only right,
O, you to whom life is liberty,
Bring us the light !

"We stand in the ashes of ruins,
We are ready to fight the fight,
O, you whose feet are firm on the Rock,
Bring us the light !

"You cannot, you shall not, forget us
Out here in the darkest night.
We are drowning men, we are dying men,
Bring, O, bring us the light !"

JOHN OXENHAM.

THE ROOT OF THE MATTER.

THE greatest obstacles to the success of Foreign Missions are not those which confront the missionary when he stands face to face with heathenism in distant lands. It is, indeed, hardly possible for us at home to form any adequate conception of the resisting power of heathenism entrenched in its own native fastnesses. We are dismayed, shocked, shaken in our faith to learn that there are missionaries who, after a lifetime of earnest work, can count the number of their converts on the fingers of one hand. Idolatry, superstition, pride of race, caste, savagery—these are not things that can be exorcised by a mere making of the sign of the Cross. They are fighting for their lives, and they fight hard.

But greater than all these, more deeply-rooted and persistent, are the obstacles raised by us at home—the indifference and lack of faith of those upon whom has descended the duty of carrying out the Master's last command. We talk about "the foreign missionary

problem" as though it were something apart from the ordinary life and work of the church. But what else is the foreign missionary problem than "the common problem—yours, mine, everyone's"? *How shall the Church of Christ be filled with zeal for the spread of the Redeemer's Kingdom?* That is the foreign missionary problem.

That the church is *not* so filled is a fact of which we do not need convincing. "If every church member were to give a penny a week to foreign missions," we are told, "this, that, and the other thing could be done." But the evidence of statistics is superfluous. We have evidence enough in our own hearts. We know, each for himself, how cold and listless those hearts are—how unresponsive to the world's need and the Master's call. "Whatever form of torture or of death awaits me," cried Francis Xavier, the greatest missionary of the Roman Church, "I would gladly suffer it ten thousand times for the salvation of a single soul." How faint is the echo which such a saying wakens in our hearts to-day !

The "foreign missionary problem," as we call it, is a *personal* problem, to be solved by each man of us in his own soul. Organisation is good ; but no possible or conceivable organisation can solve the missionary problem. Information is good ; but we already have all the information that is necessary, for we know that men are living and dying without the knowledge of the Love of God.

What, then, is it for which we wait ? What lack we yet ? There is little need to give the answer. We know what our need is, and therein lies our hope.

One of our missionaries, who has had a large experience of deputation work among the churches during the past twelve months, stated recently that he had found that wherever the Simultaneous Mission had been successful in quickening the spiritual life of a church, there the interest in Foreign Missions was deep and strong. That is as it should be. Every movement of the Spirit in a church will mean a movement of the church towards the unsaved.

" 'Tis life whereof our nerves are scant,
More life, and fuller, that we want."

We are told that as David Hill lay dying in Hankow, the ruling passion of his life found utterance in his last delirium. "We want more of the Spirit's power," he cried again and again ; "we can do nothing without that." We know it to be true. And we know that God will hear us if we cry to Him for this. But we must be quite sure that we want it.

L. H. G.

THE SITUATION IN NORTH CHINA.



AREFUL readers of the CHRONICLE will have observed announcements respecting missionaries returning to North China. Party after party has gone back.* Indeed, of those who last year had to flee from their posts in the Chili province, everyone available is now either already in China or on the way thither. To their own great disappointment, and to the sorrow of all connected with the work, the Rev. Jonathan Lees, the beloved senior of the Tientsin staff, and Mrs. Lees, whose unfailing sympathy and kindness of heart have endeared her to every member of the mission, are precluded by ill-health from all thought of early return. The Rev. T. Bryson, Mrs. Bryson, and the Rev. A. King are taking furlough, which means that they are constantly on the move to tell in different parts of the country the story of the recent crisis and the outlook for the future. Some of the ladies who have little children have also remained at home until the troubles are more completely over and inland stations rebuilt.

Now, what does this return of North China missionaries indicate? Certainly not that the crisis is entirely past, nor yet that the time has come for re-occupying every station. That day has not yet arrived. There is still considerable unrest, and in certain districts great bitterness of feeling. Especially is this the case in Peking and its immediate neighbourhood. Awed by the demonstration of military superiority given by the allied forces, the Chinese yielded for a time to the most abject fear, and, not content with cringing to the foreigner, did not scruple to crawl at the feet of native converts and beseech their protection and favour. But with the subsidence of such terror came reaction. Angry with themselves for having yielded to fear, and retaining all their former hostility, they began to revive in new forms the old anti-

* The Rev. George Owen went back as soon as the siege of Peking was raised; the Revs. W. Hopkyn Rees, J. B. Grant, and T. Howard Smith followed a few months later; while within the last few weeks the Rev. S. E. Meech, Dr. T. Cochrane, Miss Moreton, Mrs. Rees, and Mrs. Grant in one steamer, Mrs. G. P. Smith, A. D. Peill, E. J. Peill, and the Rev. D. S. Murray and Mrs. Murray in another, and Dr. S. Lavington Hart and Mrs. Hart in a third, have all set sail. Besides those returning, the following did not come home: the Rev. T. Biggin, M.A., Miss Georgina Smith, and Dr. Lillie Saville in Peking; and Dr. and Mrs. Sewell McFarlane and the Revs. A. H. Bridge, J. D. Liddell, Mrs. Liddell, and Miss Shilston in Tientsin. Mrs. Bridge has remained in Japan.

Christian cries. Converts were charged with extortion and oppression, looting and robbery. Unfortunately there has been some foundation for such charges. To quote a missionary who has recently written his impressions on this special point: "It is true that here and there some Christians did make excessive demands, and it is well known that bands of scoundrels went through the villages in some parts with crosses hung round their necks levying blackmail as they went. The demands of the military were also often confounded with the demands of the Church. But," Mr. Owen adds (for he it is I am quoting), "these regrettable things are only the excuse, not the cause, of these slanderous stories. They spring from the same sources as the old stories about kidnapping, mutilating, bewitching, and drugging. They are the old slanders in new forms, and obtain as ready credence. Without the least investigation the local officials accept these wild stories as facts and embody them in proclamations and despatches, thus giving them official authentication."

Lying rumour looms largely in Chinese affairs. It has to be reckoned with constantly. Yamen officials can create it at will. Like Jonah's gourd it will spring up in a night; happily it will also perish in a night. Possibly the voice of slander referred to above may grow fainter as the European forces withdraw and Chinese administration resumes its wonted place. That, however, remains to be seen.* For the present it is persistent and strong. Missionaries will have to exercise the greatest prudence and circumspection, not only—not chiefly, one may add—as regards their own acts and words, but even more in seeking to check among converts the disposition to make exorbitant claims, or to manifest ill-will and a spirit of retaliation.

After making all necessary allowances for the difficulties of the situation, there are, on the other hand, sufficient encouragements to justify a cautious and gradual resumption of the work, and it is with that object in view that the brethren referred to have gone back. Frequent reference has been made in the daily and weekly press to the desire expressed by Chinese officials that missionaries should return to their stations. Not satisfied with inviting them, they have shown them marked courtesy on their arrival. Too much importance must not be attached to this. To interpret it as an indication of interest in Christian teaching would be entirely to misread it. Probably it is due rather to a

* Even as this is passing through the press, we have had news of a local outbreak in the rural districts occupied by the Society, in which sixteen Chi Chou Christians were killed.

desire to reassure the people. As long as the missionaries are absent, the Chinese "man in the street" knows that things are still unsettled, and trade, always sensitive to disturbing elements, suffers. With the foreigner back as in the days that preceded the outbreak, commerce, agriculture, and ordinary conditions of life will once more come into force. Not unnaturally, the mandarins are intent on securing this. Still, indirectly the request to missionaries to return to their posts is a striking testimony to the confidence which, in spite of slander and misrepresentation, missionaries, as a class, inspire.

We bespeak the intelligent sympathy of our readers for these their representatives in the northern districts of the great Chinese Empire. Let them be supported by our prayers. If heavy demands are made upon the wisdom and endurance of the men in the field, no less heavy demands will be made upon the patience and fidelity of the churches at home. The whole work has to be reorganised, almost recreated. New buildings have to be erected to take the place of those destroyed, new workers found and trained to take the place of those that have fallen. The task that lies before the brave band of North China missionaries is formidable, and will entail much weariness and sadness of heart; but in the assurance of Christ's presence and the loyal support of Christ's people, they are prepared to face it. May we, as well as they, be found equal to all that this will involve.

GEORGE COUSINS.

STRATEGIC POINTS OF THE NEW CENTURY.

IV.—CHUNG KING.

BY THE REV. J. WALLACE WILSON.

THIRTEEN years have passed away since the L.M.S. commenced operations in the city of Chung King. This station is the most inland of the Society's missions in the Chinese Empire, and its history possesses points of interest which bear favourable comparison with those of older and better known mission centres. The growth of the mission, if not phenomenally quick, has certainly been extremely encouraging, and well deserves to be told to those who sympathise with, and pray for, the workers on the field. That duty, however, must be reserved for another occasion. All that can be attempted to-day is a brief reference to Chung King as an important mission centre, and to the significance and pressing nature of the needs connected with it.

And first of all in regard to the place itself. It is even now often asked: "What and where is Chung King?"

Hankow we know, and Peking we know, and we have even heard of Shanghai and Canton, but as for this Chung King, where is it? A glance at any reliable map will show that Chung King is a city in the great western province of Sz-chuen, and that it is distant from the coast about 1,500 English miles. It is built on a peninsula of sandstone hills lying between the mighty Yang-tse and its important tributary, locally known as the "Hsiao Ho." The city occupies a high ridge above



THE REV. J. W. AND MRS. WILSON.

the level of the water, the height varying according to the season. When the rivers are in abnormal flood, the water may possibly rise to within 60 or 80 feet of many of the city gates, while in low-water season—that is in winter time—the city often stands 300 feet above the level of the rivers! Unfortunately, Chung King is confined by rigid physical conditions within a comparatively narrow area, although not less than 250,000 people live—one must not say *thrive*—within the space enclosed by the city walls. This great city is the market of the west, and it is worth bearing in mind that almost all the wholesale trade of the place is carried on by boat. Exports for the

coast and foreign countries *must* pass through Chung King; likewise the imports that are shipped west in exchange. In regard to foreign trade entirely, and inter-provincial trade to a very large extent, Chung King is *the* wholesale mart for the whole of West China. Here congregate the wealthy merchant and the struggling shop-keeper, the very rich and the very poor—in a word, all sorts and conditions of Chinese society.

But not only is Chung King itself a densely-populated

Western China. No intelligent observer can visit the district without recognising at once the very special and altogether exceptional opportunities which it affords for communicating "the Gospel of the Grace of God" to men. Moreover, nearly the whole of the district is accessible by water, a fact which largely relieves the strain and physical toil usually associated with missionary travelling in the interior. Thus, taking everything into account, there are few places superior to Chung King as a



CHUNG KING.

city; it is also the official and geographical centre of a mighty district which simply teems with people, who are amongst the most industrious to be found in any part of the country. In the district of Sz-chuen for which, by friendly arrangement with other missions, the I.M.S. is responsible, there is a population of not less than *eight or ten millions*, and this startling and impressive fact alone conclusively proves the magnificence of our sphere in

mission centre, and in the western section of the empire it has certainly no equal. The simple fact is that, given a body of missionaries possessing the requisite qualifications, indomitable zeal for the spread of the Gospel, a sufficient command of the language, tact and judgment in plan and in action, and bodily strength capable of enduring the strain of a somewhat trying climate—given these, then, under God's blessing, the ramparts of

heathenism in Chung King itself, as well as in the surrounding country, might be assailed, if not captured, within the first decade of the new century!

But what has the L.M.S. already done in this far-distant city and neighbourhood during the thirteen years that it has been at work? It must be frankly admitted that, if something good and useful has been accomplished, very much has been left undone that

Gospel in the course of the year; from eighty to a hundred children are taught in the day-schools; many homes are visited every month by the Bible-woman (Mrs. Wu), who is occasionally accompanied by the wife of the clerical missionary; a special service for women and girls, largely attended by females who reside in the neighbourhood of the mission, is held every week and conducted by Mrs. Wilson; a weekly Bible-class for



THE NATIVE WORKERS AT CHUNG KING.—(From a Chinese Photograph.)

ought to have been done. But our question has to do with what *has been already* done. Here, then, in Chung King city we find going on in connection with our Society what may fairly be described as a strong bit of work. It makes little noise in the world, but it is very real for all that, and it has already produced such results as have gladdened the hearts of those engaged in it. By a system of daily preaching in the excellently situated street chapel, thousands of people hear the

Sunday-school teachers is also in vogue; while there are separate graded inquirers' classes held every Monday, besides numerous preaching services in and out of doors, in addition to the customary "diets of worship" on Sundays and on Wednesdays. On the medical side of the work large numbers of sick folk are daily attended to in the dispensary and hospital, zealously superintended by Dr. Wolfendale and his assistants.

At Tan-tsz-Shih, Mutung, and Foochow—the three

out-stations of the mission—the same kind of work is in progress, although necessarily on a much more limited scale. Indeed, it must be confessed that since they were opened, two or three years ago, these out-stations, especially Foochow and Mutung, have been the weakest link in the chain of the Society's work in West China. Tan-tsz-Shih, being a city suburb, is always more accessible to the foreign missionary; but the other two centres, being much farther removed from the base of operations, have unfortunately received very inadequate attention from the foreign staff.

The city church now numbers about 140 members, and if trustworthy inquirers and adherents be added, including scholars of larger growth, there are not less than 350 or even 400 people associated with the work in Chung King. Yet, in spite of all these facts, the present strength of the foreign staff of workers on the spot is exactly what it was two years after the establishment of the mission. That is to say, in 1887-8 the work was commenced by the present writer and his wife, who laboured alone for nearly two years, after which they were joined by a medical colleague. In the interval other workers came for a longer or shorter time, but now, after the lapse of eleven years, and in spite of the fact that the work has meanwhile grown many-fold on every hand and in a manner which calls for devout thankfulness to God, the staff is still the same.* Henceforth there ought never to be less than two clerical missionaries and one medical missionary in the city, one clerical and one medical man at Foochow, and one clerical worker free to undertake country itinerations and so forth. Without these reinforcements the station will continue to be undermanned, and developments in the city or country impossible.

No reference has so far been made in this paper to the very real need that exists in Chung King for women workers. Mrs. Wilson has done what she could to supply this lack during many years; but the requirements of the mission in this respect are now far beyond the time and strength of one, or even two, married ladies. Chung King supplies magnificent opportunities for women's work. The weekly class conducted by Mrs. Wilson, to which passing reference has already been

made, is a constant reminder of what has yet to be done for the Sz-chuen women, and it would be a great joy to learn that one or two consecrated young ladies from the home churches had been chosen and had consented to initiate this specially important work.

There are other requirements in connection with the station which can only be named here. First, *we sorely need a new chapel in the city.* The present structure was built twelve years ago, and has served us well. It was lengthened recently so as to accommodate fifty more hearers, but it is again far too small for our needs. An audience of 300 can with difficulty be squeezed into it; but we require, and somehow or other must obtain very soon, a building capable of seating 600 people. Our natives are most willing to help; at the present time they are, in addition to their ordinary gifts, supplying the existing chapel with a complete set of new forms with backs, which will certainly be a great improvement on the stiff, comfortless stools so long in use. But they cannot advance the sum which would be needed to purchase land and put up a building. Then further assistance is needed in order to enable the missionaries *to rent or buy more suitable premises at Foochow*, and to commence a stated work in several busy towns.

That these developments may take place soon in connection with our work is the burden of our daily prayers. In the measure of success which God has graciously given, it is impossible not to be inspired with fresh courage and fresh desire to "go forward." There can be no question that evangelical missionary work is the highest form of philanthropy amongst such a people as the Chinese. The mournful experiences of the past twelve months in China show how much "the salvation of God" is needed in the country; and in God's providence there would also seem to be a new and imperative call to those of us whose privilege it is to labour in a district more or less undisturbed by political upheavals to make the first years of the new century a time of more earnest and more faithful service for Jesus Christ. The present staff are anxious to do this. They wish to continue in the blessed work of "winning souls"; but they feel that they require prompt and efficient help from home if anything adequate is to be done soon for the EIGHT MILLIONS who inhabit this great sphere in West China.*

* Mr. Wilson was, perhaps, not aware that the Rev. J. Parker has been appointed to the Chung King Mission and sails this month. The Rev. A. E. Claxton, now in this country, also hopes to return next year. Still, the claims of Chung King are very strong, especially for another medical missionary.—EDITOR.

* For a more detailed account of this mission, see *Chung King*, by the Rev. A. E. Claxton, containing many fine illustrations. (Price 1s., post-free.)

BACK TO NEW GUINEA.

AN INTERVIEW WITH THE REV. W. G. LAWES, D.D.

WE count ourselves fortunate in being able to give the readers of the CHRONICLE the benefit of a short interview with Dr. Lawes, the veteran of our New Guinea Mission. It is now more than forty years

since Dr. Lawes first went out to the South Seas. From 1861 to 1872 he was stationed on the island of Niué, and in 1874 was appointed to the mission in New Guinea, then only recently commenced. From that time to this the name of Dr. Lawes has been as intimately associated with New Guinea as that of his long-time colleague and friend, James Chalmers.

It was natural that our conversation should turn to the memory of "Tamate." Dr. Lawes has found, in the course of his deputation work, that the recent tragedy on the Aird River has called fresh attention to New Guinea, attention which is sure to lead to increased interest in the work of the mission. People find it difficult to understand how mission work can have made so much progress as it undoubtedly has made, and yet such a tragedy be possible. The apparent contradiction arises, as Dr. Lawes has often had to point out, from the fact that New Guinea is a large place, embracing tribes so isolated and so widely different in character that what goes on in one part of the island has no influence upon the rest of the country. The fact that the people on the Aird River had never before seen "Tamate," or heard the Gospel, comes as a revelation to many people in this country.

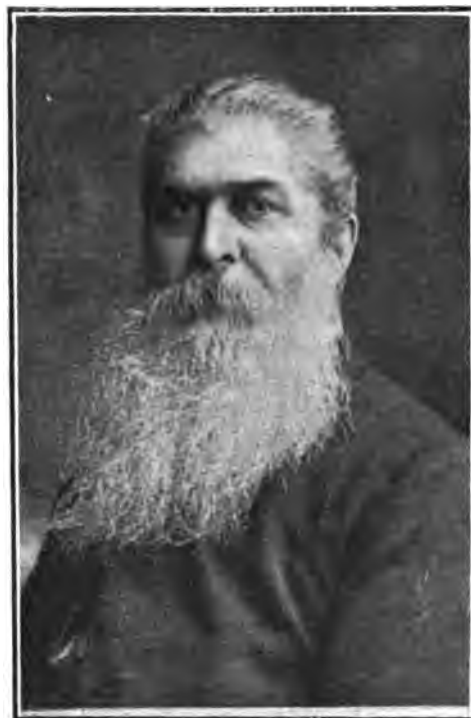
"If the eulogies pronounced on 'Tamate,' and the apparent honour and esteem in which he was held be *real*," said Dr. Lawes, "there should be no difficulty whatever in the accomplishment of the proposed memorial."

In answer to a question concerning the missionary interest of our churches, Dr. Lawes declared that the interest, so far as his observation goes, has undoubtedly increased since he was last at home ten years ago, but that it is nothing like what it might be and ought to be, considering all the events that have taken place in the mission field since then. The experience of Dr. Lawes bears out in one respect the testimony of almost all who visit the churches in the interests of foreign missions—where the minister of the church is in touch with missionary work, he carries his people with him; but, if the minister is apathetic, very little can be done.

"Do you think it feasible, Dr. Lawes," was the next

question, "to start a mission among those who perpetrated the recent massacre?"

"It is certainly feasible; but we shall have to follow the leadings of Providence, and it may be some time before we are able to do anything directly. There is no use in rushing to the place and founding a mission before friendly relations have been established with the people. The starting of the mission must be in the



THE REV. W. G. LAWES.

hands of the men on the spot; you cannot, of course, send a man straight out from England to the Aird River."

"The L.M.S. has been peculiarly happy in its relations with the Government of New Guinea, has it not?"

"Yes, the relations have always been most cordial. We have been exceptionally fortunate in having as governors two men who have been in full sympathy with us. Sir William Macgregor laid the foundations of British rule in New Guinea with a true sense of the native position, and with as great a regard for native rights as for British interests. The present Governor (Mr. Le Hunte) is a worthy successor to Sir William, and we count ourselves very fortunate in having at the head of the Possession a man of Christian principle as well as administrative

ability. Quite recently he took the chair at our annual meeting in Sydney, and spoke most warmly of the mission."

The establishment of the Australian Commonwealth will probably result in changes in the administration of New Guinea, bringing the Possession under the more direct control of the Federal Government. Dr. Lawes believes that the change will, on the whole, be beneficial, for the tone of public opinion in Australia is on the side of justice in the treatment of native races.

"What of the commercial future of New Guinea, Dr. Lawes? Is there much prospect of development?"

"The resources of the country are certainly great. Large areas have now been taken up by various companies and syndicates, and we may expect considerable development before long. The question of cheap labour will be of great importance. The climate is such that native labour must be almost entirely relied on."

"What are the prospects of gold-mining? We heard some time ago of a rush of diggers to the Possession."

"Yes, there are many prospecting parties in different parts of the island, and they have found considerable traces of gold—'the colour,' as miners call it; but so far there have been no sensational discoveries. The gold mines which have been opened at the east end and on the north-east coast have been fairly successful, and a good deal is expected from some new operations now being started."

"What about other industries? Rubber is being largely exported, is it not?"

"Yes. The rubber industry is likely to be very remunerative. The climate is suitable also for coffee, cocoa, and other tropical products. Sugar-cane of very good quality, and in many varieties, is a native product. Exports have greatly increased since the British Government was established, and may be expected to increase still more rapidly as land is taken up by European enterprise."

"Can you say anything about the new inland mission which has recently been started?"

"I can say this—that it has been begun under very favourable circumstances. Mr. Schlenker, the leader of the mission, is a man of good physique and great enthusiasm, admirably fitted for the work. The district lies some twenty miles to the back of Vatorata, and covers a considerable area, reaching to the Koiari district behind Port Moresby. It is inhabited by a large population, belonging to a great many different tribes. These tribes are generally at enmity with each other, but at present most of them are at peace."

"Now a word or two about your own special work at Vatorata, Dr. Lawes. How many students have you now in residence?"

"We have twenty-four at present, with their wives. The course of study covers four years, and, up to the present, about a dozen students have passed through the college and are now settled in various villages. The college was only started in 1896."

"Do you find that the best of the converts are attracted to the ministry?"

"The great difficulty in getting men to come to Vatorata lies in the fact that they have never been accustomed to going far from home. This feeling, however, is being overcome. The site of Vatorata has proved exceedingly well adapted for our purposes. We are able to raise a large amount of native food on the land, and so to lessen the cost of maintaining the students. The character of the young men has been very satisfactory, and their mental progress and spiritual life are full of encouragement for the future."

"Haven't you some difficulty in connection with the great diversity of tongues in New Guinea?"

"Yes, that is one of the most serious obstacles to the spread of the Gospel. I am taking back with me a Revised Edition of the New Testament in the Motu language, the first edition having been printed ten years ago. Also, following a selection from the historical books of the Old Testament, printed at Sydney five years ago, we have now printed a selection from Psalms, Proverbs, and Isaiah. The Motu language is not very widely spoken, but it is one of the predominant languages in our part of New Guinea. It is necessary to restrict the number of dialects into which translations are made, so that the 'literary languages' of the people may be much fewer than the spoken. The immense number of dialects indicate the isolation in which the people have lived, and, in the interests of peace and unity, it is very important that many of the minor dialects should be merged in the more important ones. It will probably be found in the future that very few translations of the Scriptures will be really necessary."

There are many other questions on which it would have been interesting to obtain Dr. Lawes' opinion, but time and space alike forbade. The Doctor and his wife were to sail for Australia on October 25th; reaching Sydney shortly before Christmas, they will wait there for the annual voyage of the *John Williams* to New Guinea. The time of sailing is usually the 1st of March, and about ten days' sail will bring our friends back to their home at Vatorata, from which they will have been absent about fifteen months. All our readers will join in wishing them a safe and prosperous voyage and many happy years of service in New Guinea.

L. H. G.

SCENES FROM THE LIFE OF VANDERKEMP.

BY MISS G. B. STUART.

II.—LIFE ON A CONVICT SHIP.

ONE day, whilst Vanderkemp was preaching to the convicts on the orlop deck, the *Duff* passed close by her escort-vessel, and "the brethren and sisters could be seen engaged on deck at the same pious exercise." The doctor was preaching from the text, "Except ye repent, ye shall all likewise perish"; and he felt much upheld by the sight of his colleagues worshipping God so peacefully on their quiet little ship, unvexed by the excitements which reigned on the *Hillsborough*.

A very terrible storm was the next adventure. The



THE "DUFF."

ship had sprung a considerable leak, and there was five feet of water in the hold. The captain at last admitted the gravity of the danger, "whereupon we took to prayer, having in our minds 'Call upon Me in the day of trouble, and I will deliver thee.'" For the *Duff*, which was in sore straits in the storm, they "cried mightily." "Lord, Thou hast given them a little ship and a great storm; give them also great faith!" was Vanderkemp's prayer for his friends; and, after the tempest abated, the *Duff* was discovered safe and close at hand.

The leak of the *Hillsborough* was less important than had been feared. "I thought we should have all been in another world last night," confesses the captain, who has now time to turn his attention to the confusion which reigns in the convict quarters, where a number of the men during the storm managed to knock off their irons and get free. In vain the captain summons these insurgents on deck—they refuse to appear, and their companions will not give them up. In this difficulty Vanderkemp offered to go into the orlop deck and parley with the convicts. He warned them that the ship's company was armed with "pistols, musquets, and cut-lashes," and that resistance was useless. His persuasions wrought with them, and they assured him that they had no evil intentions, but that, in the storm, the instincts of self-preservation induced them to break off their irons that they might not drown like so many rats in a hole.

Vanderkemp could not influence the captain to remit their sentence, and the irons had to be resumed; but a much better understanding between captain and convicts was evidently arrived at through the doctor's mediation. He reports a conversation with Williams, his first convict acquaintance, who tells him that he is "willing and ready to die if it be God's will." But another criminal confesses that "his flesh trembles under the idea of dissolution!" Poor, hapless souls! the one ray of light in their miserable existence is the dauntless and unremitting sympathy of their fellow passenger, Vanderkemp, and his three colleagues, Edwards, Edmonds, and Kicherer, all of whom took their share in preaching and praying.

It is thanks to the missionaries' influence, that a convict boy, himself a housebreaker, discovers to the authorities the existence of a plot to scuttle the ship and escape by the boats. The convicts had secreted chisels, knives, saws, and other tools, with which, at a given signal, they meant to clear themselves of their irons and seize the ship. The conspiracy was checked in time, owing to Vanderkemp's intimacy in the convicts' quarters; it was discovered that some of the ship's company were concerned in the plot, and these men were flogged, while a solemn notice was issued that the next convict attempting to tamper with his leg-irons would be hanged without mercy.

We seem after this to get into fairer weather and smoother seas. We read of "teaching Williams, the convict, to read and spell"; Brown, another convict, reports "that a great work of God is of late begun among his fellows, and that they are concerned about a better

life"; Martin, and the criminal chained to him, express a desire to "know the Lord Jesus Christ and His favour," if the missionaries would instruct them.

Two men showed Vanderkemp that they had begun to saw through their leg-irons before the captain's last warning had been pronounced. They now fear discovery, and beg his intercession with the captain, who fortunately sees the affair in the kindly light in which the doctor sets it before him, and reassures the repentant convicts.

Off Madeira our missionaries and those of the *Duff* united in a monthly service. "Jesus shall reign where'er the sun" was sung, with the shores of Africa, still to be conquered in His name, full in view. In the evening of the same day, Vanderkemp buried the boy-convict Martin, who, during a long illness, had become a sincere and loving Christian, and who said of his teacher: "Our doctor shows us the character of Jesus Christ." Another convict reported that, having been lately in great terror of death, he had betaken himself to prayer, and had been strengthened in faith and courage in a wonderful manner, insomuch that he recognised the personal interest of God extended towards him.

Such testimony to Vanderkemp's manly Christian influence among these forsaken souls is unsolicited, and is entered in the *Journal* in the most simple and unostentatious manner; it shows how greatly blessed was the strong personality of the man who, from a life of careless self-pleasing, had given himself to the service of God and humanity.

We are glad to read of a stop of some days among the Portuguese islands to take in fresh meat, eggs, fruit, and salt, when "the brethren" are able to leave the vessel, and take country walks among the glens and valleys round Mayo and the island of Sol. The crew of the *Hillsborough* unluckily come into collision with the natives, who are of mixed African and Portuguese breed, and a coolness supervenes on the first warmth of welcome to the visitors. But presently things are put straight; the captain brings a barrel-organ on shore, which entrances his African audience; Dr. Vanderkemp presents the Governor's wife with a yellow handkerchief, and receives a pig in return for this politeness. Everyone is pleased except Brother Kicherer, who does not approve the "idle diversions of singing, dancing, and noisy amusements," with which the inhabitants of the islands entertained the sailors. But Vanderkemp, mindful perhaps of his own youth, is more lenient towards these light-minded people, and points out that the natives were very moderate in

eating and drinking, and seemed to be truly touched by the strains of the barrel-organ!

Knowledge of the world of men had made the doctor very charitable. Though the voyage was resumed with plenty of fresh stores of meat, vegetables, salt, and fruit, it is sad to find entries of deaths among the convicts almost every day in the doctor's diary: no particular epidemic seems to be mentioned, but the darkness, the heat, and the horribly insanitary condition of the prisoners' quarters (and even of the hospital, which was very little better) were enough to account for a kind of prison fever which daily picked off one or more victims. In spite of Vanderkemp's intrepid efforts on their behalf, the poor chained captives seem to have died like flies. The doctor calls it "putrid fever" and "jail fever" as he writes, and the terrible custom of chaining convicts in couples must have dreadfully aggravated the danger and the misery of their condition. Yet, between these heart-breaking entries of pain and death we read wonderfully hopeful notices: "The convicts have resolved to hold a regular prayer-meeting every Monday, Wednesday, and Friday." "Yesterday heard singing on the orlop deck, and found the convicts had anticipated the service and were singing hymns together." "Clark, a convict, pointed out a hymn, 'Thou Son of God, whose flaming eye our inmost thought surveys,' from which he had received comfort." The entries are simple and childish in the extreme, though Vanderkemp was a scholar of many learned languages, and an authority in philosophy, medicine, and divinity. We find him speaking to the hearts of these poor wretches under his care in the simplest words—pleading with them in the name of Jesus, pointing the way of salvation, treating them throughout as though they were erring and disobedient children whom he must without fail bring to repentance before his influence over them expired.

For the long journey of fifteen weeks was nearly over, and the *Hillsborough* put in to Table Bay on the 31st of March, 1799. She had parted company with the *Duff* some time before, and that vessel was taken prisoner by the French near Rio Janeiro, and the missionaries intended for the South Sea Islands were dispersed in South America. But of this misfortune our doctor and his three "brethren" knew nothing as they disembarked, full of hope and gratitude for past mercies, at the Cape.

(To be continued.)



THE WRECK OF THE "OLIVE BRANCH."

IT is with very great regret that we have to announce the loss of one of our missionary ships, the *Olive Branch*, which was wrecked near Kwato, New Guinea, on Tuesday, July 30th. She was a fine schooner of

forty tons, and was only launched in January, 1896, so her

career has been a short one. But during the last four and a half years she has done splendid service in maintaining communication between the various mission stations along the coast of New Guinea, and also in making occasional voyages to Australia. In the book which the Rev. O. W. Abel has just written for the New Year's Offering Prize (*Savage Life in New Guinea*) he speaks in the warmest terms of the services which the *Olive Branch* has rendered to the mission. "If you denied me the services of the *Olive Branch* for my work," he says, "I should feel very much like a soldier who found himself at the war with plenty of cartridges but without a gun through which to discharge them."

Some idea of the usefulness of this little vessel may be gathered from the fact that during ten months of last year she covered 7,230 miles, and carried 33 European passengers, 58 South Sea Island teachers, and 168 New

Guineans, besides 300 tons of cargo for the use of the mission.

And now she is a total wreck! She left Kwato at daylight on the morning of July 30th, with a strong southerly wind blowing, and the seas running very high. Just off the reef, as she went about, the wind shifted, and in a few minutes she struck. Everything possible was done to save her. "The children [of the boarding-

school]," says Mr. Abel, "have worked night and day, and the natives of Logea have never forsaken us during this terrible week. I don't know how to speak sufficiently highly of their conduct. As a last resource we gave the natives permission to try their own ideas to save her. But we have had to give it up. Josia has expended his last ounce of energy. He was six hours over his waist in the sea to-day. Johnny also has never flagged; when the natives gave her up to-day, he came and shook my hand, and said: 'We have done all we could for our ship; it is God's will.'"

The ship was insured for £700, but that does not by any means represent her full value, the insurance companies having refused to accept any

greater risk. Attempts were made to haul her off the rocks, but all in vain. Finally the wreck was sold by public auction for £72.



THE "OLIVE BRANCH."



"GOD BE WITH YOU."

REINFORCEMENTS FOR AFRICA AND THE EAST.

THE REV. R. W. ROSS, B.A., was born in Liverpool in 1876. Surrounded by Christian influences from childhood, while still at school he was possessed by the idea of becoming a missionary. For many years Mr. Ross was a scholar in the Stanley Congregational Sunday-schools, where his attention was frequently drawn to foreign missionary work by the quarterly addresses of members of the Young Men's Missionary Band, and by the enthusiasm of his minister (Rev. George Lord). After joining the church in 1891, he engaged in private study, preparatory to entering Cheshunt College. At the same time he took up Christian work as a teacher in the Sunday-school, a member of a C.E. Society, and a helper in the Cottage Meetings' work. In 1894 Mr. Ross entered Cheshunt College, where he studied first for the London B.A. degree, and afterwards for the A.T.S. For the last two years he has had part charge of the work in one of the village stations connected with the College, Hertford Heath, of which James Chalmers was the first "dean." Mr. Ross was ordained at Liverpool on October 17th, and hopes to sail on November 15th for Cuddapah, South India.

MISS GRACE ELKINGTON was born in 1876, at Simla, North India, where she spent a good many years of her life. After coming to England she was for some years a member of Barnsbury Chapel, Islington. The need of the women of India was laid upon her heart while still quite a child, and in 1897 Miss Elkington was led to offer her services to the L.M.S. For the last two-and-a-half years she has been in training, first at the Women's Settlement at Canning Town for six months, and then at Miss Forrester-Paton's Training Home at Glasgow, where she spent two very happy years. Miss Elkington has been appointed to the Bengal Mission, and sails for India on November 15th.

MISS EDITH EMMA CALVERT is the third daughter of the Rev. J. Calvert, of Margate. At the age of eleven she joined the Fulham Congregational Church, of which her father was then pastor. She was educated at Milton Mount College, Gravesend, where she passed the Intermediate Arts Examination of the London University, subsequently continuing her studies at the University College of Wales, Aberystwyth. Since leaving college she has been gaining experience of medical and other work at the Women's Settlement, Canning Town; the Lady Missionaries' Training Home, Glasgow; the County Hospital, Alloa; and the Clapham School of Midwifery. Miss Calvert, who is a member of the Student Volunteer Missionary Union, has been appointed to Wuchang (Central China), where she will work as nurse-colleague to Dr. Ruth Massey. She sails for China on November 4th.

MISS BESSIE POWELL was born in Glamorganshire in 1875, but has lived nearly all her life in Croydon, and was educated at the Croydon High School. She became a member of

Trinity Congregational Church at the age of sixteen, and has worked in connection with that church, chiefly through the Christian Endeavour Society and the Sunday-school. Miss Powell has always taken a great interest in foreign missionary work, and about two years ago offered herself to the L.M.S. She then went into training, first at Deaconess House, Liverpool, and afterwards at Miss Forrester-Paton's Training Home, Glasgow. She has been appointed to take Miss Neal's place in Canton, and expects to sail on November 18th.

THE REV. H. A. POPLEY, B.A., was born at Richmond, Surrey, in 1878. His grandfather was a Congregational minister, and held pastorates at Lymington, Steeple Bumpstead, and Thames Ditton. His father was a deacon of the Vineyard Chapel, Richmond, and is now secretary of Clifton Road Church, Brighton. Mr. Popley became a member of the Clifton Road Church in 1893, during the pastorate of the late Rev. Alfred Norris, and engaged in various forms of work in connection with the church. Entering Hackney College in 1896, he won the Thom's Entrance Exhibition, and obtained the London B.A. degree in 1898. In 1900 he took third place in the Senatus examination. Mr. Popley was ordained at Brighton on October 1st, and hopes to sail for Coimbatore, South India, on November 15th.

THE REV. GODFREY EDWARD PHILLIPS, B.A., was born in 1878, at Birmingham. He was educated first at a Board school, then at a branch of King Edward's School, and afterwards at the Central King Edward's School, from which he took the London B.A. degree in 1896. From school he went to Mansfield College, Oxford, where he has spent four years, obtaining in his third year a second class in the Oxford Honours School of Theology. Being awarded the Procter Travelling Scholarship from Mansfield College, he spent last winter at the University of Berlin. It was while here that he finally decided to offer himself for the work of foreign missions. Mr. Phillips goes to take charge of Davidson Street Congregational Church, Madras, a church which has had a long and interesting connection with the L.M.S., and to attempt religious work among the large number of native students at the Madras University. He was ordained in Mansfield College Chapel on October 30th, and is to sail for India on November 15th.

THE REV. S. J. COWDY is a grandson of the Rev. Dr. Cowdy, who was for more than twenty years minister of Arthur Street Chapel, Camberwell Gate. Born in 1873, Mr. Cowdy was from his earliest days surrounded by Christian influences. Twelve years ago he became a member of Loughborough Park Congregational Church, of which the Rev. J. A. Joyce (now of L.M.S., North India) was for some time the minister. Eight years or more ago he was in Hastings when Mr. W. R. Lane was conducting a mission at Robertson Street Church. Through these services he was helped to a fuller sense of his responsibility as a follower of Christ, and determined to reconsecrate his life to His service. About this



MISS ELKINGTON.
REV. M. A. POPELY, B.A.
REV. G. E. PHILLIPS, B.A.

MISS POWELL.
REV. R. HAYDON LEWIS.

MISS CALVERT.
REV. E. W. BOSS, B.A.
REV. S. J. COWDY.

time Mr. Cowdy was led by a friend to think seriously of the needs of the heathen world, and determined that if circumstances proved that it was God's will, he would give his life to work in the foreign field. On returning to London, he became a member of Christ Church, Westminster, under the ministry of the Rev. F. B. Meyer, and took up Sunday-school work, and also joined the "Lodging House Band." At this time the young men of Christ Church had started a fund with the idea of supporting a student at college, with a view to future work in the mission-field. With the help of this fund Mr. Cowdy entered Cheshunt College in 1895, and in due course offered his services to the L.M.S. He was appointed to South India, and sails on November 15th to take up work in the Cuddapah district of the Telugu Mission. He was ordained at Christ Church on October 7th.

THE REV. PERCY MILLEDGE, who has recently gone out to Madagascar, is grandson to the late Rev. J. W. Richardson, for some years co-pastor with the Rev. Dr. Campbell, at Tottenham Court Road Tabernacle. He is nephew and son-in-law to the Rev. Jas. Sibree, of Madagascar, and brother of one of our Directors, the Rev. Sydney Milledge, of Cambridge. Born at Catford Bridge on October 5th, 1874, he was educated under the Rev. J. B. Blomfield, at the Catford Collegiate School, and later at St. Dunstan's College, where he won a scholarship. In 1890 he entered the Holborn office of the Prudential Assurance Company, where he remained for four years. His long-felt desire for work in the mission-field here became more definite and urgent, and he finally entered Cheshunt College, with a view to offering himself to the Directors for foreign service. Having passed his college examinations with credit, and the *Senatus Academicus* in 1900, he proceeded to Paris for a year in order to acquire the language. While there he became engaged to Miss May Sibree, who was at that time home on furlough, after doing good work for the Society in Madagascar, and whom he has since married. While living at Catford Mr. Milledge attended the church presided over by the Rev. S. Tamatoa Williams, son of John Williams, and one of our most honoured Directors. On his removal from there he was transferred to Brentwood Congregational Church (Rev. Walter Legerton), with which he was connected until his departure for Madagascar. Mr. and Mrs. Milledge will take charge of the church at Ambohipotsy in the capital during the absence of Mr. Thorne on furlough.*

THE REV. R. HAYDON LEWIS was born at Weymouth in 1872, his father being the Rev. William Lewis, formerly minister of Hope Chapel, Weymouth. After being educated at the Congregational School, Lewisham, Mr. Lewis went out to Canada at the age of eighteen. In 1894 he entered the Congregational College, Montreal, with a view to future missionary work, and subsequently engaged in work among the farmers and other settlers in the back-woods. Coming home

* We hope to give portraits of Mr. and Mrs. Milledge next month.—ED.

to England, Mr. Lewis entered Western College, where he has taken the full course of study. Since leaving here he has also had a short course in medicine and surgery at Livingstone College. He has been appointed to work at Molepolole in the Bechuanaland Mission, and sails for South Africa on November 2nd. He was ordained at Weymouth on October 9th.



VALEDICTORY AT MANCHESTER.

THE meeting for taking leave of our missionaries, held each year in connection with the Congregational Union of England and Wales, is generally recognised as one of the most interesting items in the Union's autumnal session. Certainly it was so this year at Manchester. On Wednesday evening, October 16th, the Free Trade Hall was packed to its utmost capacity very quickly after the doors were opened. From 4,000 to 4,500 people, it was estimated, were present, many of whom had to stand; but, crowded and heated as the building was, there was no decline in the interest of the proceedings, and very few left until it was over. Hearty singing, led by a large choir, helped to make the meeting a success. Dr. Parker presided. The Rev. H. E. Radbourne opened the meeting with prayer. The Foreign Secretary, with the skill, point, and sympathetic touches that never fail him, introduced the missionaries, twenty-nine in number, reckoning in that number six missionaries' wives who have faithfully and gladly shared the arduous labours of their husbands. Mr. Thompson explained that twenty-five others had already sailed for North China, Central Africa, and Madagascar. Of the twenty-nine now leaving eleven were going out for the first time, the rest were returning to work in which they had long taken an honourable part. A word or two followed from each of the new recruits, and very effective their brief speeches proved. Never was the power of simple and unaffected personal testimony more evident. Every one was well heard, every statement seemed to tell. As long as the Society can command the services of such a body of young missionaries, men and women alike, its power to do Christ's work in the world will remain unimpaired. The veterans followed, Dr. Davenport, Dr. Phillips, and Dr. Lawes speaking as representatives of the party. The last-named pleaded earnestly for the £500 a year for five years still required to complete the Chalmers Memorial Fund, and four promises of £5 and one of £10 a year for that period were handed in. Others are following. Gypsy Smith, who was in the audience, sang by special request an impressive pointed sermon-in-song, entitled "Pass It On." Dr. Parker followed with a valedictory address of great tenderness and sympathy. The one thought he sought to leave with the departing missionaries was that Jesus Christ always undertook the hard work. In this they were like Him, were walking in His steps. The Rev. E. R. Barrett, B.A., concluded what all felt was a memorable meeting with the valedictory prayer and the Benediction. G. C.



SOUTH AFRICA.

The Rev. D. Carnegie, of Matebeleland, sends an account of the first anniversary of the out-station on the Matopo Hills: "The site of the school is well chosen, being high up, healthy, and right in the midst of a well populated district. Within a radius of

On the eight miles you have at least 6,000
Matopo Hills. people and scores of children. On Saturday, before noon, some 300 people reached the school. The building proved too small, so we held the service outside. We took over with us our little harmonium, which greatly added to the pleasure of the singing. A brief report of the first year's progress was read, showing a daily attendance of seventy-five, number of names on the roll ninety-one, of whom eighteen can read the Gospel of Matthew in their own tongue. There are forty slates in the school, and desperate attempts are being made to master the multiplication table. Four of the elder scholars repeated from memory part of the tenth chapter of Matthew, to the great astonishment of the people. Three native teachers made suitable speeches. We then had the collection. This was the first collection ever made in connection with that school, and over one hundred gave gifts, which amounted to £3, which I consider was very good as a first collection.

"The sports also gave great pleasure to young and old, and the prizes consisted of jackets, blankets, picks, knives, &c. But what pleased them most was the tug of war with my old waggon chain, when the married men beat the boys, and pulled them round the school grounds.

"It ought to be added that no one now in the neighbourhood is ashamed of coming to the service on Sunday, and the old folks begin to see that to go to school is the proper thing for their children."

The Rev. Bowen Rees writes from Inyati, Matebeleland (August 20th): "I have nothing but good news and bright prospects to write about from this district.

Now the missionaries in this country feel that they live to some purpose, instead of spending their lives away in mournful expectations as in years gone by. At present

Hopeful we find a great yearning among the
Signs in people for knowledge, and signs of thirst
Matebeleland. after the living God. Our services are well attended; our schools are full of children. And above all a great change

is taking place in the home life of the people. The spirit of prayer has entered into the hearts of many who are not ashamed to call on the name of the Lord at their own homes, and in the hearing of those who still pray to the ancestral spirits. . . . Since our committee in May, I have been frequently away from home itinerating. During my absence Mrs. Rees has begun taking some of the services with very great acceptance. One man describing the service which my wife took a few days ago, said: 'I cannot tell exactly what the message was, but the words went straight into our stomachs, and we could not help shedding tears.' It is no small matter to make these people to shed a tear; it is more than I have been able to do hitherto."

SOUTH SEAS.

The Rev. W. E. Goward, after six months' residence in the Gilbert Group, urges that for the proper maintenance of the work in this and the neighbouring islands another missionary is a necessity. The Gilbert Islands have a

population, he says, of about 8,000, whilst the Ellice and Tokelau population numbers 4,000. The standard of church life, and of education, is at present very low, and more teachers and preachers are urgently needed. "God is already blessing us in the work," writes Mr. Goward. "At our recent meetings we had the joy of receiving the names of 413 who desire to serve Christ, and we have arranged classes for their instruction. We have sold many books, especially Bibles, of which the people possessed hardly any, and those in a dilapidated condition. Last year the total sales of books and Bibles amounted to £3 8s.; for the past seven months they have already reached close on £32. The contributions to the Society last year amounted to only £3 4s. 2d.; this year they are £21 6s. 6d. The price of Bibles is five shillings, but recently I announced that for one week we would sell them at four shillings, we ourselves making up the deficiency. In that one week we sold *sixty-three* copies, and we don't grudge the £3 8s. we had to pay."

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PERSONAL NOTES.

SOUTH SEAS.—Mr. Hawker reached Pago-pago (Samoa) on July 31st. He had a hearty reception, and was very favourably impressed both with the place and the people. Through the kindness of the American commander he was enabled to pay a visit at once to the island of Manua. —In connection with the death of the Dowager-Empress of Germany, Memorial Services were held in all the L.M.S. districts in Samoa. Special sermons were preached by Mr. Marriott and Mr. Hockett in the Protestant Church at Apia.—Mr. Hadfield reached Lifu on August 10th, and was warmly welcomed by all, including the new French Resident.

INDIA.—We very greatly regret to announce that Mr. Robinson, of Salem, has had a serious breakdown in health, and has been ordered home by the doctors.—Mrs. Brockway, of Calcutta, has also been compelled to return home for family reasons.—Mrs. Franks, of Calcutta, has been ordered home on medical grounds.—Mr. W. H. Campbell, of Gooty, reports that they have had two fatal cases of cholera in connection with the Institution. "I felt," he says, "as if I were watching a tiger prowling round a group of children."

CHINA.—Mr. Hopkyn Rees has had a somewhat serious attack of dysentery, but was going about again when he last wrote.—Mr. Joseland, of Amoy, was hoping to visit Ting-chiu some time in October.

S. AFRICA.—In connection with the new Central School for Bechuanaland at Vryburg, a beginning was to be made on October 15th in temporary premises. Ten students were to begin work at that date.

AN INDIAN APOSTLE.

THE LATE REV. M. N. BOSE, OF GOPALGUNGE.

ON September 2nd, our dear brother, MATHURA NATH BOSE, passed from earth to heaven. He was the brightest, most earnest, and most self-sacrificing Christian I ever knew. About thirty years ago, when I first went to Calcutta, he was introduced to me, and ever since a warm friendship has existed between us. After my return from Calcutta he came twice to England, and each time I had the great pleasure of entertaining him for short periods.

The Gopalgunge Mission owes all to him. He gave up the bright prospects of his profession to preach the Gospel to his countrymen, receiving only about sixty pounds a year for the support of himself and family, whereas, as a barrister, he might have received thousands. But there are now many Christians in Gopalgunge, all of whom he has been the means of bringing to Christ.

His face was always radiant; I never saw a frown there!

Some years ago, when a Christian lady from England was staying with us in Calcutta, she said to me: "I should like to see a specimen of your native Christians." Strange to say, Mr. Bose walked into our sitting-room just then. I was so glad, and exclaimed: "Look! there's one!" I introduced him to my friend, and, after he had gone, she said: "Why, he's got the mark in his forehead!"

The following extract is from a letter written to a friend of mine by a Bengali Christian brother, who knew him:—"On September 2nd, while he was taking a walk in his garden, he felt uneasy, and went home to take rest. He sat on his bed and called all the members of his family and his converts to his bedside, and prayed for them, and concluded his prayer, saying: 'Merciful Jesus, be with me.' Then he lay down, and said: 'I am going home.' Looking around to see the faces of his dear ones, he shut his eyes and went up into glory." Surely he was another "Enoch who walked with God, and was not, for God took him."

The mission work at Gopalgunge is being carried on well by the devoted workers there, and his sons hope to help in the mission. May the Master raise up more men whose one desire shall be, like his, to win souls for Christ.

CHARLOTTE PAYNE.

A CONSUL'S TESTIMONY.

SOME months ago the Board passed a resolution thanking Mr. H. E. Fraser, the British Consul at Hankow, for his services to the mission at the time of the disturbances last year. In acknowledging the resolution Mr. Fraser says: "The moderation and justice that mark all claims put forward by the London Missionary Society's members at Hankow, and the eminent knowledge of the Chinese, and sympathy with their position, that are among the great qualities of Dr. Griffith John, have not only rendered my advocacy forcible, but have won the esteem and conquered the prejudices of the native officials. In several cases success has resulted simply from bringing Dr. John and the local authorities into personal communication. His information as to the feeling of the people and the local action of magistrates in neighbouring districts is of *incalculable benefit to His Majesty's Consul*.* I rejoice that Hunan is now open to the Society's workers, and I anticipate with absolute confidence excellent results from this opening. It shall be my earnest endeavour to aid in the extension of the Society's work in Central China as a means of removing Chinese prejudice against foreigners,* and of raising the people to a higher plane of morality and conduct."

* Italics ours.—Ed.

THE MISSIONARIES' PAGE.

PAUL THE BOND-SLAVE.*

THE Epistle to the Romans is practically wrapped up in a *Missionary Cover*. Nay, more than that, it could be demonstrated that, beginning from such an early point as verse 16 of chapter i., the whole of the glorious outburst that follows is mere parenthesis explanatory of Paul's roving apostolic life. Said he—"I want to come, for my Lord wants it; I purposed to come to you, for thus God hath purposed; I am ready, for my God is ready."

This readiness was of the old Pauline kind—a readiness to preach the Gospel; and just here the word "preach" having left his pen, Paul is indeed off in one long plunge. Down, far down, he plunges, to where God's pearls lie, each Divine "for," "wherefore," "therefore," and "because," in perfect continuity stringing pearl to pearl of the deep ocean in Paul's argument. Yes, that introductory "For I am not ashamed of the Gospel" has let him in for all this, and he produces his deep-sea pearls with apostolic pride and joy. He is coming to the Roman Christians, not as a beggar, but that he may "*impart some spiritual gift*" unto them. And even thus he pens his Gospel-Epistle, sampling, so to speak, in advance the good treasure he is bringing; plunging, as we have said, so deeply into God's deep things, that he emerges on *terra firma* at last with the panting, long-suppressed, "Oh! the depths of the riches of His *pearl fisheries*; how unsearchable!"

Depths, indeed! Yes, *terra firma* is what we emerge upon in the opening practical section of Romans xii. Practical Paul asks for a practical response to all this. His opening, "*Paul a bond-slave*," is indeed God's challenge to Rome. Yea, is he not a bond-slave? For if such a one is defined as "*a person who has no power over his own body*," then how truly Paul answers to the definition! Not like Ham, a servant of servants, Paul serves the King of Kings. But this only makes his bond-service a far more real experience.

Lithe and girded then, a vision of readiness, forth this bond-slave stands as the living argument of his Epistle. And how mouth-stopping, indeed, and convincing he is! He says: "I beseech you present *your bodies*"—*I who have no power over my body*! This, indeed, is a man who has a right to talk to them about their bodies. If they had only perception of the matter after reading the whole Epistle, what irony, indeed, might they not see in his "I am debtor," and "I am ready"? For his debtorship meant inexorably *their* debtorship, as his readiness should be theirs. Who, indeed, but he should tell

* Shortly before his death, the Rev. John May, of our Central African Mission, sent home the following article, written by a brother missionary of another Mission. "It occurred to me," he wrote, "that you might like it for the 'Missionaries' Page.' I believe many a weary missionary will be refreshed by it." We gladly insert it in this hope.—EDITOR.

those Romans to become living sacrifices for Christ; he who was going in his mortal body to suffer for Christ in that Rome of theirs? "I am ready" was his word in setting out; even as the same "I" and the same "ready" were uttered by him when about to be offered. Ah! the Romans' Epistle would not be Romans if Paul had not *lived* it. If the Corinthians were his living Epistles, then Paul *lives his own Epistles*. "So we live and so we beseech" is the mother-truth of "so we preach and so ye believe."

Here, then, is no egotism. "I" is oft recurring, yet is it "*I the bond slave*"; an invitative "I" in truth, hung out for all comers' inspection. This is the "I-yet-not-I" of resurrection, not the "I" of ruin. And this he forthwith reveals to them, passing in review the old Paul of Romans iii. and all the Pauls that ever lived. Planted in the likeness of Christ's death; oh! the glad relief that *his* grave has at last been found; and oh! the joy of the new "I-yet-not-I" who is alive unto God!

Note, it is "Paul a bond-servant *called to be an apostle*." The apostle is not called to be a bond-slave, but the lowly is exalted to high degree. He is separated to the Gospel of God, too, all his boats being burnt behind him. Separated indeed, but unto "a large place"; the hills and dales of "all nations" are the Pauline parish; and "you also" at Rome is merely "you *en route* for Spain!" This is not the fool "whose eyes are in the ends of the earth." He who gave every house in Ephesus a visit, with a tear for each, had also from "Jerusalem round about to Illyricum" *fully* preached Christ's Gospel.

He has a great desire to go West, because he has a great place there. Ah! if the size of our parish only regulated the size of our desire, then how enlarged we might be, some of us! And, alas! how often he who has "no more place" has yet a clinging desire for the place which is *no more his place*! And what might not the search-light reveal of false motive just here? Paul the migrant had no place but God's place. "No more place"—what is he thinking of? Ah! what but the old echoing "*Go ye into all the world*"? Yet the bond-slave will not move until his orders come. Then the long-thought-of visit will indeed be "*a prosperous journey by the will of God*"! "Many years" had the "great desire" burned in his breast; great, indeed, as we think of the glorious future in the West awaiting God's Gospel by God's bond-slave.

In the *abandon* of his love he had told his Lord that he would go there "by any means"! And because here was a man who prayed what he felt, Christ in responding love said, "Yes, it shall be *by any means*, even a Roman chain!" Steerage, not cabin; a chain, not a chariot; even thus did Christ call him to His Fellowship of Woe.

Ah! oftentimes he had "purposed to come unto them," but not on this wise! Still, just here, in the "many years" of hope deferred, may we not see God purifying the "great

desire" and perfecting the last majestic service for God? Yea, God *tested* this "many years" desire all the way along. Not the chain only, but Euroclydon foamed round Paul, threatening to drown him in his chain; Satan doubtless arguing from coincidence that he had forged the chain with that very intent. But the enemy's white squalls only hurried Paul to *haven*, as the chain only hurried him to *Heaven*; for Melita meant rest and hospitality, even as Rome prefigured the eternal rest and welcome. Ah! yea, the old bark would indeed be wrecked in the storm, in Rome as at Malta; but what, O Satan! if it is only that the voyager may "escape to land"? What if, after all, this chain *does* mean a chariot; this cross a crown? Ah! if Satan thus cast out Satan, then verily is the Kingdom of God come nigh unto Paul!

Yea, indeed, he had "oftentimes purposed to come unto them," but never *via* Malta and shipwreck! Paul is going to teach, so Paul must go and learn! Faith that writes a diary on land must keep a log-book on the sea; and let Euroclydon roar and wreck, Faith's lone entry by land and sea is "a *prosperous* journey by the will of God!"

Prosperity! an old word this from the quiver of our God; and Paul uses it as mere man never may. He remembered that in the Old Prophecy the word "prosper" rhymed with "man of sorrows and acquainted with grief." Yea, the pleasure of the Lord would "*prosper in his hand.*" And so too here, filling up as he was doing that which was lacking of the sufferings of Christ, he sees how *Christ's prosperity is his own*; yea, that "*whatsoever he doeth shall prosper*"! Hence we read of this "prosperous" man speeding on to the metropolis to "impart a gift." Out of his prosperity he can impart to others; yea, he calls them to join the prosperous "concern," to be co-partners in the sorrow that is the currency of joy.

"Gift," he calls it—"spiritual gift." And if ever adjective qualified noun and magnified it, then here, indeed, we have no mean instance. Yet may we not conjecture how to some the adjective instead of magnifying the noun has destroyed it? To the purse-proud and parsimonious this is no "gift" at all, because "only" a spiritual one; for that is not first, say they, which is spiritual, but that which is natural. Their "gift coinage" must have Cæsar's superscription on it, forsooth; not the superscription of Cæsar's God! And as then, so now, and as long as man will dust-grovel. The earth is their treasury, and of that earth will their store be consumed. Every good gift cometh from above, where all the other gifts are, and where Paul's whole treasure was.

And so to Rome he goes, "a gift imparter" for only a little longer. For the Christ speedily would minister eternally to Paul for this brief ministering of his. As the hour of departure neared Paul, in what beautiful perspective would he look back upon the "many years" of longing for Rome and "the great desire" to get there.

So the desiring "*to be with Christ*" and "the greatly desiring" to get to Rome work out practically *at the same thing*. Ah! how many a lone African fever-bed retrospect has been like Paul's! "A grave in the torrid zone, on the banks of an African river. So it all meant this!"—they say in restful reverie. Yea, the long years of waiting, in which the great desire matures, and then—the fever grave! Nay, there is no murmuring here: "right was the pathway leading to this!"

IN MEMORIAM.

I.—MRS. P. L. MCALL, OF HANKOW.

By MRS. ARNOLD FOSTER.

WINIFRED BATEMAN was born at Hadley, Barnet, in 1872. She was a member of a large family who attended the Church of England, and was related to Dr. Handley Moule, now Bishop of Durham, and to Charlotte Elliott, who wrote "Just as I am, without one plea." Her family afterwards moved to Clapham, where she was confirmed, and later lived for some years at Redhill.

Influenced greatly by her beloved mother, Winifred developed a gentle, loving, and noble character. She was greatly loved by a large circle of Christian friends, and by the many



MRS. MCALL.

poor people to whom she ministered. Though not fond of speaking in meetings, she found the greatest pleasure in visiting people in their homes, bringing them flowers, reading, singing, and praying with them. She helped to work up a large mothers' meeting, and, after coming to China, often wrote to its members.

Wherever she went it was always the same. When staying at the seaside or in the country her chief pleasure was to find out and minister to someone who was ill, or to tell a few poor children of her Saviour's love.

She came out to China at the end of 1899; Dr. McAll

met her in Shanghai, where they were married in the cathedral. They reached Hankow on Christmas Day, and Mrs. McAll soon began the study of the language, at which she plodded on persistently with the single aim of fitting herself for Christ's work in China. Before many months she was able to teach Chinese women to read simple Christian primers. During the wild rumours and fears of 1900 she was calm and quiet, and was sorry to have to leave China and spend the summer in Japan. Soon after their return, Dr. McAll was appointed temporarily to Wuchang, to take Dr. Davenport's place for a year. Here we lived on the same compound and saw much of one another. The more I saw of Mrs. McAll the more thankful I was for such a colleague; she was always the same—quiet, unselfish, and earnest. It is impossible to imagine her taking offence at anything or speaking unkindly of anyone; and now it is very easy to think of her as faultless before the Throne. She regularly attended all the Chinese services, playing the harmonium in the chapel and leading the singing at women's meetings. She enjoyed going to the girls' boarding school and teaching the children to sing our hymns. Two young women she taught to read, and greatly endeared herself to them both; one of them was invaluable during her illness, her help was so evidently a labour of love. Mrs. McAll took a great interest in the opening of Miss Massey's hospital and in the out-patient work amongst the women. She would go down regularly and, sitting by their side, teach them simple verses and choruses. The fellow-missionary who was not well, the poor beggar on the way to the river, the little child that had tumbled down in the street, the poor ignorant old women in the hospital—all knew something of her kindliness.

The last Sunday but one that she spent on earth she taught a class of little girls and played the harmonium at the two Chinese services. She was not feeling very well, but said nothing to us about it, and on the next evening she came in to our house and took part in the usual little prayer-meeting, at which the ladies of our mission meet every Monday. I remember her saying how thankful she was to be able to remain in Wuchang when so many ladies had had to go to the hills. But the very next day she fell ill, and, though at first it did not seem very serious, the disease sapped away her strength, so that just as the acute symptoms seemed to have been checked, and, we hoped to have moved to Kuling to recover strength, we realised that she was passing away.

God took her peacefully to Himself on July 25th, her mother's birthday—just nineteen months after she reached Hankow. The next morning very early we laid her body to rest by the side of Mary Hart's in the foreign cemetery at Hankow. Most of the missionaries then in Hankow gathered at the grave, besides many Chinese Christians. Mr. Foster conducted the service and at the graveside prayed in Chinese, and we sang

"Peace, perfect peace, death shadowing us and ours,
Jesus hath vanquished death and all its powers."

II.—THE REV. JOHN MAY, OF CENTRAL AFRICA.

We were able to give in our last issue a brief testimony to the work and character of Mr. May from the pen of our Foreign Secretary. The following extracts from a letter written by one of Mr. May's fellow-workers, Dr. James G. Mackay, will supplement what was said last month:—

"John May's call to the mission-field," writes Dr. Mackay, "and to the Tanganyika Mission in particular, was manifestly in obedience to Divine guidance. Unable to go to one of the larger fields, such as India or China, where much actual preaching would have been required of him, and little opportunity given of using his engineering and other practical gifts, he went rather to the heart of the Dark Continent.

"Many a time did he speak of the honour and the joy of being a follower of Dr. Livingstone in the very regions where that great traveller-missionary, not thirty years ago, had laboured and died. He was a bright, enthusiastic missionary, and as a friend and companion he was the kindest and most unselfish man I ever met.

"Many young missionaries in similar circumstances would have lost heart for the rest of their life-work were they to have suffered, as we know Mr. and Mrs. May did, in the loss first of house and home by fire, immediately after their arrival at their station, and later on in the loss of their two little ones. Not so they, however: it only seemed to make them brighter and more unselfish than ever.

"I well remember Mr. May's return from his visit to the Livingstonia Mission of the United Free Church of Scotland, two or three years back. It seemed to have come to him quite as a revelation what could be done in the way of evangelising and educating the tribes around him. He was full of schemes and ideas for the prosecution of his work more or less on similar lines, some of which he started successfully at Kawimbe and the neighbourhood. One scheme to which he was much devoted was the formation of a sort of normal school for the training of teachers, to go out and teach and preach to their fellow-countrymen. When we came away in May last he was prosecuting this work with gratifying results.

"His greatest joy, however, was to have men and women coming to him to inquire the way of salvation, or to tell him of their wish to follow the Saviour. Not a few such did he speak to and encourage in the battle against sin and temptation during his brief four years' service.

"Mr. May was much interested in the Bantu tongues, and more especially the Kimambwe language, which is spoken at the south end of Lake Tanganyika, in the district in which he worked. He bade fair to become an exact and critical scholar of the latter, as well as of its kindred dialects, which he longed to see used in the translation of the Holy Scriptures, so that men all over Central Africa might eventually be able to read for themselves the message of redeeming love. He would have rejoiced to see the but recently completed New Testament in the Kimambwe tongue—copies of which, alas! will arrive too late for him to use."

WAITING FOR RAIN.

BY THE REV. J. I. MACNAIR, OF CUDDAPAH,
SOUTH INDIA.



ONLY those who have lived in lands where the word "famine" represents a stern reality can understand the long-drawn-out anxiety expressed by the words at the head of this little article. Cuddapah district is officially classed under the ominous description of a "famine area"—one, that is, in which famines are wont to recur frequently, and we have now for three long weary months waited and longed and prayed for the rain that has not come. Latterly the strain has grown intense. I write this on the 18th of September. Should the rains reach us before the 25th the position may still be saved. After that date the farmers will not sow, and famine is inevitable. For the last six years there has been semi-drought in these districts, and last year semi-famine. So that, should famine descend on us, there will be no reserve of strength in the people, and few reserves of grain in the farmers' underground storehouses. The distress, should it come, will be terrible.

There is something particularly trying in the way in which clouds and winds seem to conspire against us. For two months of this time of waiting a tearing south wind has swept our barren country-side, carrying great heavy rain-clouds across the sky. For days together the sun is often hidden, and clouds that seem as if they could not but bestow on us the precious gift for which we ceaselessly pray are rarely absent. But no, the gloomy procession sweeps past day by day, and hardly a shower reaches the thirsty ground.

But the most trying experience of all is what the natives call "wind-rains." At certain times these are fairly frequent. To those whose uttermost thought day by day is *rain*, there is one smell that is sweeter than any "odour of the Ind." That is a heavy, damp, earthy smell that immediately precedes a shower. When that comes, no matter what our occupation be, we leave it and rush to the verandah or tent door, and gaze to windward. A heavy cloud is sweeping up splendidly from the southwest, and the sky is apparently thick with rain. It reaches us, and for just one minute there is the delicious music of the sharp pattering of a shower. For one minute only, for suddenly a gust strikes us, the rain falls obliquely with a sharp angry hiss, and then—and then the cloud is carried past us by the tempestuous wind, and

all the rain that reaches us "won't wet clothes," to use the native idiom, and will not give one tempting green bite to the poor thin cattle that continue to browse in their restless, rapid way on ground that, to a respectable English cow, would look about as tempting as a macadamised road.

One thing that has struck me greatly this year is the apparently absolute indifference of the native. We scan the sky twenty times a day. It is our first thought in the morning. It is later than our prayers at night. It is even with us during sleep, for the earthy rain smell just mentioned, or the patter of a small shower, will wake us from the deepest slumber. But I have never yet seen a Hindu studying the clouds. Ask him whether he thinks rain will come soon, and he looks at you in half-surprise and says: "God knows," or "If it comes, it will come," or something equally canny. Only very occasionally, when he is pressed, will he give a tentative opinion, and that is generally wrong. He seems absolutely unobservant of the weather signs. But probably the truth is that there are no reliable rain signs in this country, and the larger a man's experience the slower his tongue. The "new chum" is always detecting promising clouds and predicting downpours, but the old hand hears him in grim and rather bored silence.

There is no sound so sweet, no music so satisfying—in these hard days, at least—as the sound of the rain on your tent roof; to hear the patter pass into a note, and the note rise and rise in tone till it grows to a grand roar! No orchestral music can soothe like that. And, correspondingly, there are few things more depressing than to rise in the morning and find that, instead of the country being covered with sunlit pools, hardly a trace of rain can be seen, and that instead of there having been, as the tent roof seemed to tell, a splendid deluge, only a paltry half-inch, or it may be less, has fallen, which the thirsty earth has already drunk in.

Apart from humanitarian feelings, rain is so much longed for by us because the lack of it is such a hindrance to our work. To our poor non-caste people the language of spiritual things is one which, in the best of times, they find hard to learn; but in these times they are, as they themselves say in their pithy way, "all backs and stomachs." All their thoughts are of clothes and food. It is not hard for us to get a hearing, but we speak usually to minds pre-occupied with the thought: "What help is he going to give us?" And who can blame them? We have to give help, of course, in extreme cases, but how degenerating it is to work like ours I need

hardly point out. It is, indeed, a constant source of wonder to me that our work is not more damaged than it is, and that so few revert to their old heathen ways of theft and robbery.

And now, as I said, we have a week between us and famine. I hear bazaar rumours of good rains in certain parts of our district, but it has not come here. As I sit writing this in the peaceful moonlight, the lightning is flickering on the far horizon, and the clouds are quietly coming up. But it has done so many nights before, and what may happen is in the hands of God.

FROM THE SECRETARY OF THE WATCHERS' BAND.

OUR Conference of Watchers' Band Secretaries for London and district was held on October 11th. There was a very good attendance. After tea and coffee in the Museum, interspersed by chats with Secretaries and Missionaries, we adjourned to the Board Room. We had a brief prayer-meeting, and then papers were read by Miss Curwen and Miss C. Benham. The subject of the former was "The Aim and Methods of a Branch Secretary," while that of the latter lady was "Our Ideal, How May we Approach It?" Both papers were thoroughly practical and useful, and we hope to issue them in a somewhat abridged form as leaflets.

* * *

THE General Secretary introduced and explained a new scheme which the Watchers' Band Committee has decided to bring before its constituents—namely, the support of "our own Missionary." In face of the present terrible deficit, and the increase of income that is necessary if the Society is to keep on even its present work, we have resolved to bring before our Watchers a plan by which much help might be secured. In addition to urging them to pray most earnestly for the needed money, we want them to know that if every Watcher gave *one penny a month* (in addition to present gifts), it would mean £1,200 a year, and we could relieve the Society of a little of its burden by supporting some of its present staff. Mite boxes could be provided for those who would like to use them. Many Watchers will prefer to give one shilling when returning the renewal form. We do not wish to press this matter in the least, for the object of our Band is prayer and not money. We know also that many Branches are already supporting native teachers or orphans, and that many Watchers are probably giving as much as they can. But what about the others?

* * *

THE Gleaners' Union, the prayer union of the C.M.S., has adopted a similar scheme for some years. They began with one representative, and now support several.

* * *

THE Watchers of Leeds have just commenced a United Missionary Campaign. The two district Watchers' Band Secretaries, Miss Dodgshun and the Rev. A. H. Sayers, have arranged for missionary addresses to be delivered by twenty-eight friends, once a quarter, in twenty-six churches. It must have involved an

enormous amount of time and patience to have thus arranged for 102 meetings, and we are most grateful to the friends who have inaugurated this new and delightful scheme.

* * *

THE next meeting for Women Watchers will be held in the Board Room on Wednesday, November 20th, at 3.15 p.m. Tea at 4 p.m.

* * *

THOSE Watchers who possess a Watchers' Band Calendar may be glad to know that they can be provided with a new tear-off Almanack for 1902 to fasten on the Calendar. Price 1d. each, including postage.

* * *

I HOPE all Watchers will order our new L.M.S. Game, "Missionary Quartettes," price 1s. It will prove instructive and interesting to the bairns and also to children of a larger growth.

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Bournemouth	East Cliff	Miss Rose Fox.
Sheffield	Crookes	Miss E. C. Draper.
		JESSIE M. BALGARNIE.

THE BOARD ROOM.

AT the Board Meeting on Tuesday, September 24th, there were 65 Directors present. Farewell was taken of Mr. S. Lavington Hart, D.Sc., and Mrs. Hart, returning to Tientsin. The Foreign Secretary predicted that the Walford Hart College at Tientsin would become increasingly useful as a centre of Mission work, and especially for influencing young men. Dr. Hart told the Board that he anticipated that very great difficulties would beset missionaries in Tientsin as the result of the action of the allied troops; but, at the same time, it would be an increasingly important centre of missionary operations. Special prayer on behalf of Dr. and Mrs. Hart was offered by the Rev. L. H. Parsons, of Finsbury Park.

The Board directed that expressions of sympathy should be sent to Mrs. Bristow, of London, whose husband has died after a long and trying illness, and to the Rev. A. M. Carter, of Upminster, whose serious illness has culminated in the amputation of a leg. Sympathetic reference was also made to the death of the Rev. A. Norris, of Brighton, a former Director of the Society.

The resignation by the Rev. A. E. Hunt, of the New Guinea Mission, of his position as a missionary of the Society, on account of the continued ill-health of Mrs. Hunt, was accepted with very great regret. Considerable gratification was, however, afforded by the announcement that the Rev. F. W. Walker, of New Guinea, had agreed to return to the ranks of the Society's missionaries, and to superintend the Fly River Mission, New Guinea, in succession to the late Rev. J. Chalmers. Mr. Walker proposes to come to England for the sake of his health, and to confer with the Directors before resuming mission work.

IS THE CENTRAL AFRICAN LAZY?

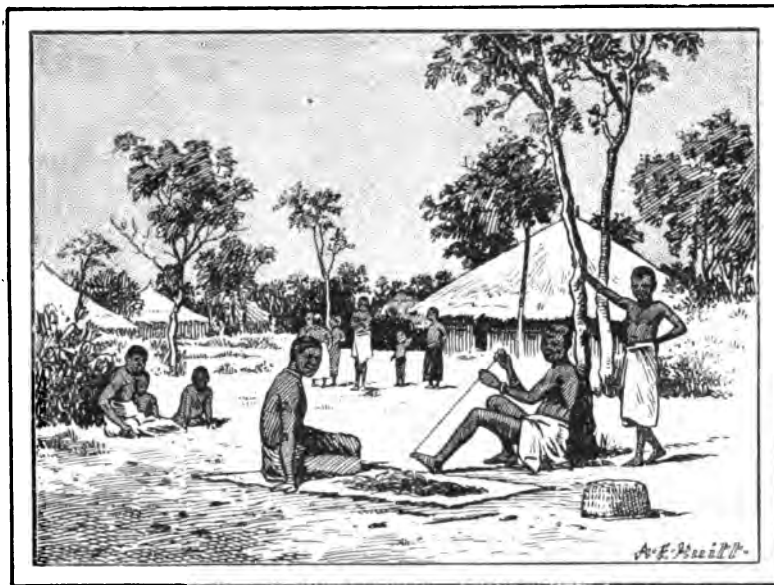
BY THE REV. HARRY JOHNSON.

BEFORE going to Central Africa, I had heard that the natives were very lazy, and that no moral influence would induce them to work. This idea, though common at home, is most certainly a mistake. It may be true that before the missionaries arrived the South Tanganyika natives did very little work. That, however, was the fault of their surroundings, rather

the missionaries, the chief work of the natives was in the gardens, and as this work was soon finished, their life seemed, and in truth was, a life of indolence during the greater part of the year.

Since the missionaries have been in their midst we have had abundant evidence that the South Tanganyika natives can work, and are willing to work, when the Gospel is proclaimed and the nobility and advantages of labour are set before them. The influence and teaching of the missionaries have aroused in the natives an ambition to improve themselves. They now see that in return for

labour they can obtain calico and prints for clothes, beads for ornaments, and useful articles for their homes. To obtain these goods several native industries are now carried on, for the natives are anxious to make goods that the white men will buy. Some of them, as seen in the picture, will make



TWISTING FIBRE-STRING, KAWIMBI.

than of the people. They had no need to do much work, for the country is very sparsely peopled, and therefore every person had as large a piece of garden-ground as he cared to cultivate. The soil is very rich, so that by a little work in their gardens during the early rains they reaped a sufficient crop to keep them all the year. There was no real poverty among them, except after a severe drought, after a plague of locusts, or after the raid of a neighbouring hostile tribe. Their requirements were few—they bought no furniture, for they were content to sit on the floor of their huts; they bought no clothes, for they were satisfied with the skin of an animal or a piece of bark-cloth. They had no ambition to improve their surroundings, for what had been good enough for their fathers was good enough for them. Thus, before the arrival of



WASHING THE BAMBOO MATS FROM THE CHURCH.

native cord for sale, some will make baskets, and some bamboo mats. Many desire to learn a trade. There is now always a larger number of youths asking to be given work in our mission workshops than can be employed. They willingly learn carpentering, ironworking, brick-making, and building. Amongst the young boys there is quite a keen competition for service as domestics in

the homes of the missionaries. The house-boys in the picture show at how youthful an age some of the lads begin to make themselves useful.

The willingness of the native to work is a move in the right direction. By throwing off the indolent habits of the past, they earn calico to clothe themselves, and thus become raised socially. While working with their hands they have to use their heads, and are thereby strengthened intellectually. By being brought into closer contact with the missionary, they hear his words, they see his life, and so are helped spiritually.

The future of the Central African is full of promise. We are giving them the Gospel to illuminate their hearts. We are showing them a Christian example that they may know there is something high and noble to live for. We are teaching them trades, and helping them to acquire good tastes that make work both a necessity and a pleasure. Thus they are now going forward in the march of civilisation, and to-day, amongst the rising generation, we are seeing great and rapid changes towards Christianity.

MISSIONARY STUDY CLASS.

THIRD COURSE.

SUBJECT: MISSIONS IN THE SOUTH SEAS.*

II.—THE STORY OF TAHITI.

THE account given in Chapter III. of our Text-book may be supplemented by Chapters II. and VIII. in Mr. Horne's *Story of the L.M.S.*, and Chapters I.-III. in Mr. Cousins's *Story of the South Seas*; and also by John Williams's *Missionary Enterprises*. The subject is treated so fully and so graphically in the various books that there is no need to go into it again here. Two or three points, however, may be indicated as deserving of special attention.

1. In the first enthusiasm of the missionary movement many unsuitable men offered themselves for service, and were accepted. Of the thirty who sailed in the *Duff* in 1796, no less than twenty withdrew from the work before the end of four years. The Directors soon learned the lesson that enthusiasm alone will not make a man a missionary. In the historic words of John Venn, "Under God, all will depend on the type of men sent forth."

2. In estimating the work and character of these early missionaries we must remember the enormous disadvantages under which they laboured. They went out with no knowledge whatever of the people among whom they were to work; they had not the experience of former missionaries

to guide them; they were so cut off from civilisation that only twice in the first thirteen years did they receive any communication from the Directors in London.

3. Tahiti furnishes a sad example of the effects of European "protection," and of the evil influence of Roman Catholic missionaries. Our Society continued to work in the Friendly Islands for many years after the French annexation, but was finally compelled to withdraw in 1890.

For next month read Chapter IV. of the Text-book, with Chapter II. of Ellis's *Polynesian Researches* (Vol. I.). See also *Expansion of the Reformed Churches*, page 213; *Glimpses of Maori Land*, by A. R. Butler (Religious Tract Society); *Life of Bishop Selwyn*, &c.

OUR FELLOW WORKERS.

"All ye are brethren."

THE Mission of the French Protestant Society on the Zambesi has been passing through a period of severe trial. Out of a reinforcement of fourteen missionaries, sent out about two years ago, so many have been removed by death or compelled to return by illness, that the Mission is as much undermanned as ever. Still more trying is the indifference and hardness of the Barotsi. The letters of M. Coillard, in the *Journal des Missions*, are full of deep sadness, but also of deep faith. "Clouds and darkness are round about Him. Let us wait with confidence. Out of this chaos which disconcerts us, but which accomplishes the designs of God, will shine forth the splendour of His glory. Oh! that we could understand and feel always the unspeakable gift of God! He only asks of us what He has done Himself: He gave Himself." We are glad to hear that a reinforcement of six missionaries is already on its way to the Zambesi, one of them being a medical missionary. This difficult and dangerous Mission still continues to draw volunteers from the flower of the French Protestant Church.

* * *

WRESTLING matches are very popular in the Cameroons and draw together enormous crowds, whose enjoyment of the game breaks out into deafening applause when one of the combatants succeeds in throwing his opponent. The attitude of native Christians towards this form of amusement has lately occupied the attention of the Basle brethren at a Missionary Conference. It has the appearance of legitimate sport, developing both the physique and the intelligence of the people, and affording intense enjoyment. If a veto were put upon attendance it would probably be resented and disregarded. But these matches are followed by drinking bouts, often by fights; while the excitable spectators are so completely carried away as to forget everything else and to neglect pressing duties. Further, these occasions are associated with heathen observances, reviving in the converts the memory of abandoned superstitions. The conclusion arrived

* Text-book: *Christianity in Polynesia*. By the Rev. Joseph King. May be had from the Missi House. Price 1s. 3d., post free.

at by the Conference was to the effect that converts (and church officers especially) should be warned against the temptations connected with these matches, and should be shown the impropriety of associating themselves with these heathen entertainments; while active participation should in no case be allowed to native teachers and assistants. At the same time the Conference recognised the importance of finding some suitable substitute in the way of physical exercises and healthy forms of recreation.—*Evangelische Heidenbote.*



THE AUTUMN CAMPAIGN.

I.—IN LONDON.

THE Council of the Metropolitan Auxiliary held its Autumnal Meeting at the Mission House, on September 30th. The Chairman (the Rev. R. Lovett, M.A.) presided, and made an earnest appeal for more vigorous work during the coming winter. He himself promised to respond, as far as possible, to any requests for his services as a speaker at public meetings or Sunday services.

The Rev. A. W. Anderson, B.A., of Chingford, read a paper on "How to Organise the London Churches in the Interests of the L.M.S." Mr. Anderson's chief point was that the work must be organised from the circumference to the centre, and not *vice versa*—that is to say, the work must start from the individual church; then a few churches in the same district may be grouped together, with a district secretary; and, finally, the larger district meetings will be held as at present. Subsequent speakers agreed with Mr. Anderson's view of the problem.

At the same meeting the Rev. L. H. Gaunt was introduced to the Council and spoke a few words with regard to his work as Organising Agent for London. Mr. Gaunt is prepared to give as much time as his editorial duties will allow to the visitation of the London churches, either on Sundays or week-days. He will either address meetings himself or arrange for missionaries or other friends to speak. A large number of applications for his services have already been received.

* * *

The Young Men's Missionary Band for London has been defunct for several years. Mr. Gaunt is now re-organising it on somewhat different lines, and has already secured sufficient promises of help to warrant the announcement that *quarterly or half-yearly missionary addresses will be given* in any Sunday-schools, Christian Endeavour Societies, &c., which may desire them. Applications should be made to Mr. Gaunt at the Mission House.

* * *

The Autumnal Meetings in connection with the East London Auxiliary were held at Woodford, on October 3rd.

In the afternoon a sermon was preached by the Rev. W. Hardy Harwood, on "The History of the World from the Standpoint of the Cross." After tea (kindly provided by the Woodford ladies) there was a conference, at which Mrs. Gardner spoke on "London and the L.M.S.," and the Rev. L. H. Gaunt on "The Man in the Congregation and How to Interest Him in Foreign Missions." The evening meeting was addressed by Mrs. Bryson and the Rev. Harry Johnson. All the meetings were well attended, the presence of a large number of ministers being particularly gratifying, and it is clear that East London means to give a lead to other districts in work for the L.M.S.

II.—THE PROVINCES.

BIRMINGHAM AUXILIARY.—Our Annual Meetings have been a gracious and sacred time. With the spirit of union in the air we have held united meetings with our Baptist brethren. The interchange of pulpits on the Sunday seems to have been greatly enjoyed in all the churches. On Monday the ministers met Revs. R. Wardlaw Thompson and H. Arnold Thomas, M.A., at the house of our Auxiliary Treasurer (Mr. G. C. T. Parsons), and a helpful and inspiring conference took place. A capital meeting of the Watchers' Band was held in Moseley Road Church in the evening, while other friends were busy at the Priory Rooms preparing for the breakfast on the Tuesday morning. This breakfast is a renewal of an old custom which, for several years, has fallen into disuse. It was a great success in every way. Our honoured Treasurer (Mr. Albert Spicer) presided, and in his usual clear and earnest manner laid the claims of the Society before us. Dr. Lawes, honoured and loved in all our churches, spoke to us on New Guinea, and Rev. T. Insell on India. The Lord Mayor told us that on that day Alderman Manton had attained his ninety-second birthday, and we sent our old friend a cordial greeting, which Mr. Spicer conveyed to him in person. The evening was given up to the ladies in our "Cathedral Church" at Carr's Lane. Mrs. Bonner presided, and Miss Beckingsale from China and Miss Christlieb from India gave most interesting addresses. On Wednesday afternoon we had a sermon from the missionary preacher, Dr. Glover, in Carr's Lane, and a united demonstration in the Town Hall, presided over by the Lord Mayor (Alderman Edwards, J.P.). On Thursday evening the Town Hall was packed everywhere, many being turned away. It was the children's demonstration. A choir of 500 children, under the guidance of Mr. B. E. Owen, sang missionary hymns, and Rev. A. E. Claxton gave us a lecture on China, illustrated by the ever-loved magic lantern. God has been very good, and our hearts are grateful.

W. G. P.

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THE BRISTOL MISSIONARY SOCIETY.—The absence of the late Urijah Thomas, for twenty-seven years Secretary of the Society, was keenly felt this year, and his memory was much in the minds of all who gathered together. "But the mantle

of his zeal had fallen upon the ministers and members of the churches. In his own church the Sunday collection rose from £192 to £237, while the attendance at all the meetings almost constituted a record. Two gatherings especially will live in the memories of those present. On Sunday afternoon, September 15th, 4,500 children and teachers from all the city Sunday-schools assembled in the new Colston Hall, straining its utmost capacity from the orchestra to the farthest corner of the top gallery. A sight unique in Bristol history, for never before had so many children been present in any one building. Then, again, on Thursday, September 19th, in the same hall, over 2,000 adults came together, making, with one or two notable exceptions, almost the largest meeting of Congregationalists that Bristol has seen. Nor were these meetings exceptional at the expense of the others. The prayer-meeting and the annual morning meeting were well attended, despite stormy weather; the breakfast meeting found two hundred friendly folk sitting down together, and the sermons by the Rev. E. G. Gange, at Brunswick, and the Rev. J. D. Jones, at Stapleton Road, were attended by such numbers that in each case the large chapels were thoroughly crowded. In the country districts, too, the first year of the century was marked by much promise. In some villages where, last year, a little flagging was reported, a return to the old and usual interest is spoken of. Much might be said of the power and inspiration of the deputation. They leave behind them many friends; in some cases it has been but the renewal of personal acquaintance happily begun long years ago, and in others it has been the beginning of a tie that will link the worker and his work out yonder in a close union of prayer and thought with those he leaves behind him."—*Redland Park Recorder*.

* * *

BRADFORD AUXILIARY.—The meeting for prayer in Salem School, presided over by Rev. E. R. Barrett, B.A., was distinctly helpful and high-toned, and formed a fitting prelude to the series of services and meetings held during the following week. The Young People's Meeting in the Mechanics' Institute was an unqualified success. The large hall was well filled. Rev. H. Johnson, of Central Africa, and Dr. Fells, of Neyoor, gave admirable addresses. The lantern exhibition by Mr. A. R. Byles, and the singing led by the choir of Salem Chapel, under the direction of Mr. Paget Priestley, added greatly to the enjoyment of the meeting. It was a disappointment that the audience which gathered to hear Dr. Lawes and Mr. Parker at the public meeting in Salem Chapel did not overflow into the galleries. The body of the chapel was, however, well filled, and those present listened with deep and sustained attention to the two missionary addresses, as well as to the well-timed and practical remarks of the Chairman (the Rev. Principal Simon). Perhaps the most useful of all the meetings was that which took place at the United College, when the students had the opportunity of listening to informal addresses from all the members of the

deputation. Questions were asked, and an hour and a half were most profitably spent.

J. G.

* * *

HUDDERSFIELD.—The Anniversary Meetings this year were very well attended, and much new interest in Missions has been awakened. The meetings commenced on Sunday, September 8th, with missionary sermons and addresses in the various country churches, and during the week seven public meetings were held in different places. The deputation for these gatherings consisted of Rev. J. Parker (of Mongolia) and Rev. H. Johnson (of Central Africa), both of whom did splendid service, and whose work was much appreciated. The meetings in the various town churches of Huddersfield commenced with a united prayer meeting on Saturday, September 14th, when Rev. J. S. Drummond presided, and gave a very helpful and sympathetic address. On the Sunday following, sermons and addresses on mission work were delivered in all the different churches and schools. The annual meeting was held in Highfield Chapel on the Monday, when Rev. John Parker (of Mongolia), Dr. Fells (of Neyoor), and Miss Large (of Rarotonga) gave addresses. Unfortunately it was a very wet night; but there was a splendid attendance of young people, who practically filled the galleries, and led the singing very heartily. E. Watkinson, Esq., of Highfield, presided. The familiar figure of our late treasurer Mr. W. Dawson, was much missed. Valuable help in some of the meetings was given by Miss German, formerly of Coimbatore, and the Rev. G. Lunn, a Wesleyan minister, formerly in the West Indies. A large number of missionary boxes have been asked for as the result of the meetings, and we are hoping presently to see some more organised effort to help the cause amongst the young men and women of our churches.

J. H. T.

* * *

LEEDS.—The Anniversary Meetings were this year of a most encouraging character. Greatly helpful to this were the preliminary conferences that were held. One of these was a meeting mainly of the city ministers, convened by the Treasurer (Mr. Geo. F. Dodgshun) and addressed by the Chairman of the Board (Rev. W. Hardy Harwood); the other was a meeting under the auspices of the Watchers' Band, at which Miss Baggallie, the General Secretary, spoke. The prayer-meeting on Saturday night (September 21st) was attended by a larger number of friends than has been the case for several years past. The Monday morning breakfast, a gathering of secretaries, treasurers, and collectors arranged by the generous hospitality of Miss Dodgshun, was, as usual, greatly enjoyed. At all the meetings there was a better attendance and a more obvious interest shown in the Society's work. The missionaries forming the deputation were successful in imparting to their audiences something of their own vigorous enthusiasm and sturdy faith. Dr. Lawes, who was the centre of deepened interest for many friends, old and new, delivered a most instructive lecture on New Guinea to a large audience in Salem Church.

A. K. S.

LITERARY NOTES.

THE Student Volunteer Missionary Union continues its good work of providing text-books for missionary study—a work which in itself is enough to give the Union a strong claim on the sympathy and support of all missionary societies. The latest of these little books is *India: Its History, Darkness and Dawn*, by the Rev. W. St. Clair-Tisdall, M.A., the well-known C.M.S. missionary. The book (which contains 170 pages) is divided into three parts, dealing with the Political History, the Religions of India, and the Work of Missions. We think the author would have been wise to omit Part I., and give more space to the history of missions, which is very brief and inadequate, especially in its account of the work at present going on. But we cannot have everything in a text-book of this small compass, and it would be ungracious to complain. The book costs 1s. net, and it may be ordered from 22, Warwick Lane. At the same time the reader should procure (price 4d.) a copy of the *Outline Studies on India*, revised to meet the requirements of Mr. St. Clair-Tisdall's book.

* * *

WE are glad to call attention to another little publication of the S.V.M. Union, *Hints on the Study of Missions*, by H. T. Hodgkin, B.A. (price 2d.). All who are following the course of study in connection with our own magazine should obtain a copy of this pamphlet, which will be found useful also by all who have to do with Missionary Bands or classes.

* * *

FROM the Christian Literature Society for India (9, Duke Street, Adelphi, W.C.) we have received a copy of *Rampal Singh's Surrender*, by Louise Marston (price 1s 6d.), a story of Hindu Christian life. Several books of this class have been published of late, but we have no hesitation in saying that this is the best of them. It is written by a practised hand and will be read with real interest. We trust it will have a very wide circulation, for we can imagine nothing more likely to bring home to the popular imagination the thoughts, the trials, and the reality of Hindu Christians.

* * *

FROM the same Society comes a copy of *Helps to Hindustani Idiom*, by the Rev. W. Hooper, D.D., a veteran Missionary of the C.M.S. The book is designed for the use of young missionaries, and should prove of very great service. It looks interesting enough to tempt even a stay-at-home to begin the study of Hindustani. The price of the book is 1s. 6d.

ANNOUNCEMENTS.

ARRIVALS.

THE REV. J. J. K. HUTCHIN, Mrs. HUTCHIN, and family, from RABOTONGA, SOUTH PACIFIC, per steamer *Oriona*, on September 28th.

DEPARTURES.

THE REV. B. LUCAS, Mrs. LUCAS, and child, returning to BELLARY, the REV. J. MATHERS, B.A., and Mrs. MATHERS, returning to BANGALORE, and

Miss B. ANNS, proceeding to JAMMULAMADUGU, SOUTH INDIA, embarked a London per steamer *Mombassa*, on September 20th.

THE REV. J. PHILL and Mrs. PHILL, returning to ANTANANARIVO, the REV. T. TESTER, appointed to IMERINA, and MONSE. NOYER, appointed to BETHELIO, MADAGASCAR, embarked at Marseilles per M.M. steamer *Melbourne*, on September 25th.

DR. S. LAVINGTON HART and Mrs. HART, returning to TIENTSIN, NORTH CHINA, embarked at London per N.Y.K. steamer *Wakasa Maru*, on September 27th.

THE REV. D. S. MURRAY and Mrs. MURRAY, DR. G. P. SMITH and DR. ARTHUR D. PHILL, returning to NORTH CHINA, and DR. ERNEST J. PHILL, appointed to NORTH CHINA, embarked at Genoa per N.D.L. steamer *Beyers*, October 1st.

BIRTHS.

ASHWELL.—At Antananarivo, Madagascar, on August 19th, the wife of Mr. Stowell Ashwell, of a son.

MACGILLIVRAY.—On August 19th, at 53, Range Road, Shanghai, China, the wife (née Bovey) of the Rev. D. MacGillivray, of a daughter.

BARRADALE.—At Apia, Samoa, on September 4th, the wife (née Radbone) of the Rev. V. A. Barradale, M.A., of a daughter.

ORDINATIONS.

At Emmanuel Church, Margate, of which her father, the Rev. J. Calvert, is the minister, on Monday, September 16th, Miss EDITH CALVERT was set aside as a missionary. The Rev. Robert Dawson, B.A., Secretary of the London City Mission, presided. The Rev. B. Brigg (Baptist) having read the Scriptures and the Rev. John James (Congregational) having offered prayer, the Chairman gave a brief address, and was followed by the Rev. Wm. Senior, Vicar of Holy Trinity. The Rev. George Cousins, Joint Foreign Secretary of the Society, then described Wuchang, in Central China, as Miss Calvert's field of labour; she followed with a brief statement as to what had led her to offer herself for missionary service; her father offered the dedicatory prayer; and the Rev. J. B. Figgis, M.A., of Brighton, gave the charge. There was a large attendance, and the service was most interesting and solemn.

The ordination service of Mr. H. A. POPELY, B.A., of Hackney College, was held at Clifton Road Congregational Church, Brighton, on Tuesday, October 1st. Rev. Wm. Croable, M.A., LL.B., a former minister of the church, presided. Rev. E. Storrow asked the ordination questions, and Rev. A. D. Spong offered the ordination prayer. Rev. Prof. J. Radford Thompson, M.A., of Hackney College, gave the charge to the newly-ordained missionary, taking as his subject the missionary commission of St. Paul. Rev. R. Wardlaw Thompson described the Tamil country, to which Mr. Popley is going, emphasising the vastness and difficulty of the work.

On October 7th, at Christ Church, Westminster, Mr. S. J. COWDY, of Cheshunt College, was ordained as a missionary to the Cuddapah District in South India. Dr. Campbell, M.A., of Jammalamadugu, read the Scriptures; the Rev. R. Wardlaw Thompson, Foreign Secretary, described the field of labour; the Rev. Prof. Johnston, M.A., B.D., asked the usual questions; the Rev. Prof. Andrews, B.A., offered the ordination prayer; and the Rev. F. B. Meyer, B.A., gave the charge and presided at the meeting. The Rev. Principal Whitehouse was unavoidably absent through illness.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COURINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY.

VOL. LXV. No. 787.—*Old Series.*

DECEMBER, 1901.

[VOL. X. No. 120.—*New Series.*

NOTES AND COMMENTS.

THE deepened interest shown in the Women's All-Day Prayer Meeting this year (see page 304) is one among many signs which point to a quickening of the sense of missionary responsibility among our churches.

We rejoice to learn that some of those who were present at this meeting have resolved to meet at stated times, in companies of two and three, in their respective districts, to plead with God for the removal of the present hindrances to the Society's work. It is in such spontaneous—or, rather, *Spirit-directed*—movements as these that our hope lies.

* * *

WE are thankful to be able to report that the threatened famine in South India has been averted by heavy rain at the eleventh hour. This does not mean, however, that there will be no distress. It will be several months before the people get the benefit of the new harvest, and, in the meantime, much help will have to be supplied.

* * *

THE Society's claims for compensation for destruction of property in North China have evidently been drawn up with the strictest regard to justice and moderation, for of the Peking claim the Special Commissioner has granted 90,258 Taels out of 98,379 Taels demanded, whilst the claims for Tientsin and the country districts (amounting to 26,087 Taels) have been granted *in toto*. Yet the Commissioner had the reputation of being

excessively severe in cutting down claims. The amount is to bear interest at the rate of 4 per cent. from July 1st, 1901. It should be stated that the missionaries' claims for personal losses are included in the above statement for Peking, but not for the other districts. Most of the reduction in the case of Peking was due to the fact that only 30 per cent. increase on the original cost of buildings was allowed, whereas 50 per cent. had been asked for—a moderate enough estimate in view of the increased cost of labour and material.

* * *

THE long-talked-of Central School for Bechuanaland is at last an accomplished fact. Mr. Richardson opened the school, in temporary premises, on November 1st, with nine students. It is a small beginning—but beginnings are often all the better for being small. We bespeak the interest and the prayers of all friends of our Society on behalf of this new enterprise, which ought to play an important part in the history of the Bechuanaland Mission during the twentieth century. Mr. Richardson asks for gifts of English books, illustrated papers, and magazines, bound or loose, and hymn-books (preferably the Hymnal), for the use of the students.

* * *

WE very much regret to have to announce that the appeal for contributions to the CHALMERS MEMORIAL FUND has not met with the response which was anticipated. Up to the present the amount received and promised is less than £1,000 (including promises spread

over five years). The widespread dismay and the chorus of eulogy evoked by the news of our great missionary's death last April seemed to justify the hope that a worthy Memorial Fund would easily be raised. Is it possible that our martyrs have been so soon forgotten? The object of the Fund is to provide for the support, for five years, of a missionary and native teachers in the district where the massacre took place. For this purpose fully £2,500 will be required. Contributions may either be sent in single sums or spread over five years.

* * *

THE effects of the Society's financial position are being brought home to us with terrible force. Dr. Sydney Morris gives it as his opinion that the Rev. John May would have rallied from his illness had not his strength been exhausted by overwork. We hope the churches realise the responsibility of thus overburdening their representatives.

* * *

Savage Life in New Guinea, by C. W. Abel, of Kwato, is now ready. Though written for boys and girls, it appeals no less forcibly to older folk, few of whom, we imagine, will be able to put the book down without finishing it. It is well illustrated, many of the pictures being from Mr. Abel's own photographs. We anticipate a large sale for it this Christmas. (Price, 2s. 6d., post free.)

* * *

IN the adjoining column will be found some indication of the CHRONICLE's programme for next year. We have been gratified to receive occasional testimony to the increased usefulness and interest of our magazine, though we are fully conscious that it is still far from what it ought to be. During the coming year, while the bulk of the magazine will continue to be taken up with the record of work abroad, we hope to give more space than hitherto to the discussion of methods of work at home and to articles dealing with this side of the work in its various aspects. We shall be glad also to print brief reports of missionary meetings and other efforts in the Society's behalf.

* * *

It is some satisfaction to be able to report that the circulation of the CHRONICLE is not decreasing. We wish we could say more. There are few better ways of stimulating and maintaining missionary interest than the regular reading of a missionary magazine. Will our friends make a special effort to help us this year by obtaining new subscribers? A little personal canvassing among the members of the congregation, or a word of commendation from the pulpit, would often secure for us a con-

siderable increase of circulation. We shall be glad to send small parcels of specimen copies of the magazine to any who will undertake their careful distribution.

* * *

MR. HAYWARD, Headmaster of the School for Sons of Missionaries, Blackheath, will be glad to receive invitations for Christmas, or any part of the holidays, for boys who otherwise would have nowhere to go. We hope every such boy will receive an invitation.

* * *

THE next MONTHLY PRAYER-MEETING will be held in the Board Room on Monday, December 2nd, at 3.30 p.m.



OUR PROGRAMME FOR 1902.

AMONG the items of special interest which will appear in the January CHRONICLE are the following:—

A Devotional Article by the Rev. J. H. JOWETT, M.A., of Birmingham.

"In Remembrance of Me." The first of a series of articles describing the observance of the Lord's Supper in our Mission Fields.

The Native Church in the Mission Field. The first of an important series of articles.

Memories of the Month. A Calendar of Notable Events in the Society's History.

A Prize Competition on the subject of the best missionary books.

The new volume of **News from Afar** will contain, amongst other special features, the following:—

A Serial Story, entitled "**A Bird of Passage**," by THOSA.

Followers of the Great Physician. The Story of our Medical Missions.

What Can we Children Do? Hints and Helps for Missionary Work at Home.

The Children's Corner, with short serial story.



THE THRONE OF GRACE.

"Have faith in God."

LET US PRAY for the new missionaries now on their way to their fields (pp. 293, 308); for our workers in Benares (p. 295); for the removal of the deficiency which is hindering the work (p. 299); for all missionaries who are ill or in trouble (p. 300); for the Bechuanaland School (p. 285).

LET US GIVE THANKS for the aversion of threatened famine in South India (p. 285); for the progress of Christianity in South India (p. 291), and in South Africa (p. 298); for improved conditions in Madagascar (p. 299).

FISHERS OF MEN.

ALL night they fruitless toil ; and, with the morn,
There standeth One upon the misty shore
Whose loving help is theirs for evermore,
Who bringeth hope and cheer to hearts forlorn.

All night ! Yea, dark the night, O Master dear,
And oft Thy toiling servants cannot see
In all their labour aught achieved for Thee,
Yet we would strive in hope, since Thou art near.

Fishers of men ! We have obeyed Thy word :
Wherefore we work and wait for that glad day
When all men everywhere shall own Thy sway,
And faith cry in the dawn, *It is the Lord !*

W. A. S.

FOREIGN MISSIONS IN THE CHRISTIAN HOME.

A PLEA FOR THE CHILDREN.

URING the past twelve months there has appeared in our children's magazine, *News from Afar*, a series of articles describing the boyhood and early life of famous missionaries. The missionaries selected were chosen more or less at random, but we believe the results would hold good if the investigation were much more thoroughly pursued.

It was found that in every case these missionaries were the children of godly parents. That is what we should expect. It is the same with the great majority of our missionaries at the present time. Children who are dedicated to God from their birth are likely to be called of God to service in the high places of the field. Is the present dearth of candidates, from which almost all the missionary societies and the theological colleges are suffering, an indication that the habit of dedicating children to the work of the ministry is falling into disuse ? Perhaps it is that we no longer look upon "the ministry" as in any special degree a sacred calling. We realise that a man can serve God as truly—and probably much more comfortably—in a bank or a lawyer's office as he can in a Chinese hospital or a New Guinea mission-house.

Well, we need Christian bankers and Christian lawyers. There are men who are doing splendid service in business at home who would have been failures in the mission-field. There are diversities of gifts. It may even be granted that there is no special honour in

missionary work. But it is not honour that we are to covet for our children—it is service. The only "honour" that the Christian seeks is the honour of being most largely used in the service of his fellow men. And where can a man find so large a place of service, where can he so profitably employ his talents for the spread of God's Kingdom, as in the mission-field to-day ?

It is not for us to say that our sons or our daughters shall be missionaries. That is for God to say. But we may at least offer them to Him for this service. We may give them the chance of feeling its inspiration. We may bid them God-speed when He calls.

The children must be saved from the mistake of thinking that the work of Foreign Missions is a subject brought before the churches once a year and then snugly packed away for a twelvemonth. At an early age they must be taught that Jesus is the Word of God to all the world. They must be told of His last command to the disciples, and of the attempts that have been made and are being made to obey that command. They must be taught that the prayer *Thy Kingdom come* is a missionary prayer. They must be shown how the Kingdom is coming in India and China and Africa and all the world.

It ought not to be a difficult thing in these days to interest our children in missionary work. When Robert Moffat was a boy there was very little missionary literature to be had, and what little there was would have seemed very dull and dry to our spoilt taste ; but he tells us that whilst he and the other children were busy with their knitting and sewing round the fireside, their mother would read to them stories of the work of the early Moravian missionaries in Greenland and elsewhere. Livingstone, Gilmour, and many another great missionary owed their first interest to an experience such as this. And how much richer are the annals of the missionary cause to-day ! What could a boy desire more thrilling than some of the stories of Moffat and Livingstone, of Williams and Chalmers, of the Malagasy martyrs and the native missionaries in the South Seas ? Our own children's missionary magazine surely contains something which would interest a child, or which might be made interesting with the help of a little explanation from father or mother.

There is another important aspect of this question about which a word should be said. Many of us older folk have never been taught to give. We give grudgingly, meanly, spasmodically. At its best there is little joy in our giving. With children it is different. They love to give. They give largely, and with simplicity.

True, it is not easy for us to teach our children what we do not ourselves know. But perhaps the children can teach us. At any rate, let us give them every chance of growing up with some proper sense of the Christian's duty and privilege as a steward of God's gifts. Let us encourage them to put a share of their own pocket-money into the missionary box. They will do it gladly if we put the position before them in its true light. Let us teach them the joy of self-denial for the Kingdom's sake. We older folk make fun of the idea of a "self-denial week." Possibly the children may be nearer to the mind of Christ in this matter also.

Finally, let us never on any account make the missionary-box a receptacle for fines! It is a small matter, perhaps; but it has soured the minds of many against missionary work. It is a sound educational maxim that a child should never be set to do as a punishment that which he ought to love for its own sake.

We make these various suggestions, and urge this plea, in the interests of those who will be carrying on our work a quarter of a century hence. The present generation of Christians regards the work of missions as a heavy burden; our children must think differently. They must learn that Christ's burdens are *light*—such burdens, indeed, "as wings are to a bird, or sails unto a ship."

A CHAT BY THE WAY.

BY DR. ROBERT J. ASHTON, OF KACHWA, NORTH INDIA.

A PATIENT to see at Mirzapur! Nine miles away, and the hot, dry weather has spoilt the rubber of my bicycle tyres! And now that the rains have come, the River Ganges, which must be crossed, will be a rushing, muddy flood, a mile broad! "What can do?" says an English-speaking native to comfort me; "water too big." Possibly so; but a call must be obeyed. And, after all, it won't be so bad, looked at as an excursion; really rather an agreeable change from the daily round of hospital and dispensary, and, after four weeks without meeting a European, to see a white face again and to have a good white talk will be pleasant enough.

So, in the grey dawn, the start is made to walk the mile and a half to the river bank. The white road leads straight on, now past a small wayside shrine in a shady mango orchard, and now across broad, open, cultivated lands, with no hedges nor fences, but only narrow, raised

footpaths to mark off each separate small field. The ground, but lately so parched and dusty-dry, now curls over in rich, dark brown wavelets to meet the advance of the iron-shod wooden plough, drawn by two undersized, slow-pacing bullocks—meditative, peripatetic philosophers they, probably inclined to Buddhism, but passively suffering themselves to be driven out by their master, an ignorant Hindu. A herd of ugly, bristle-coated, outcast swine trot quickly across the road—brute materialists these, with furtive, unblinking, tiny eyes, and thoughts kept like their pointed snouts at the most only an inch or two off the ground; ever and anon they stop a moment to investigate some dirt. Next one meets an irregular line of slate-coloured buffaloes, their slab sides smeared with the mud of the swampy pool they have just come out from—heavy-breathing, indifferent atheists, their huge, unwieldy bodies strangely combining the form of the pig and of the ox. Nearly naked little boys herd these, with solemn, responsible faces, and carrying sticks twice as long as their small selves. No toffee balls or marbles distend their pockets, for they never possessed pockets, and if they play at all it is with stones and clods and bits of stick.

It was quite a relief, after passing these, to come across an instance of genuine child life at a clump of huts where some dark-faced, low-caste leather-dressers live, a little apart from the main village. Here little toddlers lisped out "Talaam, Tahib," and one bold youngster shouts out loudly "*Salaam*," and then struts along, with head thrown back, and taking big strides. A general laugh greets this performance, and the sight of the fond parent's face, with an ivory grin on it, mounted in red and framed in black, makes me smile too, though somewhat doubtfully; and then suddenly I can join with hearty, full appreciation in the family merriment, for it has dawned on me that the cheeky youngster is supposed to be imitating a sahib's way of walking! (We are old acquaintances; hence this audacious familiarity.)

Other greetings I get as I pass through the boatmen's village, including a "Good moreaning, sr!" from a stout native gentleman (he would have said the same words if it had been *afternoon*), and a series of vicious, yelping remarks from half-a-dozen cowardly curs, who take care not to come within umbrella length.

Only a few hundred yards further, and one is at a bend of the river bank, and then what a sight! A short month before I had stood there: then down below, at the bottom of the steep earth bank, there was to be seen merely a chain of small pools, gleaming like hot steel in

the pitiless sunshine, and all else was a glaring waste of long stretching sands. But now ! From close up to my very feet away to the far-off opposite shore, more than a mile across, it was one heaving tumbling khaki-coloured flood, rushing along with calm, resistless purpose beneath, but the surface all tossing with fretful, hurrying impatience. From east to west it spread as far as the eye could see, from horizon to horizon, like a huge sea of restless mud-brown waters, great broad-bosomed Mother Ganges, the goddess whose hair lies on the lap of the Himalayan gods, and whose feet are washed by the Indian Ocean !

No wonder the Hindu, who worships everything that



Photo by]

[Rev. J. H. Jensen.

A WAYSIDE SHRINE NEAR KACHWA.

has life and power, regards her with special reverence. How she teems, too, with strange life ! See in the little side creeks the millions of tiny fish swimming an inch or so below the surface. Now and again—I have only seen it once—the horrid snout of the *ghariyal*, the fish-eating crocodile, rises above the surface, giving one a sight of long, gaping jaws lined with cruel yellow teeth. Often enough there is an extra gurgling splash among the waves, and for a moment the shining wet back of a porpoise appears, absurdly like the distended goat-skin of the town water-carrier. Near the bank, perhaps, a snake-like head and craned-out neck protrude and move along, the brown water hiding the ungainly body but active moving fins of a turtle.

But I must not stop longer watching for these, for I have to get across those waters myself somehow if I can.

So I make my way to the ferryman's hut, there under the shade of a big tree. A small crowd of would-be passengers are sitting, resignedly waiting ; they look as if they had been squatting there for weeks ! "But where are the boats and the boatmen ?" I ask. "Oh, they are not here ; the boatmen have gone to eat their food ; they say the river is too broad to cross."

"Then, why are you sitting here ?" And I go on gently to indicate that if they intend to wait till the stream runs dry it may mean a considerable time ! No answer, but a weary smile. Then one brightens up and says suavely : "We are waiting for your Honour ; now you have come, oh Protector of the Poor, all is sure to be well"—a remark so polite that it was a pity it was not true !

A wicker stool, seated with rough, hairy goatskin, is brought out for me ; but a European is not content to sit and wait quite in their fashion. After sundry stormy remarks made in Hindustani, but with English emphasis, heels were seen to disappear in various directions across the fields, and in a surprisingly brief time breathless, penitent boatmen are brought, ropes and a sail are produced from the hut, and a short walk along the bank takes us to a small creek, where several boats lie snugly hidden. One is dragged round for us, a primitive-looking but serviceable craft, a kind of barge made of planks held together by obvious rusty nails, and half-decked with still rougher planks, and in the well in the centre they place for me the stool of honour, standing it in the bottom of the boat among the slimy bilge water.

The oars are just plain bamboos, cut to length, with a piece of board nailed on for the blade. Fortunately we do not need to trust much to these to-day, for a gentle favouring breeze allows of the sail being hoisted. This is a square rug—or series of washed-out rag patches, roughly sewn together to make a large square sail, and suspended on a light bamboo yard. Every square foot of the deck is crowded by my now eager fellow travellers, who squat close together till the gun-wales are weighed down almost to the water's edge, and then we have to push off, obliged to leave some poor unfortunates behind. The sail is hoisted and bellies out to the breeze ; and after coasting cautiously up the bank for a mile or so, we strike boldly out into the current, and make our venture to cross the wide river. Clumsy and heavy as the boat is, it *plops* bravely through the waves, and we bowl along almost merrily. Still, it was over an hour's voyage in all, but not necessarily a wasted hour to one who cared to buy up the opportunity. There

is a little congregation in front and behind one, and they have nothing to do, and are quite willing to listen to a friendly chat on religious subjects.

I address myself first to a pleasant-looking old Brahmin gentleman, with intelligent, wrinkled face and iron-grey hair. He, I find, lives near our village out-station at Jamua. I inquire if he knew an English missionary who lived there five years ago, and I find that he and others in the boat remember him well as the friendly *sahib* who used to greet them with a "Salaam, brother," and whose talk was always of One God and of the Lord Jesus Christ. As the old Brahman rather disconcertingly remarks, with a twinkle of his eyes and a twitch at the corner of his lips: "You see, it was a kind of fad of his to do this; his way, you know, and we listened, for what he said was good; but we have our own religion." Then he voluntarily adds: "But you Christians are more earnest than we are, I admit; on Sundays you stop work and worship God; while we, we just sprinkle a little water at a shrine, and then go our ways to our everyday work. Really, though, we all worship one Deity—you your God, the Mohammedans their Allah, and we our Bhagwan."

"Yes," I reply; "though I *have* heard that the Hindus have a few odd thousand gods and goddesses."

At this a laugh went round the boat; and the Brahman hastened to trot out the usual stock simile that one hears so often: "The collector *sahib* sits in his bungalow or courthouse, and how can we poor petitioners get to him? We must approach through one of his servants."

"Yes," I reply; "you are sick, and you come to the doctor *sahib* for medicine; but you stop short of seeing him, though he would be pleased and ready to help you. You prefer instead to try and bribe and get treatment from his sweeper." And again a laugh goes round the boat. "But," I go on to say more seriously, "what you state would have truth in it if we were dealing with a *man* who can only be in one place at a time and cannot see and hear everyone who calls. But God, as you know, is everywhere, and hears and sees everything. This morning I knelt to Him in my bedroom, and He heard me. On Sundays we Christians meet together in a room and worship Him; but there is no image there of any form of God, and no need of one. If a squall struck this boat now before we could get the sail down and we were thrown into the water, would you not cry out to God at once, and not call on the name of some servant of His, nor wait till you got to the shrine of your favourite deity?"

"Yes," says the Brahman, "that is quite true"; and then he goes on, in much long-winded village Hindi, to allude to various stories from Hindu mythology, interspersing his remarks with frequent Sanscrit quotations; while the missionary, as he has opportunity, pushes in his shorter sentences, and strives to keep the talk to the point and to make it useful to all. It is easy to see what opportunities such a discussion would give for bringing out how Christ alone really meets the common need of the human heart for a mediator between God and man, and how He is a truer image and revelation of the Unseen and Unknown God than any Hindu *avatar* or *devota* or *devi* can possibly be.

Meanwhile our boat is fast nearing the opposite bank. The struggling sun has managed to push out one long hand through the cloud bars, and where his touch falls on the dull shore line it instantly breaks out into vivid emerald. The inevitable old quotation springs to one's mind—it is so apt:

"Sweet fields beyond the swelling flood
Stand dressed in living green,"

though the Ganges and its banks were hardly in Dr. Watts's mind when he drew that bright little picture.

Now we are at the landing-place, below the little temple, and the banyan tree, with its roots starting out from the falling-away bank, where the village women, in bright red *saries*, sit gossiping while they wash their brass vessels, and devout, elderly men stand half in the water, muttering Sanscrit mantras and not deigning to look up at the noisy landing-party. We pay the boatmen our fares, and hurry down the village street. I find a hired cab sent for me—a crazy, weatherbeaten box on wobbling uncertain wheels. While the *gariwallah* is fixing the rusty harness, patched with string, on to his two noble steeds—the one a starved lizard, and the other an undersized pariah rat—I have leisure to look round and say friendly farewells to my late companions. The Brahman and his servant are mounting an *ekku* (a tiny car), and he smilingly and most politely refuses a place in my vehicle. So I take pity instead on a poorer fellow, who comes from near Mangari and knows our missionary there. By this means I get a further talk with him during our seven miles' drive, and this he volubly professes he will never forget to his dying day! Then he is finally set down, still perspiring with gratitude, on the road to the "railway-ss-tayson" (where, so he informs me, he goes to see his unknown father-in-law, a man in a post there at Rs.10 a month), while I in my carriage and pair am trundled on alone to my destination in the mission compound.

WHO WILL WIN?

BY THE REV. W. J. HATCH, OF COIMBATOOR,
SOUTH INDIA.

THE census of Southern India has just been made known, and very interesting are its figures to the missionary. The number of Christians in the Madras Presidency is now published, and a comparison with that of 1891 may be made. What does it show? It shows that those who are with Christ are on the winning side.

In 1891, in the great Madras Presidency, there were 879,437 Christians. In 1901 there are 1,038,854, an increase of 159,417. This fact may make us go down on our knees and thank God for the victory.



Photo by]

A FALLEN IDOL.

[Rev. W. J. Hatch.

Is Christianity making headway? The missionary need not answer. The census says *Yes*, at the rate of 15,941 a year in the Madras Presidency alone. The *Madras Mail*, in an article on the census, says: "The most striking figures are those for Christians, who have increased between two and three times as fast as the population generally. They are more numerous in every

district, except Bellary, than they were in 1891, and even in Bellary the decline (217) is so small that it is probably only due to the absence of part of the usual number of British troops from the Cantonment."

The relative increase in the Cuddapah District is 94 per cent., in the Godavery District 86 per cent. In the Kistna District no less than 32,890 have been added to the Christian fold, and in all places except the Gangam, Salem, and Madras Districts the increase has been relatively greater than the population. But we believe Salem will soon publish her roll-call, for the beginning of a great movement is being seen in some parts.

In the accompanying picture we have an illustration of the fall of Baal. These idols in the Coimbatore District were so shaken last year by the earthquake that their bodies fell and were broken in fragments on the ground. It is thus with heathenism. Christianity is shaking the foundations of Hinduism so that during the past ten years over 150,000 have come over to the side of Jesus Christ. The lonely missionary in his great district may sometimes lose heart, but such figures calm his soul, for he is marching with the conquering host, and he sees that his Master is doing marvellous things.



SCENES FROM THE LIFE OF VANDERKEMP.

BY MISS G. B. STUART.

III.—IN SOUTH AFRICA.

ON their arrival at Capetown an enthusiastic reception awaited the missionaries from English and Dutch, officials and private persons alike, the beneficial effects of the Moravian Mission, already established, having paved the way for a hearty welcome of the new missionary society. But we cannot help thinking that in Vanderkemp's heart some thoughts of affectionate regret must have followed the *Hillsborough*, with her freight of immortal souls, as she continued her voyage towards Australia. The close and intimate connection of months between the free and enlightened spirits of Vanderkemp and his brother workers and the cowed and helpless occupants of the convicts' quarters could not have been broken without a pang on either side. "The convicts" (so runs the journal) "desired that I would repeat to them at parting the heads of the doctrine which I had so often preached unto them, and pray with them all, to which I gladly consented, taking

for my text : ' He that doeth truth cometh to the light, that his deeds may be made manifest.' . . ."

So ended the voyage of Dr. Vanderkemp, and so the *Hillsborough* drops out of sight in the Southern Ocean. May we hope that into those foul recesses of the convicts' quarters the light had really penetrated, under God's guidance, by the perseverance of these devoted missionaries, and that to some death-beds and to some lives in the new land their teaching brought that truth which alone can make all captives free ?

For twelve years Dr. Vanderkemp laboured in Cape Colony, organising the South African Society for "promoting the spread of Christ's Kingdom," and individually attending to the wants, spiritual and temporal, of the colonists, English and Dutch, amongst whom his lot was cast, and the Hottentots and Caffres (Kaffirs) of the interior. During his ministry, between the years 1799 and 1811, the colony passed from the English to the Dutch, and finally back again to the English rule ; but our missionary seems to have managed to keep friends with the authorities of both Governments, and in spite of certain jealousies, aroused by the fact that he, a Dutchman, was acting for an English society, the force and excellence of his character told on all with whom he came in contact, and racial differences vanished before him.

We who have heard something of the difficulties of travel in South Africa—even a hundred years later, and with all the appliances that the science of a mighty nation could bring to bear on them—can dimly imagine with what obstacles Vanderkemp and his companion Edwards had to deal in penetrating into the heart of Cape Colony a century ago. They "trekked" in a waggon, furnished for their long journey, first from one farm-station to another, and presently into the illimitable veldt. Their object was to obtain an opening among the Kaffirs "for their instruction in Christianity," and though we read of a protest from the Landrost at Graaf Reinet, "urging the extreme danger of the expedition," the missionaries push on without hesitation. But before they quite leave civilisation behind, we have a touching reference to the *Hillsborough*, their home for fifteen weeks, and without doubt still the subject of their prayers : "Brother Edwards returned from visiting the *Hillsborough*, now laying in Bay Fabre ; he had found the convicts in miserable conditions. Twenty-two of them died since their stay in Table Bay ; fifteen more were ill without hope of recovery. But the account respecting the state of their souls was more favourable.

They kept up their prayer-meetings still twice a week, and poor Brother Williams related that more were brought to serious impressions since our stay on board ; so the work of God continues to prosper among them. We represented to Governor Dundas the miserable state of the convicts, and he answered that *this very day the necessary steps should be taken to remove their griefs and soften their hardships*, but that it would be highly imprudent to take them ashore." The italics are our own. We feel inclined to add : "And high time, too !" and wonder what Governor Dundas really did for the poor wretches when Dr. Vanderkemp's watchful eye was removed ?

Nothing will stay our doctor from his journey into unknown Africa. We read of a pair of his waggon-horses being eaten by lions "at the very door of the house" ; of danger from unfriendly tribes of Kaffirs ; of fever and rheumatism keeping him tied to his bed for eleven months ; of his companion's dissatisfaction in the work and determination to abandon it for the mission-field of Ceylon. Still the work goes on, and presently Vanderkemp's settlement, eight miles from Algoa Bay, is an accomplished fact. Governor Jansen pays it a visit, and calls it Bethel village, or Bethelsdorp, and a "Gate of Heaven" it indeed proves to all, natives or settlers, who come within its influence. A church, schools, and gardens are the chief means of civilising the Hottentots, and though there are rebuffs, and sometimes reaction, to hinder the good work, a blessing is on it, and after six years Vanderkemp writes : "It has attained such a degree of solidity that it may be safely committed to the care of others, which will enable me to devote my latter days to the service of nations hitherto ignorant of the way of salvation."

For even beyond the furthest limits of Caffraria, the island of Madagascar appealed to the heart of the indefatigable missionary, and although in 1810 his health was visibly failing, he ardently desired to voyage to this fresh field. He obtained official permission to carry the Gospel thither, and made arrangements to accompany a German missionary on the new quest in the following autumn.

But God called him to prepare for a longer journey, and in December, 1811, after a few days' illness, he fell asleep in Jesus, with the words "All is well ! there is light !" on his dying lips—two short sentences which seem to sum up the temporal and spiritual sides of his active life and indomitable character. For, as regards his work, the South African Missionary Society was

established on a solid basis, Bethelsdorp was a recognised centre of religion and civilisation, other organisations were brought to a flourishing state of forwardness, while from his individual soul, wrestling with darkness, the light of love and knowledge streamed mightily upon the heathen. He was ever a fighter—first in his unregenerate days, “kicking against the pricks,” till, as he says in his quaint fashion : The Lord Jesus attacked me like a warrior.” Then, as a true servant of his Conqueror, battling against the most tremendous obstacles in order that the God who had become all in all to him might be known among the heathen through his means.

[THE END.]

WORKERS FOR INDIA.

“These also ministered to Him of their substance.”

MISS ELEANOR SHEPHEARD, M.B., B.S. (Durham), is the daughter of Mr. A. J. Shephard, of the London County Council, Chairman of the L.M.S. Finance Committee. Born in Kensington, she was baptized at Allen Street by Dr. Stoughton, of whose church her father and grandfather were deacons. Miss Shephard is a grand-daughter of Rev. George Wilkinson (late of Chelmsford, and formerly a missionary of the L.M.S. in Jamaica), and a great-niece of Dr. Mullens, for many years Foreign Secretary of the L.M.S. Educated in private schools at Highgate and afterwards at the North London



MISS SHEPHEARD.

Collegiate School for Girls, and for a year at Eisenach, in Germany, she became a member of Lyndhurst Road Church, Hampstead, in 1888, and there taught a Sunday-school class, and worked in connection with the Young People's Guild, &c.

After spending two years (1893-95) at the Women's Settlement, Canning Town, Miss Shephard decided to offer herself as a medical missionary, and took up the study of medicine. She has been trained at the London School of Medicine for Women and at Newcastle College of Medicine, taking Honours in the Final M.B. Examination of Durham University. She spent last winter as Junior Medical Officer at the Canning Town Medical Mission, in connection with the Women's Settlement. Early in the present year she offered her services to the L.M.S. and was accepted, but could not be sent out on account of the Society's inability to start new work, although Miss Shephard herself would have been an honorary worker. She has consequently been permitted to fill a temporary vacancy in the ranks of the Baptist Missionary Society, at Bhiwani, in the Punjab, where she will act as colleague of Miss Farrar, M.B., B.S. She sailed for India on November 14th.

MISS KATE HINDLEY, also a self-supporting missionary, who



MISS KATE HINDLEY.

has been appointed to Almora, North India, was born at Alleyn Park, West Dulwich, and became a member of the Congregational Church there, of which her father was for many years treasurer. She was educated at home and at classes, passing the Oxford and Cambridge Local Examinations with honours, especially in languages. In 1895 she went to Oxford and studied for the Oriental school, taking Sanskrit and Indian Religions and Philosophy. In her last year she also took up Hindi, Moral Philosophy, and Logic. In 1898 she joined the Student Volunteer Missionary Union and helped to start the Women's Intercollegiate Christian Union in Oxford, and did other Christian Union work among the women students. Since leaving Oxford, Miss Hindley has spent the winter and spring at the Settlement for Women Workers in Canning Town. She sailed for India on November 12th.

PATIENTS AT NEYOOR.

BY DR. S. H. DAVIES, ACTING SUPERINTENDENT.

DURING the past six months I have tried to become acquainted with the whole of this extensive medical mission, and have visited all our hospitals and dispensaries. During this time not one of our hospital cots has been unoccupied, and most of them have had occupants a number of times. The other week eighty patients were treated in the wards of our hospital here. And neither the patients themselves nor their friends or relatives who were with them have been untouched by our evangelistic work. The hospital evangelist, the Bible-woman, the Christian nurses, the medical evangelists, as well as the doctor and lady superintendent, have all endeavoured to impart some spiritual blessing.

It is not easy to give an account of each patient, but I am able to record here a few cases which have come under my observation.

Nearly two months ago a little girl of six was brought by her mother, a poor Christian woman. The little girl had high fever, delirium, and serious brain symptoms. The poor mother was for days and nights in a state of great anxiety and sorrow about her daughter. At first the case seemed hopeless, but answer to prayer came and the Divine Healer blessed our efforts, until one morning the little patient greeted Miss MacDonnell with *salaam*, and soon after she welcomed my daily visits with joy and pleasure. In her own poor home the little girl could not have been properly cared for, and had she not been brought to us would in all probability have died.

In the adjoining cot was a poor heathen woman nearly sixty years of age, and she looked even older when first brought for treatment by her husband some five weeks ago. Her left hand was a terrible sight, a mass of foul ulcers, one finger nearly dropping off, so that we were obliged to put her in the isolation ward. At first she and her husband were unwilling for an operation; so day after day the poor woman held up the hand to me, and, weeping, begged me to heal it. At last, when she and her husband saw it was impossible to save the part, consent was given to amputate the gangrenous hand with the lower end of the fore-arm. In this case the usual custom was followed when the patient is put upon the operating-table. Prayer for the blessing of the Divine Healer was offered in Tamil by one of the medical evangelists. The patient apparently joined in the

prayer, but I fancy she was in reality addressing her supplication to one of the demon-gods of Travancore. We did the amputation, and a few days ago she went home looking twenty years younger, and also bright and happy. On coming back to show us the healed stump, she was present at our short daily service, and none seemed more attentive than she. We hope she has received the higher blessing, for she has assured us that henceforth she intends to go to the mission chapel which is nearest to her home. Speaking of this woman as a heathen reminds me that the great majority of our patients are heathen. And it is such that our medical work reaches, striving as we do to realise the Divine ideal of blessing both body and soul.

At our daily service high and low caste sit and listen to the old, old story. In the Neyoor Mission district, which has long been under the care of Rev. I. H. Hacker, there are 10,000 Christians. But how many more are still in heathen darkness, and it is to such as these that the medical mission with its double cure appeals when all other Christian agencies fail to reach them.

We often have hundreds of out-patients in a week, and not only at the mission service do they hear the wonderful story of the Cross; but while they are waiting the hospital evangelist is conversing with them, and often I have seen patients reading attentively the little tracts he has given them.

Two months ago a young man, accompanied by his cousin, came from a distance. He had a foul ulcer which for years had troubled him. Skin-grafting and other treatment was carried out, and at last he returned to his home cured and strong. Both he and his cousin were heathen, but a copy of Luke's Gospel was given to them soon after they came. They read this attentively, and became convinced that Christ is the only Saviour.

Another in-patient might be mentioned. Her husband has been an in-patient on two occasions. What he heard and saw in our hospital led him to give up heathenism, so when his wife was seized with acute bronchitis he brought her here for treatment. She recovered, and on leaving told us that she had received so much kindness and got so much good while in the hospital that she intended to follow her husband's example. Father and mother with their children have since attended services.

The same kind of good is being carried on in all our mission hospitals and dispensaries. But the field for our efforts is so wide, and our means so inadequate, that we should be exceedingly rejoiced and thankful if all our subscribers could get others to help in this Christ-like work.

STRATEGIC POINTS OF THE NEW CENTURY

VI.—BENARES.

BY THE REV. EDWIN GREAVES

WHERE is the missionary who does not claim that his station is one of the most important in the mission field? The claim may not always be allowed, but who would have the heart to contradict it? No one, however, could deny that Benares, or Kaashi as the Hindus call it, is a strategic point of the very greatest value. Let some of the points of vantage be examined.

1. *Its Position and Size.*—A city of temples, with its long river frontage of bathing-ghats and palaces on the bank of the Ganges, it occupies a central position in India, being about 400, 800, and 900 miles respectively from Calcutta, Bombay, and Madras. With its population of over 200,000, it is the sixth largest city in India, being surpassed only by the three Presidency towns and Haidarabad and Lucknow. There is a considerable Mohammedan population, but Hindus greatly predominate. Among these are many Bengalis, some of them men of wealth and influence who have received a good English education. Thus Christian work can be effected through the medium of four languages—Hindi, Urdu, Bengali, and English. Zenana visiting and girls' schools are carried on in Bengali (as well as in Hindi and Urdu), but at present no missionary or evangelist is specially set aside for direct Bengali work.

2. *Its Intellectual Life.*—Several important industries are carried on in Benares—weaving (by Mohammedans), fancy brass work, and *kinkab*, or gold and silver embroidery. But the city's fame rests not on its commercial importance; it is essentially a city of Brahmans—priests and scholars. In intellectual activity it is far behind the Presidency towns. There the spread of English has led to considerable intellectual development.

In Benares, however, quite a different order of things prevails. Some few, indeed, are English scholars—readers and thinkers; but most of those who are

numbered among the literate live in a different world. Life there is, activity there is not. Ancient Sanskrit literature is not only the basis but the sum total of the teaching. Grammar and logic are regarded as the foundation of theology; students are drilled to learn by rote portions of the most revered books, and to study ancient commentaries on them. Vedantism is the prevailing religious philosophy, with its pantheism and its involved metaphysics. For many students the principal work is committing to memory the Sanskrit texts which



SHRINE OF SACRED BOOK, BENARES.

are necessary in the ritual of the various ceremonies at which they will officiate as priests.

These Sanskrit schools are an important element in the life of Benares. Youths and young men come from distant places that they may spend years in the study of the sacred language and literature at the feet of pundits of wide renown. Devout rajas and men of wealth have endowed schools and chairs—or rather *gadis*, which are the large pillows or bolsters against which the teacher

recline. Is not the phrase "endowing a pillow" strangely suggestive of the want of activity in our conservative Benares?

Not only is a free education offered to Brahman students who from distant places throng to Benares, but large provision is made for their temporal wants. Scattered over the city are numerous "chhattars" (practically endowed almshouses), where people are daily fed; many of these are for beggars, but many are for poor students, and a Brahman can receive help of this kind without any injury to his pride. Provision is made in this way for the daily feeding of over three thousand persons.

What a large field for Christian work do these students offer! After a few years they will be scattered far and wide to take their places as priests and teachers. Work among these students and their teachers is peculiarly difficult. Conservatism and the vested interests of a priesthood will naturally prove formidable obstacles; but the memory of Saul of Tarsus may encourage us to believe that amongst these men may be secured some mighty triumphs of Christianity, and movements initiated of wide-reaching influence. It is interesting to remember that Nehemiah Goreh became a Christian inquirer in Benares. To him we owe the best Hindi work we possess on Hindu philosophy from a Christian standpoint.

The Rev. J. J. Johnson, of the Church Missionary Society, an able Sanskrit scholar, has devoted much time to this special work of visiting and conversing with the pundits and students; but no one man can overtake all the opportunities. Pamphlets in easy Sanskrit on the cardinal truths of religion might be written, printed, and distributed, and prove of inestimable value.

3. *As a Centre of Idolatry and Place of Pilgrimage.*—Great as is Benares as a seat of learning, it is still greater as the home of popular Hinduism. Never can city have laid such legitimate claim to the description "a city wholly given to idolatry" as can Benares. It has been said that it contains five thousand temples and shrines. We might hesitate to vouch for the absolute accuracy of the statement, but no one who knows the city well would lightly contradict it. The number of *images* must far exceed this number. Shiva is the city's special deity, but countless other gods have their shrines and worship. For miles round Benares the ground is sacred, and pilgrimages are made along the Panch-kosi Road, which encircles this. This road is about forty miles long, and has many temples and holy places. Far more to the Hindu is Kashi than was ever Jerusalem to the

Jew. Kashi is the very Gate of Heaven. To bathe in the Divine Ganges as it flows by the city, to do worship and make offerings in the various celebrated temples, to drink of the water of "the Well of Knowledge," to plunge in the muddy water of the Manikarnika pool, is to ensure salvation, and hundreds of thousands from north and south, from east and west, make the pilgrimage. Many, as old age draws near, come and reside here that they may die by the bosom of Mother Ganges. It is not only at the great festivals, and at solar and lunar eclipses, but from year's end to year's end pilgrims visit Kashi, and are to be seen wandering about its *ghats* and streets—Gujarathis, Marathias, Punjabis, Bengalis, Nepalese, and even Tamils and Telugus from the distant south.

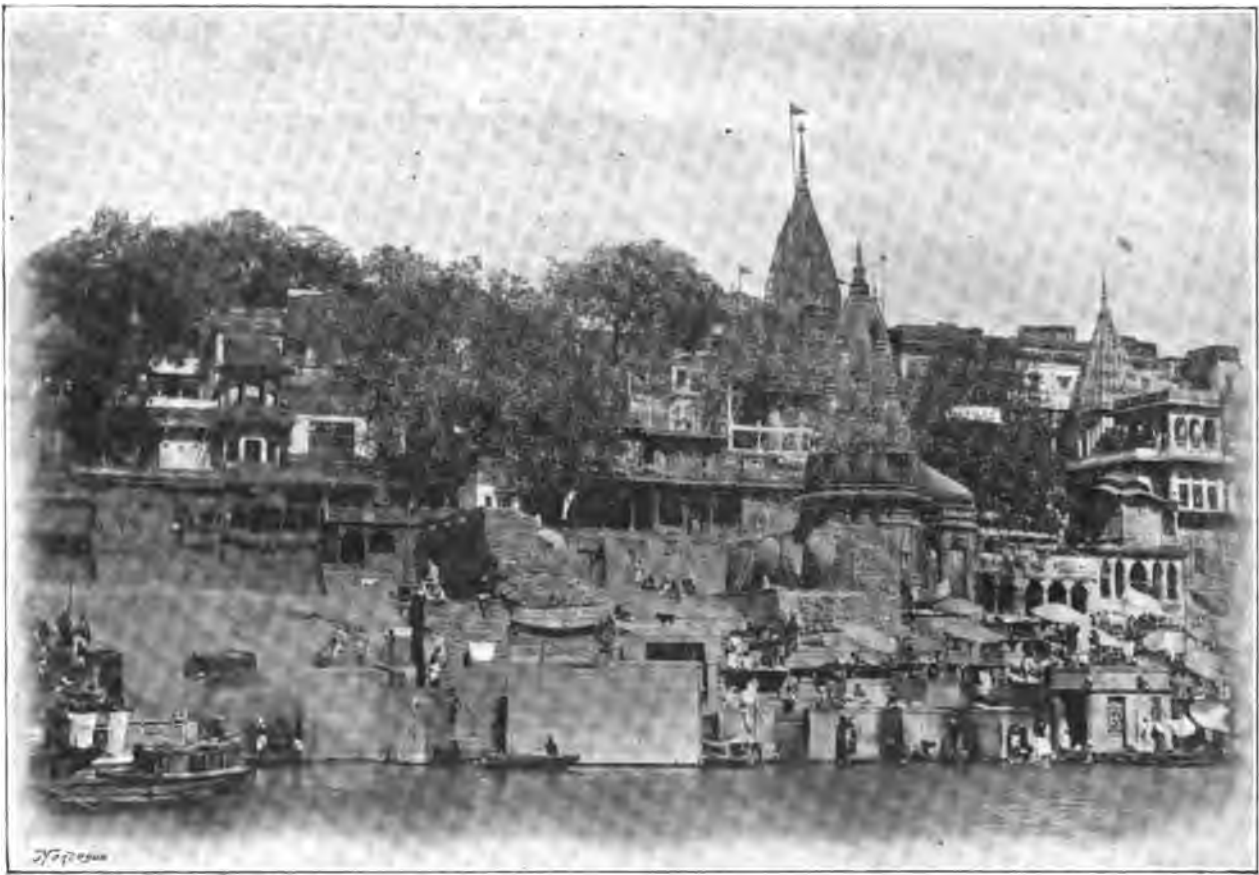
In such a centre it is fitting that clear and unceasing testimony should be given to the power and sweetness of God's grace in Jesus Christ. Bazaar preaching, conversation, visiting the pilgrims during their few days' stay, distributing Christian literature in various languages—how great, how many, are the opportunities! The something which is done is as nothing compared to that which *might* be done. The opportunity which the Apostles enjoyed on the Day of Pentecost occurs continually in Benares. We may not perhaps expect the gift of tongues; we may and should expect the abundant outpouring of the Holy Spirit. God hasten the day when for many of these sin-burdened pilgrims Benares may become in very truth the Gate of Heaven.

4. *As a Microcosm of the Religions of India.*—Apart from the Parsis, for whom Benares possesses no religious significance, there is probably no important religious community in India which is not here represented. Though not a Mohammedan centre, the followers of the Arabian prophet are numerous, and they have many mosques. The most striking object as the traveller approaches the city is Aurungzeb's mosque, with its lofty minarets towering high above the Hindu temples. Chief in importance, however, are the various sects of Hindus, one in name but holding such diverse teachings. Then come the sects which have more or less revolted from Hinduism, but bear unmistakable marks of their religious ancestry. Adherents of the Brahmo-Samaj and Arya-Samaj are found, but weak in numbers and enthusiasm. The Jainias have about twenty temples in and near Benares, but Jainism does not flourish here. A few Buddhists attracted by Sarnath, one of the sacred places of Buddhism, are found, and a movement is on foot to revive Buddhism in Benares.

At the present time the Theosophical Society is attract-

ing some attention. Mrs. Besant has her headquarters here, land has been acquired, handsome buildings erected, and a Hindu college, manned with three European professors, has been started. Several Hindu gentlemen of wealth and influence have joined the movement. Theosophy professes to receive men of every creed; it says—lay hold of the esoteric and essential elements of your own faith, and you will find yourself one with the "enlightened" of all creeds. Mrs. Besant owns allegiance

are seeking to teach as Hindu doctrines truths which owe their clearness and force to the Christian revelation. With these are mixed other teachings which find no place in the Christian creed, such as transmigration. Its theology is more than tinged with vedantic pantheism. There is, alas, no strong protest against idolatry, and little of the uncompromising character which marks all strong religious movements of the highest order. On the whole, however, it is an endeavour to lead Hinduism



A RIVER SCENE, BENARES.

to Hinduism, and this can hardly fail to flatter those who care not to renounce their social rights as Hindus, and yet desire to throw off the crudities of popular Hinduism.

Some Christian missionaries are inclined to ignore this movement; others view with some alarm its progress. It is idle to ignore it; cause for alarm there is not. Some of its leaders are, we believe, in moral earnest, and

on to something higher than its present state. What is its future? It cannot but fail, even as Buddhism did twenty centuries ago, for it has no solid foundation. Flights of imagination may for a time occupy the intellect, but cannot satisfy it. The teaching of a loftier morality may appeal to men's higher nature, but cannot turn aspiration into achievement. The doctrine of transmigration may for a season appear to lessen the

mystery of evil and suggest the hope of final emancipation for all ; but sinful men need something more than dreamy metaphysics, a pretentious philosophy, and an improved hope. No religion which gives no clear teaching as to the reality of sin, a personal God, and a living Saviour, can meet human needs and satisfy yearning hearts.

Much more might be written. Benares teems with points of interest. But what has been said surely may suffice to establish the claim that Benares is one of the strategic points of India. Myriads of human souls stream into it from every quarter and return to their homes confirmed in their superstitions or disappointed and dissatisfied. Let us meet them here with the Gospel. There are boundless opportunities for preaching and personal contact, wide scope for educational institutions, whilst for a writer no such suitable centre could be found for the preparation of Christian literature addressed to Hindus.

Had I been asked twenty years ago, "Where would you choose to work in India?" my reply would have been, "Benares." What I then said on no sufficient knowledge, I should now say as the outcome of experience and reasoned conviction. If any one place may be called the key of India that place is Benares.

SELF-HELP AT SELEPENG.



WHEN Mrs. Gould, of Selepeng, returned to South Africa last June, she took with her for the use of the native church a communion service, which had been presented by some friends at home. The members of the church have expressed their thanks in the following terms :—

"We, the members of the Selepeng Mission Church, wish to thank our mother [Mrs. Gould] in the first place, and also to express our thanks and joy to the friends in England and Scotland who have so kindly helped us. We rejoice, because we see in the gift a common love of all men, both the givers and recipients being unknown to each other personally, and also because it is a gift of the heart, prompted by the love of God.

"We feel ourselves to be but young in faith, but hope by God's grace to grow. We pray that God will help us that we, too, may become doers of the Word, and not speakers only. This kind gift will be an encouragement to us to press forward in our common Master's service."

In forwarding this vote of thanks Mr. Gould gives some interesting details of the work done by the natives themselves for the mission. "Since I began work amongst them in

1898," he says, "they have decided to build a church, and have contributed the sum of £255 18s. 2d. towards the £500 which we expect will be required for the building. They pay the schoolmaster £25 per annum from the school fees. At Selepeng we have a membership roll of 73 members, and at the only out-station where the members have come from other mission stations there are 55 members ; at my other stations the work is only just being commenced, the people being Makalaka.

"The register of our day school contains 153 names, of whom about 100 are at present in attendance."

MISSIONARY STUDY CLASS.

THIRD COURSE.

SUBJECT: MISSIONS IN THE SOUTH SEAS.*

III.—NEW ZEALAND.

THE story of missionary work in New Zealand is probably quite unfamiliar to most of our readers, as the L.M.S. has never had a mission in these islands. Yet Samuel Marsden, the great "Apostle of New Zealand," was at one time very closely connected with our Society, acting as a sort of unofficial agent for the South Sea missionaries, whilst he was fulfilling the duties of Government chaplain at Sydney. In 1807 Marsden visited England, and induced the Church Missionary Society to start a mission in New Zealand, but it was not till 1814 that the work was actually begun by Europeans. The C.M.S. still has a large work in New Zealand, with a staff of twelve European missionaries and thirty-eight ordained native clergymen, and with about 20,000 baptized adherents.

In 1840 New Zealand became a British colony, and the testimony of its famous Governor, Sir George Grey, to the benefits of missionary work is well worth noting. (Text-book, p. 52.)

The story of the subsequent wars, and the degeneration of the Maoris, is not pleasant reading for Christian Englishmen. There was misunderstanding on both sides ; but there was certainly frequent injustice on the English side, and much unscrupulous conduct in the supply of strong drink to the natives. A graphic account of the Maori War will be found in the Life of Bishop Selwyn. At present the Maoris number about 40,000, the white population being 750,000.

CORRECTION.—A slight error in last month's "Study Class" should be corrected. Near the top of the second column, on p. 281, "Friendly Islands" should be *Society Islands*.

Next month SAMOA will be the subject of our study. Along with Chapter VIII. of the Text-book the following may be consulted with advantage :—*History of L.M.S.* (Vol. I., Chapter XI.) ; *My Trip in the "John Williams"* (Chapter XIV.).

* Text-book: *Christianity in Polynesia*. By the Rev. Joseph King. May be had from the Mission House. Price 1s. 3d., post free.

CHINA.

Dr. Griffith John says in his last letter: "I feel sadly disappointed. I have been hoping that something would be done for Hunan, and it makes me more sad than I can tell you to find that nothing can be done. When I think of the wonderful way God has opened Hunan to the Gospel, of the fact that Chang-sha is now as open as Hankow, and of the fact that we ourselves are in occupation of more than ten countries in the Prefectures of Chang-sha, Heng-chou, Yung-chou, and Yochow, I cannot but feel that we are wrong—very wrong—in not making a special effort to man the field. The develop-

ment of the L.M.S. work in Hunan is simply wonderful. There is nothing like it in China. The letters I am receiving from Heng-chou tell me of steady and rapid progress. The whole Prefecture seems to be moved from end to end. The adjoining Prefecture, Yung-chou, is now catching the fire, and is likely soon to show us as fine a harvest as Heng-chou. What is to become of this great work? Mr. Grieg and Dr. Peake at Yochow are living at the outskirts of it, and can do very little for it. Were they living at Chang-sha they would be near the heart of it, and might do more. But what are two for such a sphere, even if they were at the heart of it? Can nothing be done?"

SOUTH SEAS.

The Rev. W. N. Lawrence writes from Rarotonga (August 13th): "We are all mourning the great loss we have sustained by the tragic death of dear "Tamate" and our young brother Mr. Tomkins. I had ten couples before the doctor on Friday last. Their joy when they found they had been passed for service in New Guinea was quite affecting. They go round to the churches before leaving, and they begin on Sunday, so I have yesterday and to-day had submitted to me the

outline of the addresses they intend to give. I do not think there was one in which there was not some touching reference to Chalmers. I really believe nothing would please them better than to be sent in a body to work among the people who killed him."

MADAGASCAR.

The Rev. A. S. Hockett visited Antananarivo on his way back to the Betsileo country. In the capital, he says (September 3rd), he had a busy time, "preaching and visiting churches, schools, and institutions, and was pleased to notice a very marked improvement in the various branches of our mission. It is fourteen years since I had visited the capital before, and the reverence, attentiveness, and general conduct of the Malagasy at the Sunday services impressed me much.

Conversation with many of them during my stay also indicated growth in spiritual life and earnestness. The storm through which the Church has passed appeared to me to have mellowed and ripened the character of many of our Christian friends."

INDIA.

The Rev. J. Duthie, of Nagercoil, writes (October 22nd): "The half-yearly mission *sangams* of this district are just over. We have had excellent gatherings at ten centres, including Tittuvilei. The amount contributed is about Rs. 2,700—a little more than the sum raised six months ago. There has been no famine here, though prices have been high. I have no

doubt that our people in the older parts of our mission—Nagercoil and Neyoor—will be able, very soon, to meet all expenses of evangelistic and Congregational work. For this, great efforts are being made. Education will need to be helped from home for some years yet to come. The great need of this mission is more well-instructed, earnest catechists and native pastors."

NEW GUINEA.

Mr. Dauncey has recently spent three weeks in the Fly River district, the scene of the massacre of Chalmers and Tomkins last April. "It seems sad," he writes, "that this, which is the only bit of the S.E. coast Tamate had not previously visited, should have proved the last in a double sense. He welded the last link with his blood. I see that some of the papers are saying that it was foolish of Tamate to go to such a place in

the way he did. They forget that he had done the same thing many times before, and nothing had been heard of it. If he had got away this time, it would simply have meant another name added to the list of villages he had visited. . . . It was sad work visiting the friends of the murdered boys. According to native custom I had to give a present to each bereaved family. Beyond that I could do little to comfort them, for I had to talk through an interpreter."



PERSONAL NOTES.

INDIA.—Many friends will hear with sorrow of the death, on September 20th, of Miss Coles, of Bangalore, sister-in-law of the Rev. T. E. Slater. After many months of suffering, her end was full of peace. She has left a very fragrant memory in the hearts of all who knew her.—Much sympathy will be felt for Mr. and Mrs. Jensen of Kachwa, in the sudden death of their little girl.—Congratulations to Dr. Ernest Lewis on his marriage.—Mr. Slater, of Bangalore, is coming to Europe for a few months in the spring in the hope that his health may be sufficiently re-established to enable him to return to India.

CHINA.—Mr. Box, of Shanghai, has been taking a short trip to Peking.—On September 16th Mr. Wilson baptized eight adults and two children at Chung King.

AFRICA.—Dr. Morris and Mr. Nutter, our new missionaries in Central Africa, reached Kawimbi only a few days before Mr. May's death. They both plead earnestly for reinforcements, and attribute the death of their colleague largely to over-work consequent upon the smallness of the staff.—Mr. J. Tom Brown, of Kuruman, is still suffering considerable inconvenience and hardship from the military situation.—Mrs. Helm has undergone a serious operation, but is progressing favourably.



THE REV. P. AND MRS. MILLEDGE.

MADAGASCAR.—Mr. and Mrs. Sibree, and Mr. and Mrs. Milledge reached the capital safely at the end of September. They travelled by jinrickshaw from Mahatsara, and found it an improvement on the old method of travelling.

NEW GUINEA.—We have been favoured with a copy of the last entry in Mr. Tomkins's journal, written on Easter Sunday, April 7th, the day before the massacre. It concludes as follows: "In the afternoon we were having a short service with the crew, when about twenty canoes were seen approaching. . . . They hesitated as they got nearer to us, till we were able to assure them that we meant peace. Gradually one or two of the more daring ones came closer, and then alongside,

till at last one ventured on board. Then in a very few minutes we were surrounded by canoes, and our vessel was covered with them. . . . On this, our first visit, we were able to do really nothing more than establish friendly relations with the people. They stayed on board about three hours, examining everything from the ship's rigging to our shirt buttons. They tried hard to persuade us to come ashore in their canoes, but we preferred to spend the night afloat, and promised we would visit their village in the morning." At the end of Mr. Tomkins's Bible was found a request that the following lines might be written on his grave-stone:

"Enough if while those distant scenes he trod,
He led one erring heathen to his God."

* * *

GOLD COAST.—It will be remembered that the Basle Society has been discussing the plan of removing their station from Coomassie, in view of which contingency the Governor had intended to use the ground for Government purposes. But it is now definitely settled to retain Coomassie, and Mr. Ramseyer, the missionary in charge, has been notified that he need have no fear of being disturbed by Government requirements. The brethren on the Gold Coast are concerned about the unsettled condition of the natives, through the attraction of the gold diggings and the evil influence of a large immigration of foreigners—a danger which affects the upper classes of their schools, their staff of assistants, and their labour supply. Speculation in land is also on the increase, and altogether it seems a critical time for the work of the mission.—*Evangelischer Heidenbote*.—(B. H.)

THE MISSIONARIES' PAGE.

SINCE our request, some months ago, that missionaries would send copies of all their publications to be placed in the Society's Library, we have received a few books and pamphlets, for which our thanks are due to the senders. But there are still many who have not responded. It is most important that our Library should contain a copy of every publication for which a missionary of the Society has been responsible.

* * *

A CORRESPONDENT in the South Seas raises the old question of the supply of literature for native pastors and others, and urges that the appointment of special "literary missionaries" is the only way of meeting the need. If this is impossible, he suggests that District Committees should release suitable men from their regular work for shorter or longer periods. As far as our own Society is concerned, it is no use hoping at the present time for the appointment of special men for this work—and we have yet to hear of a District Committee which feels that it can spare one of its members even for so admittedly important a task. There are, however, at least two other feasible suggestions which may be made on this subject. One is that *qualified native Christians* should be specially encouraged to devote themselves to literary work. In India, at any rate, there are a number of men well fitted for such a task. The other is that *retired missionaries* should take up the work. To what better purpose could they devote their ripe experience and their declining years when the heat and burden of the day are past? It would involve some self-sacrifice, doubtless; but missionaries of the L.M.S., young or old, are not wont to shrink from that.

* * *

A RECENT issue of the *Harvest Field* contains an interesting article on "Language Study for Missionaries," in which it is pointed out that a young missionary is rarely given the chance of obtaining a fair grip of the language during his early years in the field, with the result that his work through life is more or less crippled. As a possible remedy, the writer of the article suggests the establishment, in each large field of work, of a SCHOOL OF LANGUAGES for missionaries. Such schools would be situated at hill stations; six months of each of the first

two or three years would be spent in study there, the other half-year being occupied in continued study on the field of future work; the instructors would be picked European or American missionaries, aided by trained native pundits.

* * *

It is a delightful picture—a consummation devoutly to be wished! Whether anything will be done to "actualise" the dream remains to be seen. But whether anything is done in this particular direction or not, it cannot be too often insisted on that it is a false economy, and a wrong both to the man and the work, to deny to a young missionary a fair opportunity, during his first two or three years, of getting a good hold of the language. If Paul had been a modern missionary he might well have asked: "How shall they hear without a preacher? And how shall they preach except they *know the language of the people?*"

* * *

THE Hon. Secretary of the Missionaries' Literature Association wishes us to state that she received several letters from missionaries thanking her for sending them the *Review of Reviews*. Thanks for this particular magazine, however, are due, not to Miss Williams, but in the first place to Mr. W. T. Stead, who generously presents over a hundred copies every month, and, secondly, to Mrs. Duncan Armstrong (Stanton Drew, Pensford, near Bristol), who kindly arranges for their transmission abroad.

CORRESPONDENCE.

DEAR MR. EDITOR,—I have often wondered why no word of thanks appears in our *Report*, or *Magazines*, to the many kind friends who act as our hosts and help us so much in our deputation work. Friends and ministers take us into their homes, give us hospitality, drive us from place to place, and in many ways do an enormous amount of work on behalf of the Society, and save it great expense and trouble.

Surely year by year such a vote of thanks could be given and we should all be the better for it. Meanwhile, I hope you may find space for these lines to voice the feelings which all of us feel, more especially as we get to the end of our time on

DEPUTATION,

THE LATE REV. SARAT CHANDRA GHOSE, OF BELDANGA, BENGAL.



OW often we have laughed at Sarat Babu for thinking that his work was almost finished and that he would die soon! But his presentiment has come true, and he has passed away at the age of fifty-one.

He had been my colleague in evangelistic work for over three years, and his special work since January, 1899, had been at Beldanga, where he was the first resident missionary. On my visits there I have always enjoyed the intercourse I had with him as we walked to some village in the morning to preach, and to and from some preaching place in the town of Beldanga in the afternoon. We generally parted company at the end of the morning preaching, for he would ensconce himself in the bullock cart and be gently dragged back home by our sleepy bullocks, whilst the Beldanga catechist and I, being younger men, would walk back. And in the evening I used to sit out in front of the mission bungalow under the stars, with Sarat Babu and Mahendra Babu, the catechist, near me, perched upon a bench, and their wives and my wife seated on a mat on the verandah, and Mahendra Babu's little daughter climbing up on the arms of my chair. There we would sit and fan ourselves and talk, Sarat Babu giving reminiscences of his early life, and complacently recalling the happier days of the older missionaries, and I telling them tales about English life, and often twitting him on his comparisons of the previous missionaries with the present generation, and predicting that if he outlived me he would hold up my memory to my successors, just as he held up my predecessors' memories to me. It was always easy to joke with him, for he had unflinching good humour, and was as ready to join in a laugh against himself as against anyone else.

The day there always commenced with family prayers in Sarat Babu's own room. One day, not long ago, it was raining very hard in the morning, and he did not ring the little bell that usually summoned us all to worship. But, presently, I heard his strong voice singing a hymn, and going quietly on to his verandah I found he was starting family worship alone. (Mrs. Ghose was then away from Beldanga.) I did not disturb him by letting him know I was outside, so he went straight on with the Bible-reading and prayer, all aloud, just the same as when we others were present. He believed family worship to be a good Christian institution, and evidently the absence of any other worshippers was quite insufficient to make him abandon the usual service—he would be his own family, and conduct worship for himself.

He was a man of robust character and much independence of spirit, going straight on in the path that he believed God had marked out for him, and relying on his own judgment and convictions. His robust independence manifested itself at the very outset of his Christian life, when, as a Hindu

youth convinced of the truth of Christianity, he postponed receiving baptism until he had secured a situation in a commercial office, lest he should have to be supported by the mission which baptized him, or appear to desire such support.

Sarat Babu has done the new Beldanga Mission the very great service of giving it a thoroughly good start. For two and a half years he lived there, making friends amongst all classes and commanding the respect of all. Last week, when I was there for the first time without him, Hindus and Mohammedans, educated and uneducated alike, all expressed great sorrow at his death and great admiration for him, and all alike seemed to wish to express the same idea about him,



SARAT CHANDRA GHOSE.

that he was a *real gentleman*, or, as I should put it (though, of course, they would be unwilling to put it this way), a *real Christian gentleman*.

He was a very impressive bazaar preacher, and was very wise in dealing with interruptions and objections and misconceptions, and I always felt when working with him that I could learn something from him by paying attention to his methods. One illustration of his wisdom in these matters occurs to me. Some Mohammedan peasants were inquiring about Christianity, and they wanted to know whether, if they were baptized and their wives remained Mohammedan, they would be provided with English wives. I was, for the moment, so shocked by the heartlessness of it as regards their present wives and the woodenness of it as a conception of

religion, that I had no answer ready. But Sarat Babu was equal to the difficulty. He at once commenced showing them that if they got English wives they would not be able to afford to feed and clothe them, and, probably, would not be happy with them, and that on all grounds wives of their own race were preferable. Very soon the men were expressing eager agreement with him. So the way was then clear for him to explain to them that Christianity confers spiritual benefits and must not be thought of as a means to material advantage.

Sarat Chandra Ghose was baptized in the London Mission Church, at Bhowanipore, on February 23rd, 1873. He joined the mission staff in 1880, working at Bhowanipore for a year and a half, and then for five years with Mr. Phillips in the Murshidabad district. In 1887 he was appointed to the oversight of the Christians at Kaurapukur, near Bhowanipore, and in 1888 he was ordained to the Christian ministry. After four years' work at Kaurapukur he was again placed on the Murshidabad staff, being resident missionary in the city of Murshidabad for five years. The great earthquake of 1897 destroyed his house there, and he was then located in Berhampore till January, 1899, when he made his last move to the important post which he occupied till his death.

The accompanying portrait was taken about seven years ago.

OTTO STURSBURG

A PARTY OF BOXERS.

DEAR MR. EDITOR,—We have heard much of Boxers in China, but it may be of interest to hear of "Boxers" of a very different sort in our own land. Of the former we would like to think we have heard the last; of the latter we would like to hear more and more. Let me tell you of my meeting with a party of "missionary boxers" in a small country town in a South of England county. I was called upon to visit this country town as a "deputation," and I came into very close quarters with the party in question.

On the Sunday it was announced by the minister (who, by the way, was at home to hear the deputation) that my hostess would be glad to see all holders of missionary boxes to tea on the Monday afternoon. The day and the hour arrived, and so did a goodly number of "boxers," and it was plain that the chief event of the afternoon was not the sitting-down to the well-laden table so much as the opening afterwards of the twenty-six boxes sent or brought in to the party. I can testify that it was a merry party, and that many a hearty laugh was indulged in during the proceedings. Indeed, to me it was a real stimulating entertainment.

There were present in the company the minister of the church, who was evidently a good missionary leader, and the treasurer of the Auxiliary, in addition to others, adults and young people, all deeply interested in seeing the emptying of these missionary boxes, which for a twelvemonth had been

receiving the regular donations, week by week, of the friends of Christ's work in heathen lands.

And how thoroughly representative the "boxers" were! There was the Sunday-school class box, and the "family box," the "widow's mite box," and the "young collector's box"; employer and employee were alike represented. And some of the boxes were almost "too full" to allow of "fluent expression." The sovereign jostled the farthing; the sober half-crown was in close contact with the brown-faced penny; shillings, sixpences, and threepennies mingled delightfully. The contents of each box were duly noted, read out, and compared with the previous record; if increase was reported, it was hailed with a chorus of "well done"; if decrease, words of encouragement were forthcoming.

Let me mention two boxes in particular. From one rolled out just over £25; from another 17s. 5d. was obtained. I will not comment on the former, save to say that it was the year's givings in the home of an earnest missionary-loving family; but of the latter I would like to speak. It was the box of an aged disciple of the Lord, a woman of 83 years, poor in this world's goods; she had saved and dropped into the box from time to time during the year in silver and copper the sum named. I was told it meant a great deal of self-denial—as it meant a great deal of love. Her name will be recorded in the Master's book without doubt, and her gifts from her small store will be richly blessed. The total of the twenty-six boxes reached a sum of over £46. And it was a true inspiration to rise from that pleasant gathering to go at once into the little chapel to hold the annual missionary meeting!

I need hardly say it was a revelation to me as to the great things that can be done even by a small people when the heart, moved by love, prompts the hand, and the Lord's last command occupies its true place of prominence in the religious life. Lest I may seem to be indulging overmuch in praise, let me say that this party of "boxers" forms part of a small congregation that since this year came in has raised over £100 for missionary purposes. Missionary ship cards, self-denial offerings, sale of work, collections, all figure in addition to the boxes.

I have ventured, Mr. Editor, to give you this account in the hope that it may act as an incentive to others to go and do likewise. I cannot help thinking that if all the congregations included in the constituency of the L.M.S. gave in like proportion, the Directors of the Society would not have such anxious minds as they have at present over financial deficiencies, and the Society's great fields of labour would be better occupied for Christ.—Faithfully yours,

E. V. COOPER.

THE January issue of *The Ends of the Earth*, our quarterly magazine-sheet, is now ready, and will be supplied *gratis* for insertion in church magazines or for separate distribution. Write for specimen.

THE WORK AT HOME.

I.—IN LONDON.

THE YOUNG WOMEN'S MISSIONARY BAND held its Annual Meeting at the Mission House, on October 18th. In spite of heavy rain a very good number mustered for a sociable tea in the Library. Afterwards Mrs. Dawson spoke earnestly of the urgent call to all home workers for increased effort in view of the present financial position of the Society. A few extracts from Miss Jolliffe's letters, a former member of the Y.W.M.B., were read; and then the Secretary reported that during the year much missionary information had been circulated among the members, and also that several had given considerable help in addressing envelopes for the Home Office at the Mission House.

In the name of the Committee a warm welcome was given to several new members. The election of officers resulted as follows:—President, Mrs. Dawson; Vice-President, Mrs. Fuller; Secretary, Miss M. Milledge; Committee, Miss L. Green (Lewisham High Road), Miss Milnes (Oakley Park), Miss Munns (Lower Clapton), Miss Tompkins (Lavender Hill), Miss Robottom (Leytonstone), Miss Wilkes (Streatham Hill), and Mrs. Martyn Wilkins (Tollington Park).

Several members gave brief reports of what was being done in their own churches, and one or two good suggestions for children's meetings were made. Miss Wilkinson, of Woodford, followed with a most earnest and suggestive address on the source of power for Christian work, dwelling especially on the fact that *freshness* and *originality* can only be the external signs of a healthy individual Christian life, constantly taking in fresh nourishment in secret communion with God.

* * *

THE WOMEN'S ALL-DAY PRAYER MEETING on October 31st was more largely attended than ever before. From 10.30 a.m. to 5.30 p.m. the meetings went on, and at times the Board Room was quite full. The spirit of prayer prevailing in the meeting was very marked, and the time seemed all too short for those who wished to take part. Mrs. Jesse Haworth, of Manchester, who presided during part of the morning, spoke with great power on the need for more love to Christ as the basis of all true missionary enthusiasm. Other ladies who presided at different times were Mrs. Robert Whyte, Mrs. Bell (Treasurer of the Presbyterian Woman's Missionary Association), Miss Aldridge (Baptist Zenana Mission), Mrs. Joyce, of Jiaganj, Mrs. Hinckley, of Anantapur, Miss Horne, of Hui-an, Miss Christlieb, of Anantapur, Miss Sadler, of Amoy, and Miss Dawson, of Vizagapatani.

* * *

ILFORD DISTRICT.—A meeting was held at Romford on November 6th. In spite of a thick fog, there was a fair attendance and a very bright meeting. Addresses were given by the Rev. J. W. Ingram (Ilford), Rev. H. Cubitt (Romford), and Rev. J. P. and Mrs. Ashton, formerly of Calcutta. The title of Mr. Ingram's address is worth recording:—"What can young ladies do who cannot, or will not, be missionaries' wives?"

The next meeting of the District is to be held at Christ Church, Ilford, on January 16th.

* * *

IN connection with his work for the Metropolitan Auxiliary Mr. Gaunt has spoken at meetings from October 13th to November 21st at the following places:—Plaistow, Clapton Park, Junction Road, Greenwich (Rothbury Hall), Kentish Town, Canning Town, Streatham, Forest Gate (Ramsay Road), Walthamstow (Trinity), Plashet Park, Wood Green, Victoria Park (Tabernacle), Wanstead, Winchmore Hill, and Hampstead (Lyndhurst Road).

II.—THE PROVINCES.

DEWSBURY AND DISTRICT.—The Annual Meetings this year showed a distinct improvement on the previous year. A new feature was the lantern lectures to children, given at 6 p.m. each evening previous to the Annual Meetings. These were greatly enjoyed and should be repeated next year. The Ladies' Meetings were well attended and helpful. A number of mite boxes were given out.

* * *

SHEFFIELD.—The anniversary of this auxiliary was celebrated from October 5th to 10th. The opening meeting was a Watchers' Band gathering, held at the residence of Mr. W. Wycliffe Wilson, J.P., Auxiliary Treasurer. The Rev. W. Blackshaw presided over a large prayer meeting held the same evening at Nether Chapel. The Sunday proved a very wet day; the rain thinned the morning congregations and adversely affected the collections. The Young Peoples' gatherings, held in the afternoon at eight centres, were large and enthusiastic. The Public Meeting on October 7th was one of the largest ever held. The Lord Mayor presided, and the addresses of the missionaries were listened to with intense interest. Queen Street schoolroom was filled on the 8th for the Ladies' Meeting, which followed the annual sale. The *conversations* arranged by the missionary bands, and held on October 10th, was in some respects the best gathering of the series, and showed that the interest was well sustained to the end. The Rev. J. D. Jones, M.A., of Bournemouth, preached a most impressive missionary sermon on October 23rd.

* * *

HALIFAX.—The anniversary services have been much appreciated this year owing to the splendid service rendered by the deputation, the Revs. J. H. Holmes, H. T. Johnson, C. Jukes, J. H. Cullen, and Miss Large. The addresses of Messrs. Holmes and Johnson at the united Sunday-school meetings will not soon be forgotten. Our annual meeting was larger than for some years past, which was due in part possibly to the fact that our chairman was Mr. J. H. Whitley, M.P. A new feature was introduced in the form of an address on life and work in Samoa, with limelight illustrations, by Miss Large, who was formerly a resident of Halifax, and a member of Square Church. Our *conversations* were more largely composed of young people this year than hitherto.

THE BOARD ROOM.

The envelope, which is made of stout paper, is in reality a narrow bag ($6\frac{1}{2}$ in. $\times$ $2\frac{1}{2}$), folded to a pyramid at the mouth, and made secure by a brass fastener passing through perforated holes. On the upper side the following directions are printed :—

No. _____

M *Class.*

Even should there be nothing whatever contributed you are requested to place the Envelope in the Box.

[illegible]

Applications for envelopes addressed to the secretaries at the Mission House will receive prompt attention. G. C.

The Chairman (Rev. W. Hardy Harwood) said that although this was much smaller than some of the valedictory meetings, it was in some respects the most important of all. Upon the Directors there present, and those whom they represented, would rest the burden of sustaining the outgoing missionaries by prayer and sympathy. He would be a very unimaginative man who could stand there that afternoon and not be stirred at the thought of all these men and women going forth to the ends of the earth with God's message of love.

The missionaries each briefly addressed the Board, and special prayer on their behalf was offered by Dr. Bruce, of Huddersfield.

The Foreign Secretary reported a state of scarcity and famine in some parts of the South Indian districts, and the Board voted 1,000 rupees for the relief of the sufferers.

The Directors accepted offers of service from Mr. E. C. Woodley, B.A., of Montreal; Mr. W. Freshwater, as lay evangelist; Mr. T. Kirkwood, M.A., M.B., C.M., as a medical missionary; and Miss A. L. Baker. Mr. W. E. Morgan, B.A., was appointed to succeed the late Rev. R. Howieson at Hankey, South Africa; and Dr. Bental was appointed to be the colleague of Dr. Fell, at Neyoor, Travancore, South India.

At the Board meeting on October 29th, there were forty-nine Directors present. The meeting was one of the shortest on record, the business transacted being almost entirely of a formal character.

The Examination Committee was instructed to nominate one medical and two clerical missionaries for work in the Awemba country, Central Africa, funds for the maintenance of the mission having been provided by the late Mr. Robert Arthington.

THE meeting of the Board on November 12th was attended by 63 Directors. The Rev. E. W. Franks, M.A., of Calcutta, and the Rev. W. Robinson, of Salem, were welcomed by the Chairman in the name of the Directors. Mr. Robinson has been ordered home on account of ill-health, whilst Mr. Franks has been obliged to return by the illness of his wife. The Chairman spoke of the mingled joy and sorrow with which the Directors saw these friends under such circumstances, and prayed for a speedy restoration of health in each case.

The Foreign Secretary introduced Mrs. Barraclough and her son, warm supporters of the L.M.S. in New South Wales. Mr. and Mrs. Barraclough were elected Honorary Directors during their stay in England.

The report of the Finance Committee led to a long discussion of the financial situation, in the course of which the Treasurer (Mr. Albert Spicer, J.P.) made an important statement with regard to the Twentieth Century Fund, indicating that the Society's share of that Fund would probably be less than had been announced.

The warrants of expenditure for 1902, showing an estimated increase of expenditure of only £530, were accepted. It was stated that this was the smallest increase given for many years, and was the result of the most careful economy on the part of all concerned.

Offers of service were accepted from Mr. Bernard Turner (son of the Rev. G. Lyon Turner, M.A., of Lewisham), as an artisan missionary, and from Miss Beatrice Duthie, daughter of the Rev. J. Duthie, of Travancore. Dr. Kirkwood, for whose support special gifts have been promised for two years, was recommended for appointment to Chung King, as *locum tenens* for Dr. Wolfendale during his approaching furlough.

WEST AFRICA.—The North German Missionary Society which has its seat at Bremen, is one of the smaller societies and its work is confined to the German Togo District on the Gold Coast. The staff consists of sixteen males and seven female missionaries, with sixty-three native assistants. Opposition to the mission arises from two quarters. The Roman Catholics occupy five stations in the Togo District, and their sisters are especially active among the children; while from the north the Mohammedans are entering the country, as traders or colonists, and are making proselytes. Against these impediments may be placed as a set-off the advantages of good roads, of a country opening up, and of a well-disposed Colonial Government. The new "Inspector" of the mission (i. e., Foreign Secretary) is coming over this autumn on a visit to the stations, with a view to further extensions.—*Nord-deutsche Miss. Ges.*—(B. H.)

"MISSIONARY QUARTETTES" is now on sale, and likely to prove even more useful and entertaining than "Missionary Lotto." Will our friends put it into the hands of children, and try a game with them? Price 1s.; post free 1s. 2d.

FROM THE HOME SECRETARY.

OUR present financial position calls for serious thought and liberal giving. Up to the end of October, the receipts since April 1st for general purposes were £2,210 less than during the corresponding period of the previous year. Legacies were £3,404 less, while the expenditure was £4,173 in advance. Thus the first six months of the year show us nearly £10,000 worse off than we were twelve months ago.

* * *

EARLY in November we received £12,500 from the Twentieth Century Fund. We hope we may receive at least £7,500 more to make up the £20,000 spoken of in Manchester as the share of the L.M.S., but there seems some doubt whether the Central Fund will be large enough to help us to that extent. Hence we say the present position calls for serious thought and liberal giving. There can be no doubt that there is money enough in the churches. How can we gain the sympathy and help of those who have more to give?

* * *

THE following instances may suggest methods of help:—

- (1) "Our Missionary Tennis Club sends £2 18s."
- (2) "When the Sunday-school teachers met this summer to confer about the treat, one teacher proposed that the children should be asked whether they would like to give up the treat (tea and games in a field here) so far as tea was concerned, and send the money to the famine orphans of India. With the exception of about eleven children they gladly gave up the tea, the dissentients receiving sixpence each as compensation. Of course, the money for the tea, the school being quite small, came to only about £3 7s.; but, fired by the example of the children, sums were sent in that amounted to £17."
- (3) "There is an aged Christian widow, one of the oldest members of the church here, who is in very needy circumstances, and lives alone in a little two-roomed thatched cottage by the roadside about two miles from the town, and is very deaf. She is deeply interested in the work of the L.M.S., and better acquainted with all its stations than many with greater advantages, and has sent her missionary box in regularly since 1867, and probably even earlier than that date, and during those years has contributed in this way the sum of from £5 to £6 out of her poverty, and this year is at the top of the list with the sum of 11s. 2d. On my telling her last year that she had done very well with her box, she remarked: 'But how little compared with what is needed for carrying on the work.' She has only been absent from our Communion service once during this year, though she hears nothing when present, and her happy Christian character always seems an inspiration to any of us when we call to see her."

ARTHUR N. JOHNSON.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IN the midst of all the turmoil and distress in South Africa, the following extracts from missionaries' letters will be a gleam of encouragement to our Watchers. The Rev. Cullen Reed, of Bulilima, writes: "I had an illustration of the effect of the Watchers' Band recently. I had written to one of your Watchers' Band secretaries, at his request, some details of a few people I wished special prayer for, and he wrote me that they were being specially remembered. Two days after the receipt of his reply five came to me professing faith in Christ and determination to follow Him. Hardly a coincidence, I think."

* * *

THE Rev. D. Carnegie, of Centenary Station, writes: "We have a prayer-meeting every Saturday afternoon at one of the native villages some distance away from here. Most of those who attend take part in prayer, and our work was never more hopeful than it is now. I am convinced that the prayers of Watchers have been answered in regard to our work here, for not a few have come forward to inquire the way of salvation."

* * *

A NEW edition of the Manual has been prepared. It contains new and beautifully-coloured maps by Philip & Son, a preface by Rev. R. Wardlaw Thompson, and the letterpress is brought up to date. I earnestly hope that every Watcher will feel it a duty to buy a copy, the price of which is fourpence, or by post fivepence.

* * *

THE enclosed lines on the Watchers' Band have been sent to us by a member:—

Waiting for a blessing,
 Asking from our Lord
 Those things greatly needed;
 Casting bread abroad,
 Hastening in Christ's Kingdom
 Each and all should be;
 Ready to be showing
 Steadfast loyalty.
 Bringing the "glad tidings"
 All around the world,
 Near the feet of Jesus
 Darkness must be furl'd.

* * *

THE monthly meeting for women Watchers will be held in the Board-room on Wednesday, December 11th, at 3.15 p.m. Tea at 4 o'clock. A hearty welcome to all who can conveniently attend!

* * *

A WATCHERS' BAND CALENDAR for 1902 is now ready. Price 6d. Almanack Pads for last year's calendars can be had for 1d., post free.

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Walthamstow ...	Hale End ...	Miss J. C. Lawrence.
Wormley ...	— ...	Miss Stratford.
Ballymoney ...	— ...	Miss Dunlop.
North Kensington ...	Golborne Road ...	Miss M. Field.

JESSIE M. BALGARNIE.

OUR FELLOW WORKERS.

"All ye are brethren."

WE rejoice at the appointment of the Rev. H. E. Fox, M.A., Hon. Secretary of the Church Missionary Society, as Prebendary of St. Paul's Cathedral. There is an honourable tradition that the work of the Secretaries of the C.M.S. and the S.P.G. should be thus publicly recognised.

* * *

THE American Board closed its financial year with a deficit of over £20,000. The whole of this was cleared off in an hour at the recent annual meeting of the Board, three-quarters of the whole amount being promised by two friends. Our hearty congratulations are mingled, not with envy, but with a strong desire that our own churches would meet their "debt of honour" in the same spirit.

* *

THIRTY years ago in Japan the Scriptures were printed secretly, and copies were sent out only after dark. Those who were engaged upon this work did so at the risk of their lives. Now there is a Christian printing company at Yokohama, issuing the Scriptures not only in Japanese but in Chinese, Thibetan, Korean, and two dialects of the Philippine Islands. Last year there were circulated in Japan alone over 138,000 copies, which is an increase of 39,000 copies over the previous year. There is in Japan a "Scripture Union," members of which now number 10,000, who agree to read a specified portion of the Bible every day in the year. Surely God's Word runneth very swiftly—*Missionary Herald (Boston)*.

* * *

IN answer to the objection that all the money and life spent on the Zambesi Mission had been pure waste, the *Journal* quotes the words of M. Adolf Jalla: "To serve the Lord, whether on the Zambesi or at home, is to know the fellowship of His sufferings. Since in this life Jesus and His cross are inseparable, is it not a Divine grace to have them both? M. Coillard hoped that the King (Lewanika) would soon be converted; on the contrary, he is still a heathen. Many conclude from this that he is too hardened, and that one ought to cease to pray for him. But if he is not converted, Lewanika is strangely changed. The social reforms which he has introduced are numerous; his feelings have become refined, he has learned to sympathise with us, and he has helped us, and has been a real instrument of God. And then there are our Zambesi Christians, who formerly were cruel, vicious, and ignorant heathen; there are the women who labour in evangelisation; there is the King's son, who is a convert; and the King's Chief Minister, who strives for the triumph of the Gospel. And there is Mokwae, the Queen of

the Nalolo, whose crimes in former days we have often heard about, and who now gathers the women in her house for religious services. Is all this nothing? And can it be said that the lives lost on the Zambesi have been wasted? Are they not the seed which has been thrown into the ground, from which the Church of the Zambesi will spring? For heaven's sake, let us not abandon these tender shoots, which have cost us the very blood of our blood, but which are the forecast of an abundant harvest to the glory of our King."—*Journal des Missions Évangéliques*.

* * *

JAPAN.—A year and a half ago, all Christian schools of the country suffered grave injury from a decree of the Education Department, which withdrew from them Government recognition, along with such privileges as they had till then enjoyed in common with the national schools. The missionaries decided rather to forego the favour of the Government than to give up their religious instruction—a course which has now met with its reward, for, by a recent decree, the previous status of the Christian schools has been restored; and their pupils, on passing the final examination, are again entitled to attend the Higher Grade schools, a privilege which includes partial exemption from military service. In consequence of this readjustment, the number of pupils in the mission schools has nearly doubled.—*Calver Missionsblatt*.—(B. H.)

* * *

AFRICA.—The director of the Leipzig Mission complains that in some parts of the German Protectorate of East Africa the feudal service of mediæval times is being resuscitated. The anticipation that those who paid the hut tax would be free from arbitrary imposition of forced labour proves a pleasant dream. Both men and women are commandeered, and the children are left to themselves. (The reference here is to the Chaga negroes on the Kilimanjaro.) Hundreds of them have to work for weeks without pay, and grow jealous of those occupied at the mission stations who get their regular pay. When some of the regular worshippers are missed on Sundays, and inquiry is made, it is found that they have had to prepare a piece of ground for lawn tennis for the Europeans. All this adds to the hindrances of missionary work, and makes European rule disliked. In order to secure the prosperity of the East African colony the primary condition, surely, is to inspire the natives with confidence in the humane character and the benevolent intentions of the white man.—*Calver Missionsblatt*.—(B. H.)



BOUND volumes of the CHRONICLE and NEWS FROM AFAR will be ready early in December, price 2s. and 1s. 6d. each. Copies of the index to either of the magazines will be sent on receipt of postage stamp.

ANNOUNCEMENTS.

ARRIVALS.

REV. T. BAYSON and REV. A. KING, from TIENTSIN, NORTH CHINA, per N.D.L. steamer *Prins Heinrich*, on June 17th (omitted).

MRS. W. G. BROCKWAY and MRS. SIMS, from CALCUTTA, NORTH INDIA, per M.M. steamer *Yarra*, on October 14th and 17th respectively.

REV. E. W. FRANKS, M.A., and MRS. FRANKS, from CALCUTTA, NORTH INDIA, per M.M. steamer *Indus*, on October 23rd.

REV. W. ROBINSON, from SALEM, SOUTH INDIA, per steamer *Menara*, on November 1st.

DEPARTURES.

REV. DR. W. G. LAWES and MRS. LAWES, returning to VATORATA, NEW GUINEA, embarked at Tilbury per steamer *Orisaba*, on October 26th.

MISS MARRIS, returning to BEWARA, and Miss COCKERTON, returning to BERNHAMPUR, NORTH INDIA, embarked at Marseilles per M.M. steamer *Yarra* on October 27th.

REV. D. PICTON JONES and REV. R. HAYDON LEWIS, appointed to SOUTH AFRICA, embarked at Southampton per steamer *Dunvegan Castle*, on November 2nd.

REV. J. PARKER, MRS. PARKER, and child, appointed to CHUNG KING, and Miss CALVERT, appointed to WUCHANG, CHINA, embarked at Southampton per steamer *Princess Irene*, on November 4th.

MISS SHEPHERD, M.B., and Miss KATE HINDLEY, proceeding to NORTH INDIA, embarked at Marseilles per steamer *Egypt*, on November 15th.

REV. J. M. URS, returning to KADIRI; Miss SIMMONS, returning to JAMMALAMADUGU; the REV. G. E. PHILLIPS, B.A., appointed to MADRAS; the REV. H. A. POPELY, appointed to COIMBATOUR; the REV. S. J. COWDY and REV. R. W. ROSS, B.A., appointed to the TELUGU district; and Miss HACKER, proceeding to NAYOOR, SOUTH INDIA; and Miss GRACE BLKINGTON, appointed to CALCUTTA, NORTH INDIA, embarked per steamer *Matiara*, on November 15th.

REV. T. W. PHARON, MRS. PHARON, and MR. T. E. PHARON, returning to HONG KONG, and Miss BESSIE POWELL, appointed to CANTON, embarked per steamer *Prins Heinrich*, on November 18th.

REV. M. PHILLIPS, Ph.D., and MRS. PHILLIPS, returning to MADRAS, SOUTH INDIA, embarked at Marseilles per steamer *Matiara*, on November 23rd.

MARRIAGE.

LEWIS—AMES.—On October 24th, at Bellary, by the Rev. W. W. Stephenson, Dr. Ernest W. Lewis, of Jammalamadugu, to Beatrice Ames, of Frome, Somerset. (By cablegram.)

BIRTH.

MAY.—On November 6th, at Kawimbe, British Central Africa, the wife of the late Rev. John May, B.A., of a daughter. (By cablegram.)

DEATHS.

COLES.—On September 20th, at Bangalore, Miss Coles, daughter of the late Rev. J. B. Coles, of Bangalore, South India.

JENSEN.—On October 11th, at Kachwa, Dorothy Gertrude, only child of Rev. J. H. Jensen, aged 11 months.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Bibles, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON

